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GOD'S LIGHT.

"It will never be dark in heaven."

Thus spoke a little child,
And, as the sweet words were uttered,
She looked at me and smiled;
For her spirit was pondering with great delight,
The thought of a world where there was "no night."

And I thought how those words so simple
The Christian's hope expressed,
As sometimes midst gloom and darkness
He journeys to his rest.

He too is expecting a glorious day,
When earth's night and shadows have passed away.

And the Teacher—he too may reckon
In God's own light to see—
When he reaches "the holy city,"

And stands in its brilliancy.
To his wandering heart and eye unveiled,
The fruits of those efforts he thought had failed.

O, should not these prospects gladden
God's children while below,
Till rejoicing we there shall enter,
And perfect brightness know?

By faith now led onward, in hope we wait

The eternal light of the heavenly state.

Literary Character of the Bible.

Extract from a lecture by James Hamilton, London.

God made the present earth as the home of man; but had he meant it as a mere lodging, a world less beautiful would have served the purpose. There was no need for the carpet of verdure or the ceiling of blue—no need for the mountains, and cataracts, and forests—no need for the rainbow—no need for the flowers. A big, round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and a magazine of fuel in another, might have held and fed ten millions of people; and a hundred islands, all made on the same pattern, big and round, might have held and fed the population of the globe. But man is something more than the animal which wants lodging and food. He has a spiritual nature, full of keen preceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with affluent materials for these nobler tastes. He has built Mount Blanc, and molten the lakes in which its shadow sleeps. He has intoned Niagara's thunder, and had breathed the zephyr which sweeps its spray. He has shagged the steep with its cedars, and spread the meadow with its kingcups and daises.

He has made it a world of fragrance and music, a world of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the home of man the Creator had an eye to something more than convenience, and built not a barrack, but a palace—not a workhouse, but an Alhambra; something which should not only be very comfortable, but very splendid and very fair—something which should inspire the soul of its inhabitants, and even draw forth the "very good" of complacent Deity.

God also made the Bible as the guide and oracle of man; but had he meant it as a lesson-book of duty, a volume less various and less attractive would have answered every end.

A few plain paragraphs, announcing God's own character and disposition towards us sinners here on earth, mentioning the provision which he has made for our happiness, and indicating the different duties which he would have us perform—a few simple sentences would have sufficed to tell what God is, and what he would have us do. There was no need for the picturesque narrative and the majestic poem—no need for the proverb, the story, and the psalm. A chapter of theology, and another of morals—a short account of the incarnation and great atonement, and a few pages of the rules and directions for the Christians life, might have contained the main truths of Scripture, and have supplied us with a Bible of simplest meaning and smallest size. And in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great hereafter is a subject of anxiety, who are really anxious to know who God is, and how themselves may please him.

But in giving that Bible its Divine Author had regard to the mind of man. He knew that man was more curiosity than piety, more taste than sanctity; and that more persons are anxious to hear some new, or read some beauteous thing than to read or hear about God and the great salvation. He knew that few would ever ask, What must I do to be saved? till they come in contact with the Bible itself; and therefore, He made the Bible only an instructive book, but an attractive one—not only true, but enticing. He filled it with marvelous incident and engaging history—with sunny pictures from the old world scenery, and affecting anecdotes from the patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doctrine, but withal of earthly adaption. In preparing a guide to immortality, Infinite Wisdom gave not a dictionary, nor a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which in transforming his affections, should also expand his intellect. The pearl is of great price; and even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and fine tracery on the scabbard. The shekels are of the purest ore; but even the scrip which contains them is of a texture more curious than that the artists of earth could fashion. The apples are of gold, but even the basket is of silver.

And here we would add one remark which it

is important to bear in memory. The rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote, not for glory nor display—not to astonish nor amaze their brethren, but to instruct them and make them better. They wrote for God's glory, not their own; they wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and the most elaborate effort of ancient oratory—the panegyric to which Isocrates devoted fifteen years—was just an essay written for a prize. How different the circumstances in which the speech on Mars hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in prospect of the great Olympic gathering and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Remembering, then, that the Bible contains no ornamental passages, nothing for mere display—that its steadfast purpose is "Glory to God in the highest," and the truest blessedness of man—I repeat, that the Bible abounds in passages of the purest beauty and stateliest grandeur, all the grander and all the more beautiful because they are casual and unsought. The fire that flashes from the iron hoof of the Tartar steed as he scours the midnight path is grander than the artificial fireworks; for it is the casual effect of speed and power. The clang of ocean as he booms his billows on the rock, and the echoing caves give chorus, is more soul-filling and sublime than all the music of the orchestra; for it is the music of that main so mighty that there is a grandeur in all it does, in its sleep a melody, and in its march a stately psalm. And in the bow which paints the melting cloud there is a beauty which the stained glass or gorgeous drapery emulates in vain; for it is the glory which gilds beneficence, the brightness which be-speaks a double boon, the flush which cannot but come forth when both the sun and shower are there. The style of Scripture has all this glory. It has the gracefulness of a high utility; it has the majesty of intrinsic power; it has the charm of its own sanctity; it never labors, never strives, but instinct with great realities, and bent on blessed ends, has all the translucent beauty and unstudied power which you might expect from its lofty object and all-wise Author.

Old Hundred.

In a rustic old church opposite, while we write, a company of worshipers are singing the old, old hymn:

"Be Thou, O God, exalted high!"

The air is old also—the immortal "Old Hundred." If it be true that Luther composed that tune, and if the worship of mortals is carried on

the wings of angels to paradise, how often he heard the declaration, "they are singing 'Old Hundred' now."

The solemn strain carried us back to the times of the Reformers—Luther and his devoted band. He doubtless was the first to strike the grand old chords in the public sanctuary of his own Germany. From his own stentorian lungs they rolled, vibrating not through vaulted cathedral roof, but along a grander arch, the eternal heavens. He wrought into each note his own sublime faith, and stamped it with that faith's immortality. Hence, it cannot die! Neither man nor angels will let it pass into oblivion.

Can you find a tomb in the land where sealed lips lie that have not sung that tune? If they were gray old men, they had heard or sung "Old Hundred." Sinner and saint have joined with the endless congregation where it has, with and without the organ, sounded on sacred air. The dear little children, looking with wondering eyes on this strange world, have lisped it. The sweet young girl, whose tombstone told of sixteen summers, she whose pure innocent face haunted you with its mild beauty, loved "Old Hundred," and as she sung it, closed her eyes and seemed communing with the angels who were so soon to claim her. He whose manhood was devoted to the service of his God, and who with faltering steps ascended the pulpit stairs with white hands placed over his laboring breast, loved "Old Hundred." And though sometimes his lips only moved, away down in his heart, so soon to cease to throb, the holy melody was sounding. The dear, white-headed father, with his tremulous voice, how he loved "Old Hundred." Do you see him now, sitting in the venerable arm-chair, his arms crossed over the top of his cane, his silver locks floating off from his hollow temples, and a tear, perchance, stealing down his furrowed cheeks, as the noble strains ring out? Do you hear that thin, quivering, faltering sound now bursting forth, now listened for almost in vain? If you do not, we do; and from such lips, hallowed by fourscore years' service in the Master's cause, "Old Hundred" sounds indeed a sacred melody.

You may fill your churches with choirs, with Sabbath prima donna, whose darling notes emulate the steeple, and cost almost as much, but give us the spirit-stirring tones of the Lutheran hymn, sung by young and old together. Martyrs have hallowed it; it has gone up from the dying beds of the saints. The old churches, where generation after generation have worshiped, and where many scores of the dear dead have been carried and laid before the altar where they gave themselves to God, seem to breathe of "Old hundred" from vestibule to tower-top—the very air is haunted with its spirit. Think, for a moment, of the assembled company who have at different times, and in different places, joined in the familiar tune? Throng upon throng—the stern, the timid, the gentle, the brave, the beautiful, their rapt faces all beaming with the inspiration of the heavenly sounds!

"Old Hundred!" king of the sacred band of ancient airs, never shall our ears grow weary of hearing, or our tongues of singing thee! And in the resurrection who knows but what the first triumphal strain that welcomes us may be—

"Be Thou, O God, exalted high!"

The Epochs of the Advent

From the *Millennial News*.

While it has ever been the duty of the disciples of Jesus, since the day of the ascension till now, to be "looking for that blessed hope, and the glorious appearing of the great God and the Saviour Jesus Christ," yet there has been times when many have looked with much interest and confidence to a particular epoch as the one most likely to bring the consummation of their hope. As it might be well for all to know what have been the principal epochs of this kind which the church has had, and the grounds of her expectations, we will briefly consider them.

There is reason to suppose that in the apostolic age, some, at least, of the members of the church in Thessalonica believed in the immediate coming of Christ. Whether they came to this conclusion from some expressions which occur in Paul's first epistle to them (ch. iv. 15-17), or not, is uncertain; but in the second letter he corrected the error, by giving them to understand that that day would not come except there came the apostasy first, and from it merged the man of sin, "whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (ch. ii. 1-8). The frequent reference which he makes to the coming of Christ in the two short letters; the glory with which he has invested the advent and resurrection; and their ignorance of the time which the events predicted to intervene would occupy,—would still leave them interested in the Master's return, but with the assurance that it was not then at "hand," in the sense of being imminent. Such a correction, coming from the source it did, would be likely to have the desired effect. We pass, therefore, to

THE SIXTH CENTURY

as the first great period of expectation and disappointment to the church respecting our Lord's coming. Then "the mystery of iniquity," which Paul affirmed was at work in his day, had more fully developed itself; the world was 6000 years old, according to the Septuagint chronology; the fourth, or Roman kingdom, had been divided as predicted in Daniel ii. 40, 41; and with the downfall of Rome was expected the appearance of Antichrist, to reign for a short time,—probably three years and a half,—and be destroyed by the coming of Jesus. That these were the principal grounds of this wide-spread expectation, might of easily shown from the writings of Jerome, Augustine, Gregory the Great, and others of that age, but, for the sake of brevity, we confine ourselves to the following testimonies:

St. Cyprian, about A. D. 252, wrote,—"The devil began his assaults upon man near 6000 years ago." And, again, "You may depend upon it as a certainty that a storm is gathering over our heads, and will soon fall upon us; that the world is drawing to a period; and that the time of antichrist is approaching, which is a reason for us to stand upon our guard, and to have nothing so much in our thoughts as immortal glory, and the crown assigned to such as shall confess the name of our Lord."

Lactantius, who flourished as a writer A. D. 310, said,—"Let the philosophers, who would compute the age of the world, know that the sixth millennium of years has not yet reached its close, and that on the completion of that number the consummation is to take place." "How soon the period is to be completed, they who have treated of the subject have shown, by computing from the Scriptures the ages that have elapsed since the creation of the world, who, although they vary somewhat, yet unite in the expectation that not more than two hundred years remain. Even things themselves would indicate that the fall and ruin of the world are at hand, yet it is not known that they are to take place while the city of Rome remains safe. But when the capital of the world shall fall, who will doubt that the end of human affairs and the world itself has arrived."

Mr. D. N. Lord, of New York, after speaking of the subversion of Western Rome by the Heralds, A. D. 476; and the Eastern Empire being threatened with a speedy overthrow, says, "With the apprehension of the subversion of the

Greek empire, which thus agitated the general mind, was conjoined an expectation by the church of a speedy rise and overthrow of Antichrist and advent of the Judge of the world. It was a prevalent opinion in that and the preceding ages, that the millennium of rest was to commence with the seventh millennium of the world, and that that period was to arrive in the sixth or seventh century of the Christian era." "The destruction of Rome, the overthrow of all antichristian powers, and the general judgment, were accordingly proclaimed by the great teachers of the church as at hand."—*Expos. of Apoc.* pp. 209, 210.

But this period passed without their hope being realized. Many felt the bitterness of disappointment. "The Bridegroom tarried." The "virgins slumbered and slept" on the subject of the advent. The Papal Hierarchy rose gradually into power, and a moral darkness, like the darkness of Egypt filled the land. This bring us to

THE TENTH CENTURY, when we find a remarkable movement connected with the Roman Catholic church, the character of which will be best learned by the following extract from Mosheim:

"Among those opinions which so frequently dishonored the Latin church, and produced from time to time such violent agitations, none occasioned such a general panic, or such dreadful impressions of terror or dismay, as a notion that prevailed of the immediate approach of the day of judgment. This notion which took its rise from a remarkable passage in the Revelation of St. John, and had been entertained by some doctors in the preceding century, was advanced rapidly through the European provinces, it threw them into the deepest consternation and anguish; for they imagined that John had clearly foretold that after a thousand years from the birth of Christ, Satan should be let loose from his prison; that Antichrist was to come, and the conflagration and destruction of the world were to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations, and giving over to the church or monasteries all their lands, treasures, and worldly effects, repairing with the utmost precipitation to Palestine, where they imagined Christ would descend from heaven to judge the world. Others devoted themselves by a solemn and voluntary oath to the service of the churches, convents, and priesthood, whose slaves they became, in the most rigorous sense of that word, performing daily their heavy tasks; and all this from the notion that the Supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of having made themselves the slaves of his ministers.

When an eclipse of the sun or moon happened to be visible the cities were deserted, and their miserable inhabitants fled for refuge to deep caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations conferred upon the sacerdotal and monastic orders, who were regarded as the immediate vicegerents of heaven. In many places temples, palaces, and noble edifices, both public and private, were suffered to decay, and were even deliberately pulled down, from a notion that they were no longer of any use, since the final dissolution of all things approached. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals on this occasion. This general delusion was, indeed, opposed and combated by the discerning few, who endeavored to dispel these groundless terrors, and to efface the notion from which they arose, in the minds of the people. But their attempt was ineffectual; nor could the dreadful apprehension of the superstitious multitudes be entirely removed before the conclusion of this century. Then, when they saw that the dreaded period had passed without arrival of any great calamity, they began to understand that St. John had not really foretold what they so much feared."—*Eccles. Hist. Vol. I.* pp. 258-9.

It will be seen from the above that this expectation originated in the rejection of the prim-

itive faith of the pre-millennial advent, and was based on an erroneous application of the one thousand years of Rev. xx. 1-4; and as the subjects of it were members of an apostate and corrupt church, we can hardly regard it as a looking for the heavenly Bridegroom on the part of the faithful spouse.

H.

(To be continued.)

Report of the Conference of Messiah's Church.

The regular Annual Session of the Messianic Conference was held in Shiremanstown, Cumberland Co., Pa., Tuesday, May 27th, 1862, at 4 P. M. The President, J. Litch, in the chair.

The conference was called to order and opened by reading the Scripture, singing, and prayer.

The records of the previous annual meeting were read by the Secretary, and approved.

The names of the ministers present were received as follows: J. Litch, I. R. Gates, M. L. Jackson, J. T. Laning, M. B. Laning, J. A. Heagy, D. Elwell, Wm. H. Swartz; Elds. Hollen, and J. D. Boyer arriving during the subsequent sitting of the conference.

Delegates, M. H. Moyer, of Elk Co., and H. Rupp, of Shiremanstown.

The conference then proceeded to appoint the following committees:

On Business. J. T. Laning, J. Litch, M. L. Jackson.

On Ordination. Wm. H. Swartz, I. R. Gates, M. S. Jackson.

On Public Worship. D. Elwell, Wm. H. Swartz.

On Sabbath Schools. D. Elwell, M. B. Laning, J. A. Heagy, M. H. Moyer, Wm. Swartz.

On Nominations. J. A. Heagy, J. T. Laning, I. R. Gates.

It was voted that 81-2 A. M. and 2 P. M. be selected as the hours for business meetings. Public worship to commence at 10 1-2 A. M. and 3 P. M.

It was then voted to adjourn to Wednesday morning.

Rev. D. Elwell preached a cheering discourse in the evening, from Heb. 11: 13, "These all died in faith."

Wednesday, A. M.

Conference assembled at the hour of adjournment, and was opened with singing and prayer.

The minutes of the previous day were read and adopted.

The committee on nominations then reported, recommending the continuation of the present officers; which report was accepted.

The officers are J. Litch, President; I. R. Gates, Vice President; Wm. Swartz and Daniel Elwell, Secretaries.

On motion of Elder Gates, Bro. Spates, of Gettysburg, Pa., was invited to a seat with the conference and to participate in its deliberations.

The remainder of the A. M. was spent in receiving reports from churches.

Bro. Thos. Hollen gave a very interesting account of his labors, and the condition and prospects of churches on Pine Street circuit.

Report of Shippen Circuit.

DEAR BRETHREN in conference assembled: I have been laboring on this circuit now nearly two years, often in weakness and in fear, but trusting to the Lord. At Shippen the cause is in a flourishing condition; the church numbers 23 members. Two have been received the past year, one has died, and two dismissed by letter. In March we had a protracted meeting, which much revived the church, and sinners were converted to God.

Our weekly prayer meetings are well sustained and are times of refreshing. The congregations on the Sabbath are good. We have a Sabbath School of over 70 scholars, which has been an efficient instrumentality, under God, of doing good. The times are now getting better, and we all feel encouraged, and believe God is with us.

At Rich Valley the cause is not so flourishing; yet we hope the Lord has still good things in store for us there. I have an appointment at Cameron, where there is a good interest and

prospect of doing much good. We ask an interest in the prayers of the brethren, and do pray for yours, that you may be guided by the counsel of God.

D. ELWELL, Pastor.

Report of the church at Toly.

DEAR BRETHREN: The Messiah's church of Toly sendeth greeting. The church in this place is in a healthful condition. She has passed through various trials the past year, but the Lord has graciously delivered her, and the cause has moved steadily onward.

Eleven persons have been baptized and thirteen received into church fellowship.

Rev. M. B. Laning is our pastor, and preaches in connection with this place at Centreville, Brandy Camps, and Hellen.

We have three weekly prayer meetings, besides a monthly meeting for general Christian conference, experience, prayer, and business.

Eighty dollars have been paid toward the support of the gospel on the present year, ending Aug. 31st, and 40 yet remain unpaid.

We have three Sabbath schools connected with the church, which are sustained through the summer season, numbering in all about 75 members.

They have been laboring under serious disadvantages, for want of books. But we hope to remove this difficulty soon. Amidst storms and tempests we are resolved to hold fast till Jesus comes, and do earnestly solicit the prayerful co-operation of the brethren in conference and the sister churches.

In behalf of the church,

M. H. MOYER, delegate.

Report of Central Church.

DEAR BRETHREN: Not being able to send a delegate to the annual conference, and desiring to be remembered by you, we send you a written report, by our beloved pastor, Eld. Jackson.

The last year two have been added to the church, and two expelled. At present we have 36 acting members, who are striving to keep the unity of the Spirit in the bond of peace.

We pay ninety dollars to the support of our pastor. Being poor in the world we cannot do as much for the cause of Christ as we desire. But we trust we are rich in faith and heirs of the kingdom.

Bro. Jackson preaches for us every fourth Sabbath.

Social meetings twice a week.

Brethren pray for us, that when the chief shepherd shall appear we may be glad and rejoice with exceeding joy. In behalf of the church.

W. T. IRWIN, Sec.

Report of the Washington church, Clinton Co., Pa.

To the brethren in Conference assembled, greeting.

The church in this place is an infant one, having been organized on the 27th of July last. For nearly two years previous to this date, we had enjoyed the occasional labors of Brother Jackson. In the winter of last year a protracted meeting was held, which was blessed of God to the revival of his work and the conversion of some precious souls. We began existence with nine (9) members. Since the organization fifteen have been received into fellowship. Two have been excluded. One died in the army. Our present No. is twenty-one. Fifteen have been baptized. We have made our way thus far through much prejudice and opposition. Yet the Lord has ever been with us. We are at peace among ourselves, and are striving for the things that make for peace. Watching over one another, we are endeavoring to keep ourselves in the love of God and the patient waiting for Christ. We love the doctrines of the speedy advent of Christ, and his reign with his people upon the restored earth, and trust that, by the grace of God, we shall ever walk worthy of Him who has called us, and be found of him in peace, without spot and blameless. Bro. Jackson visits us monthly and ministers to us the word of life. Our meetings are well attended, and are seasons of refreshing and encouragement. The Sabbath school numbers some 50 to 70, and is in

a flourishing condition. May the Lord be with you, and send prosperity in all the churches.

PERRY AKENS, Clerk.

Washington, May, 1862.

Report of Cooper Church.

The church at Cooper's is still enjoying the pastoral labors of Elder M. L. Jackson.

It now consists of about thirty five members, six of whom united during the past year. One of the little flock was removed by death, and two are in the service of the United States.

Within the past year the church has enjoyed two gracious seasons of revival, at each of which quite a number sought an interest in Christ and were made the subjects of his grace and love. Ten were baptized last winter.

A Sabbath school connected with the church is held during the summer.

It has just commenced this season, but will probably number from thirty to forty scholars, and, judging from the interest already manifested, we trust it will be more prosperous than for years past. Several of the converts last winter were Sabbath school scholars.

We have prayer or conference meetings each Sabbath, the attendance and interest of which are usually good.

The pecuniary interest is not forgotten, although times have been very hard, the amount of the subscription, one hundred dollars, was paid last year, and the same is to be paid this year. May unity and love still dwell among us, and we co-operate with our beloved brother in the work of endeavoring to save sinners. May success and harmony attend the present Messianian conference and the blessing of God rest upon the labors of all those connected with it; and finally may we meet with the saints of all ages in the kingdom of our God.

A. BROWN, Sec.

May 24th, 1862.

Report of the church at New Kingston, Cumberland Co., Pa.

The church has passed through a series of reverses the past year. Two or three have "gone out from us because they were not of us, that their deeds might be made manifest." Several of the most active members have been called to other sections of the country. Our Bro. Jno. H. Heagy has received and accepted a charge of the Mobile church.

Bro. Wm. Owen for the present resides in Bucyrus, O., where he is doubtless doing some good.

[We hope he will not neglect the gift he has in him. Wm. H. L.]

Two persons have been baptized, and received into fellowship with us. Our meetings are well attended.

The pastor's salary has been raised.

We have a Sabbath school, numbering some 50 scholars and teachers, which is flourishing, and proves to be an important branch to the church. We expect an abundant harvest the coming year. Pray for us.

W.M. HEAGY, Clerk.

New Kingston, Pa.

From Shiremanstown.

DEAR BRETHREN: We are thankful that the Lord has preserved us to meet with you in this annual gathering again. Our pathway during the past year has been marked with trials by times. We are fiercely opposed while proclaiming and maintaining the doctrine of the speedy redemption. The people close their eyes to the truth and refuse to hear the glorious gospel of the kingdom of God, lest they be convinced of the correctness of the doctrine we maintained. Bro. Swartz, as a true yoke fellow, labored with very good acceptance to his flock. He has done all he could to encourage his tried church, by presenting to them the claims of the gospel, and the glorious, rich reward that awaits them at the resurrection of the just; and labors faithfully to convince sinners of their awful doom, and in persuading them to be reconciled to God. We had a protracted meeting the past winter, which was attended by a number of conversions; backsliders were reclaimed and the church revived.

Two accessions have been made to the church the past year.

Three has been expelled, and one removed by death (our worthy Brother David G. Rupp).

Our present membership numbers twenty-six. One of that number is in the U. S. A. We have preaching by Bro. Swartz every alternate Sabbath morning and evening. His salary has been fully paid. We have no Sabbath school.

In behalf of the church.

DANIEL RUPP, clerk.

HENRY RUPP, delegate.

"The New Sect" — Messiah's Church.

MR. EDITOR:—I have never been among the number of those to whom a written formula of faith was a monster with hoofs and horns. On the contrary, I have always regarded it as the simplest manner of saying to the world what were the leading and fundamental doctrines held by any individual, or organized body of Christians, for which those uniting in putting them forth were willing to be held responsible. No one holding religious views at all should be ashamed to avow them, and have them so tangible as to be held to them until he shall publicly disavow them. My experience has been that those who have decried the most loudly against creeds, have been the most dogmatical and intolerant in professing their peculiar tenets.

In order, therefore, that they might obey the apostolic injunction, "That ye all speak the same thing," MESSIAH'S CHURCH has adopted and put forth the following formula, as expressive of her views on the leading doctrines of the gospel, and is ready to maintain them by scripture, under all circumstances. She challenges investigation.

J. LITCH.

Principles of Divine Truth, believed and maintained by Messiah's Church.

THE HOLY SCRIPTURES.

The Holy Scriptures are a Divine revelation of the person, character, works, purposes, promises, threatenings, and laws of God, in his dealings and intercourse with this world; that is, this globe and its inhabitants. Holy men wrote them as they were moved by the Holy Spirit.

In them God has spoken as he means, and means as he says. His word, therefore, is to be interpreted by the same laws of language by which all other writings are interpreted—the meaning of each part to be determined by the subject and the context, in the light of parallel passages. And yet, so profound are these Divine writings, that it is only by the assistance and illumination of the Holy Spirit that their full import and richness can be apprehended. It is a great and dangerous error to teach that the Bible is a mystical book, and does not express its meaning in plain terms, but leaves it to the fancy of each interpreter to put on his own construction; thus striking at the foundation of all confidence in it as an infallible truth and rule of faith, and leaving us precisely where we should be without the Bible. Interpreting it by the ordinary laws of language, the Bible is a sufficient and perfect rule of faith and duty.

OF GOD.

There is but one living and true God, who is a Spirit, eternal, omnipresent, omniscient, of infinite wisdom, power, goodness, truth, justice, and mercy. He is the Creator and Ruler of all things visible and invisible. In him we all live, and move, and have our being. He is manifested to us by the Scriptures as Father, Word, and Holy Spirit.

OF JESUS CHRIST.

Jesus of Nazareth is the Christ, the king of Israel, the Saviour of the world. He was begotten of the holy spirit, born of Mary, a pure virgin, and was therefore the only begotten Son of God, the Son of man, and the seed of the woman. In this man, Jesus the Christ, dwelt all the fullness of the Godhead bodily, the Word which was in the beginning with God, and was God; hence he was both God and man. He bore our sins in his own body on the tree, and by his death became the propitiation for our sins, and not for ours only, but also for the sins of the whole world, so that God can be just, and yet the justifier of him that believeth in Jesus. He

rose from the dead, the first fruits of them that slept, and was declared to be the Son of God, with power according to the Spirit of holiness by the resurrection from the dead. After being seen of his disciples forty days, he ascended to heaven, visibly and bodily, and sat down on the right hand of God. To them that look for him shall he appear the second time, without sin, unto salvation, and will come in like manner as his disciples saw him go into heaven.

OF THE HOLY GHOST.

The Holy Ghost has been sent into the world by the Father, through the mediation of the Son, as the inspirer of truth, the repressor of sin, the awakener of the conscience, the renewer, sanctifier, and comforter of the penitent and obedient believer, the witness of adoption, the seal and earnest of the saint's inheritance; he dwells in each child of God, and will, at the glorious appearing of Jesus Christ, quicken the mortal bodies of the saints into immortal life, and will dwell in them eternally, constituting them the children of God.

OF MAN.

God made man holy and immortal, composed of a body, made of dust; a soul, the life or living principle, produced by the Divine being when he breathed into man's nostrils the breath of life; and a spirit, the conscious principle, formed within him. Mortality or death is the fruit of sin, the penalty of the law of God. It consists in a disconnection of the spiritual and physical nature of man, so that the dust returns to the earth as it was, and the spirit to the God who gave it. In this intermediate state, between death and the resurrection, the righteous enter into peace, and are comforted; but the wicked in hades, that is, the invisible world, are tormented. But the righteous do not receive their crowns nor inheritance till after the general judgment, the second advent of Christ, and the resurrection of their bodies; nor do the wicked receive their punishment till the same epoch.

OF THE FALL.

God created and made this world in perfection, for man's dominion and inheritance, and made man holy and immortal, to enjoy and rule it. The first act of disobedience, by our first parents, brought death on the race, and the curse on the world; so that man is sinful and mortal, and the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God; while the usurper, Satan, claims the right of possession and dominion over all the kingdoms of the world.

OF SALVATION.

Salvation is pardon, restoring the guilty to the favour of God; renewal and sanctification, restoring the depraved and polluted to moral purity and holiness; glorification, restoring the mortal and corruptible from the ruins of the fall to immortality and glory. It embraces, also, a deliverance of man's inheritance from the curse and the dominion of Satan, and man's restitution to its everlasting enjoyments. Then, not before, will salvation be complete.

OF CONDITIONS OF SALVATION.

The conditions of pardon and sanctification are repentance toward God, and faith in our Lord Jesus Christ. The condition of eternal salvation to the believer is, continuous faith in and obedience to Christ, to the end.

OF THE RESURRECTION OF THE DEAD.

There will be a resurrection of the bodies of all the race of Adam who die, both of the just and the unjust. The just will be raised to everlasting life at the second coming of Christ, and the introduction of the millennium. The unjust will be raised at the end of the millennium, when Satan is loosed from his prison; and, under his deceptive influence, they will go up from the four quarters of the earth to assault and attempt to overthrow Christ and his saints in the New Jerusalem; then fire from God, out of heaven, will come down and devour them, and whoever is not found written in the book of life will be cast into the lake of fire, which is the second death; the joys of the righteous, and sufferings of the wicked, will then be eternal. The only millennium taught

in the Bible, is between the resurrection of the just and the unjust, and consists in Christ's personal reign with his saints for a thousand years, the Sabbath of Creation.

ON THE CONVERSION OF THE WORLD.—THE JEWS.

The Scriptures do not teach the conversion of the greater part of our race, or the return of the Jews as a nation to their own land, at any period previous to the coming of the Messiah. The theories which have been advocated on these points were unknown to the primitive church.

OF THE KINGDOM OF GOD.

The kingdom of God is the glorious and everlasting reign of Christ on the throne of David in the New Jerusalem, the metropolis of the people; thus fulfilling Revelation xi. 15: "The kingdoms of this world are become the kingdoms of our Lord and His Christ; and He shall reign forever and ever."

OF THE EVERLASTING ABODE OF THE SAINTS.

The Scriptures speak thus, in reference to the everlasting abode of the saints in a glorified state. Isaiah lvi. 17: "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind."

Isa. lvi. 17: "But be ye glad and rejoice for ever in that which I create." Matt. v. 5: "Blessed are the meek, for they shall inherit the earth." 2 Pet. iii. 13: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Daniel vii. 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Rev. v. 10: "And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. xxi. 1, 3, 4: "And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away; and there was no more sea."

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

OF THE TIME OF THE ADVENT.

Though we do not fix the definite time when the Son of Man shall come in His glory, yet the fulfillment of the prophecies and the events in the history of the church and the world, which have taken place, and are now transpiring, give evidence that He is nigh, even at the door. It is the duty of Christians to watch and pray always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. The second advent of Christ, and the truths connected with that great event, are to be taught in connexion with the various truths belonging to the gospel of Christ, as they present Scriptural motives for awakening and sanctifying the children of men.

OF CONVERSION.

Men are converted to God through truth as an instrument, applied to their souls by the power of the Holy Spirit. Without this change, they are dead in trespasses and sins. Of His own will begat he us with the word of truth, that we should be a kind of first-fruits of His creatures.

OF DUTIES OF CHRISTIANS.

Believers should love God and their fellowmen, being careful to maintain good works. They are to place their affections on things above, not on things on the earth. It is their duty to continue instant in prayer—to pray with and instruct their families in the truth of God; to be watchful. They are not to be conformed to the world; but to follow the example of Christ, in meekness, forbearance, kindness, and love to the souls of men, constantly imploring the influence

of the Holy Spirit, studying the Scriptures, that they may honor and obey their Master's will, and be made free by the truth. As they have opportunity, they are to do good to all men, especially to them that are of the household of faith. In short, they are to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, even to our Saviour Jesus Christ.

OF A VISIBLE CHURCH.

A church organized according to the New Testament, is composed of persons who give evidence that they believe in Christ, and show their faith by their works, and who observe the ordinances according to the direction of the Scriptures. Each church has power to receive members, to watch over them, to admonish them, to dismiss them, or to put them away for violations of the rules of the Gospel.

OF THE DUTY OF CONFESSING CHRIST.

Those who are converted to Christ should confess His name before men, and according to His command and example should be baptized in His name.

OF THE LORD'S SUPPER.

The Lord's Supper is observed by the church in its collective capacity, that His death may be shown till he comes.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JULY 5, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

The Proper Address.

All letters designed for the *Herald* office should be directed to the editor,—as otherwise they are liable to be delayed. The full postage should also be paid. Three cents does not pay for three or four sheets.

Information Wanted.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

We are indebted to Bro. John Ostrander, of E. Hamburg, N. Y., for four new subscribers the past week. Let every brother attempt the same, and many might succeed.

Corrections.

In the last paragraph of "A Synopsis of Revelation," &c., by Jas. Scott, in the *Herald* of June 21, it should have read: "These things prove that we are now just about ten years to the close of the 6000, and end of this fallen world and beginning of the millennial kingdom"—the 6000 and words in italics being omitted by oversight of the compositor.

The article on "The Bridegroom Tarried," in last *Herald*, was copied, according to promise of the week previous, from Dr. Seiss' work on the Ten Virgins, to which it should have been credited, as we supposed it was till the paper was issued.

Brother John F. Knox closes a business letter with the benediction: "May the blessing of our heavenly Father rest upon the *Herald*!"

We cannot two sensibly or constantly realize that Paul may plant, or Apollos water, but that God alone can give any increase. It is the same temporally, as well as spiritually. Without God's blessing the labor of the husbandman is all in vain; and it is only as God blesses spoken or written truth that it is ever productive of good. We wish to regard the *Herald* as His instrumentality, and we desire ever to feel grateful to all who constantly call down God's blessing upon it, or pray for wisdom from on high to guide all who shall write for its columns.

The Genealogies of Christ.

The Evangelists give two distinct genealogies of our Lord, that in Matthew and that in Luke, reference being here made to the places in the Old Testament where the same names occur. Also, any names omitted in the New Testament, and occurring in the Old, are here supplied. From Abraham to David, both Matthew and Luke give only a single line of descent as follows Luke commencing with Adam:

New Test.	Old Test.
Adam,	Adam, Gen. 5: 3.
Seth,	Seth, " " 4.
Enos,	Enos, " " 6.
Cainan,	Cainan, " " 9.
Maleelel,	Maleelel, " " 12.
Jared,	Jared, " " 15.
Enoch,	Enoch, " " 18.
Mathusalah,	Methuselah, " " 21.
Noe,	Noah, " " 32.
Sem,	Shem, " " 10.
Arphaxad,	Arphaxad, " " 11.
Cainan,	(An interpolation)
Sala,	Salah, " " 12.
Heber,	Eber, " " 14.
Phaleo,	Peleg, " " 16.
Ragau,	Reu, " " 20.
Sarueh,	Serug, " " 22.
Nachor,	Nahor, " " 24.
Thara,	Terah, " " 26.
Abraham,	Abram, " " 27.
Isaac,	Isaac, " " 21: 3.
Jacob,	Jacob, " " 25: 26.
Judas, (Juda,)	Judah, Gen. 29: 35.
Phares;	Pharez, " " 38: 29.
Esrom,	Hezron, Ruth 4: 18.
Aram,	Ram, " " 19.
Aminadab,	Aminadab, " " 1.
Naasson,	Nahshon, Num. 1: 7.
Salmon,	Salmon, Ruth 4: 20.
Booz,	Boaz, " " 4: 21.
Obed,	Obed, " " 4: 21.
Jesse,	Jesse, " " 4: 21.
David,	David, " " 4: 21.

In the foregoing the second "Canian" in Matthew's genealogy is generally regarded as an interpolation; and it is supposed by Dr. Hales, and others, that there is an omission of four generations between Obed, with whom the book of Ruth ends, and Jesse the father of David—the argument being that the descendants of Levi covering the same period, reckon four more generations, than the line of David, and that from the entrance into Canaan to the birth of David must have been 466 years; which, if there were no intervening generations, to be divided between Boaz (the son of Salmon and Rahab of Jericho), Obed, and Jesse would make the average age of each at the birth of his son about 155 years, or 120 years according to the Usherian chronology; which exceeds the ages of men at that period.

From this point the genealogies of Matthew and Luke show a marked difference:

Matthew.	Old Testament.	Luke.
Solomon	Solomon, 1 Ch. 3: 5	Nathan, 1 Ch. 3: 5
Roboam	Rehoboam, " " 10	Mattathia
Abiah	Abijam 1 K. 14: 31	Menan
Aza	Aza, " " 15: 8	Melea
Josaphat	Jehoshaphat, " " 24	Eliakim
Joram	Jehoram 2 K. 22: 50	Jonan
	Abaziah 2 K. 8: 24	Joseph
	Joash, " " 11: 2	Juda
	Amaziah, " " 14: 1	Simeon
Ozias	Uzziah 2 Ch. 26: 1	Levi
Joatham	Jotham 2 K. 15: 32	Mattath
Achaz	Achaz, " " 16: 1	Jorim
Ezekias	Hezekiah, " " 18: 1	Eliezer
Manasses	Manasseh, " " 20: 21	Jose
Amon	Amon, " " 21: 18	Er
Josias	Josiah, " " 26	Elmodam
	Jeboiaikim, " " 3: 15	Cosam
Jechonias	Jechoniah, " " 16	Addi
Salathiel	Salathiel, " " 17	Melchi
Zorobabel	Zerubbabel, Ezra 3: 2	Neri
Abiud		Salathiel, Zorobabel
Eliakim		Rhesa
Azor		Joanna
Sadoc		Juda
Achim		Joseph
Eliud		Semei
Matthan		Mattahias
Jacob		Maath
Joseph		Nagge
		Esli
		Naum
		Amos
		Mattathias
		Joseph
		Janna
		Melechi
		Levi
		Matthat
		Heli
		Joseph

The names in the list given by Luke so vary from that given by Matthew, that all attempts to reconcile the two have proved failures. And that they are separate genealogies, the fact that Luke traces our Lord's pedigree back to David's son Nathan, while Matthew traces back to David's son Solomon, is conclusive. For, the ancestors of no one can be traced back in the male line, in unbroken succession to two different progenitors. Nor do the few similar names in the two lists prove an identity of persons in that age any more than would the same now.

That the genealogy given by Matthew is that of Joseph, the husband of Mary, is unquestioned. And that Joseph's genealogy should be traced back to David, was necessary to meet the cavils of the Jews, by whom it was generally received that Jesus was the son of a carpenter (Matt. 13: 55), and the son of Joseph, (John 6: 42); so that if Joseph's genealogy had not been clearly traceable to David, the Jews would not have failed to oppose Christ's pedigree as a disproof of his Messiahship.

Whilst, however, our Lord's legal genealogy is thus traceable to David, through Joseph and Solomon, it would be objected by the Gentiles, when taught that Joseph was only our Lord's reputed father, that to him he sustained no actual relation whatever, and that consequently through him he was not David's son. But the angel Gabriel, at the annunciation, told the virgin Mary, that God would give her divine Son "the throne of his father David," Luke 1: 32; so that to prove our Lord's actual descent from David, it was as necessary to show that Mary was a descendant from him, to meet the questions of believers, as it was to show Joseph's to meet the scruples of the Jews. And the genealogy given by Luke, we understand to be that of Mary's.

It will be noticed that Luke is very cautious in his phraseology. He does not affirm that Jesus was the son of Joseph, nor that Joseph was the son of Heli—the words "the son" being in italics, and not in the original. Luke's declaration then is, that Jesus "being (as was supposed) the son of Joseph, which was of Heli;" which Dr. Hales reads as fol-

lows: "Jesus (being as was reputed, the son of Joseph [but in reality]) the son of Heli, or his grandson, by his mother's side; for so should the elipsis involved in the parenthesis be supplied." *Ante. Chron.* v. 2. p. 700.

According to Lightfoot, who refers to ancient Jewish writings, Mary was called by the Jews "the daughter of Eli;" and by the early Christian writers, "the daughter of Joakim and Anna." "But Joakim and Eliakim," says Dr. Hales, "(as being derived from the names of God *Iahoh*, and *El*), are some times interchanged," 2 Chron. 36: 4. Eli or Heli, is the abridgment of Eliakim." *Ib.* p. 699.

Among the Jews, a man sometimes was called after his wife's family, as in Ezra 2: 61: "Who took a wife of the daughters of Barzillai, and was called after their name." By the manner, therefore, in which Luke traces back to David, he nowhere affirms that one was the actual son of the other, as Matthew does, but he traces from one to another, consistent with the supposition that the one was sometimes the son-in-law of the other. With this supposition is it very easy to suppose that the lines of the two sons of David, Nathan and Solomon, unite in the persons of Salathiel and Zorobabel, and so make Mary to have been descended from both Solomon and Nathan. And that our Lord was a son of Solomon as well as of David, may be inferred from 2 Sam. 7: 12—16. Also that the family of Nathan, was to have a special interest in the future Messiah, as well as the family of David in its direct line, is clear from Zech. 12: 10—13, where, in speaking of the scenes of the crucifixion, we read: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look down upon Me whom they pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first born. . . . And the land shall mourn, every family apart; the family of the house of David apart and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shimeai apart, and their wives apart."

There are various difficulties in connection with any view of these genealogies, which we shall not attempt here to harmonize. It is sufficient for the authenticity of both, that we have no evidence that the Jews ever questioned either, and yet had the means of disproving any inaccuracy, by their careful preservation of their national and family genealogies.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

"2300."

Of those who reckon this period as years, and terminate it at an equally unreasonable distance in the past, we have

REV. WM. T. HAMILTON, D. D., author of a published sermon "delivered in the Government Street Church, Mobile, on Sunday night March 26, 1843." He argues that the "Sanctuary" is the church, and dates the 2300 days from Faber's date of the rise of the Persian Monarchy, B. C. 784, out of the ruins of the Assyrian empire, as follows:

"Now compute: from 2300 take 784, the number of years before Christ when the ram arose, and you have A. D. 1516; the very time when the great reformation from popery was commencing in Germany,—an event sufficiently important to make a prophetic era." *Sermons.* p. 21.

REV. GEORGE STANLY FABER,—author of "The Sacred Calandar of prophecy," London, 1828,—having abandoned the reading of "2200," which he adopted in 1805, in the first edition of his "Dissertations," and also that of "2400," which he adopted in 1814, in the fifth edition of the same, he returns in his later writings to "2300" as the correct reading. In this work also he varies his scheme for the commencement and ending of the smaller periods. Beginning the 1290 years in A. D. 70, he terminates them in A. D. 1360; and beginning the 1260 with the rise of Mohammedanism, in A. D. 604, he ends them in 1864, where he commences the 1335 years; which he extends through the millennium. Referring to the 2300 days, he says:

"Some persons have imagined, from the peculiarity of the expression, that we ought to understand, not two thousand three hundred days, but only two thousand three hundred half days, which would reduce the period to no more than one thousand one hundred and fifty. I myself cannot discern the possibility of extracting such a sense from the original phraseology. The term, I think, is clearly two thousand three hundred days, whether those days be literal or prophetic." *Ib.* vol. 2. p. 175.

A few of our American writers, in attempting to

disprove the near termination of this period, have taken the view here dissented from. Thus Prof. Ira Chas. D. D., of Newton Theological Seminary, said :

"The period predicted is not two thousand and three hundred days, but only *half* that number." *Remarks on the Book of Daniel*, 1842, p. 60.

Rev. John Dowling, D. D., of New York City, in his "Exposition of Prophecies," New York, 1841, took the same view.

Mr. Faber in proceeding to give his views more in detail, remarks :

"The vision respecting the daily sacrifice and the desolating Apostacy is, doubtless, the vision of the ram and the he-goat. Hence the question is : How long a space of time will the vision of the ram and the he-goat occupy, from its chronological commencement to its incipient cleansing of the sanctuary ?"

"Since the 2300 years are to be completed from the chronological commencement of the vision, and since the vision chronologically commenced at some point between the year A. C. 811 and the year A. C. 771, they will of course terminate at the corresponding point between the year after Christ 1490 and the year after Christ 1530."

"Had the prophecy never been delivered, the voice of history alone would have determined the naked fact, that the Christian Church began to cleanse or reform itself from the apostatic worship of dead men in the year after Christ 1517 ; and, however we may interpret the prophecy since it has been delivered, the naked fact in question will still remain incontrovertible. Now the prophecy declares that at the end of 2300 years, to be reckoned from the commencement of the present vision or from the rise of the independent Persian monarchy, the mystic sanctuary, which has long been polluted by a desolating Apostacy, should begin to be cleansed ; and the voice of history has determined that this predicted cleansing or reformation of a corrupt demonolatrous Church commenced in the year after Christ 1517. Hence, in the year after Christ 1517 the 2300 years must plainly enough expire."

"If we calculate retrogressively 2300 years from the year after Christ 1517, we shall be brought to the year A. C. 784 for the commencement of the period and for the rise of the Persian monarchy." — *Sac. Cal. Proph.* v. 2. pp. 175, 181.

It is the privilege of every man to change his views, when he thinks he has reason for so doing ; but one who has been equally positive in respect to various epochs and dates, cannot expect thinking minds to rely with confidence on the soundness of his judgment. It is for this reason Mr. Faber's writings have now very little weight with students of Prophecy.

A. D. 1791-2.

WILLIAM CUNNINGHAM, Esq., of Lainshaw, Scotland,—author of "Remarks on David Levi's dissertations on the prophecies relative to the Messiah," London, 1810 ; of "The Jubilean Chronology," Glasgow, 1834 ; of "The Fulness of the Times," London 1836, &c. &c.—says of this period :

"In my work on the Apocalypse, I have identified the last part of the 2300 years with the 1260 years, proving them to have expired together. Since the publication of the former Tract, however, the whole subject has opened itself to me in a manner more clear and distinct ; and I proceed to lay it before the reader as succinctly as possible. The periods of 2300, and 1260 years, and their difference, 1040 years, or the last part of the first series of Jubilees, beginning at Exodus, B. C. 1639, and ending at the termination of the year of Christ 1791, counted from the vernal equinox, or at the Equinox of 1792. This series, as already proved by me, was that of the national Chronology, including their Shemittahs or Sabbatic Weeks. The 70 Jubilees may be resolved into the following series of 7 astronomical cycles, beginning from Nissan 1st, or the vernal Equinoctial new moon, B. C. 1639 :—

1st. of 1078 yrs. from B. C. 1639, to B. C.	562.
2d. " 3 " " 561 "	559.
3d. " 19 " " 558 "	540.
4th " 19 " " 539 "	521.
5th " 3 " " 520 "	518.
6th " 8 " " 517 "	510.
7th " 23 " " 509 "	1791.

"The 7th cycle of 2300 years commences in B. C. 509, the year of the expedition of Darius down the Indus, in the 13th of his reign, which was the pushing of the Ram southward, seen in the vision of Dan. chap. 8: 4, with which I conceive the Chronology of that prophecy, viz. the 2300 years, begins." — *Fulness of Times*, 1836, p. p. 120-122.

"In his "Season of the End," London, 1841, Mr. C. speaks of "the sounding of the 7th Trumpet at the expiration of the 2300 and 1260 years of Daniel, in 1792," p. 62.

REV. THOMAS SCOTT, D. D., author of Commenta-

ry on the Scriptures, London, 1800, looked for the near termination of this period, without giving any date. After quoting Bishop Newton, he observes :

"Some difficulty is found in determining the precise time from which to date these two thousand three hundred years : and the case is the same in respect of the thousand two hundred and sixty years, in different ways repeatedly stated to be the term of the desolations or captivity of the church, both by Daniel and St. John. But nearly a thousand years must be allowed as intervening between the former and latter : the two thousand three hundred days or years, may be supposed to have distinct dates for commencement and termination, according to the several steps by which the predicted events had their beginning, and will at length come to an end. Thus it was with the Babylonish captivity, and the event alone, it is probable will clear up all the difficulties in which these calculations must of course be previously involved. It may perhaps be worthy of notice that it is now about two thousand three hundred and fifty eight years since Daniel had this vision : and no doubt the end of the two thousand and three hundred days, or years, is not very distant." *Com. on Dan.* 8: 14.

Various dates during the present century have been regarded with favor by different writers, as the termination of the 2300 days ; of which we notice the following :

A. D. 1819.

JAMES BICHENO, A. M., author of "The Signs of the Times," &c., London, 1792,—who also ends the 1290 years at the same epoch,—was one of the earliest writers we find adopting this date. He says :

"Daniel's 2300 years begin 481 years before Christ [with Xerxes invasion of Greece], and end in 1819, when some other great event, or events, will take place." — *Signs*, p. 71.

On Mr. Faber's objecting that "the huge unwieldy armament of Xerxes was totally discomfited by the Greeks," Mr. Bicheno, in a later work, "supposes the ninth year of Darius to be the date of the vision, a period remarkable for the conquests of Persia ;" and so computing "back the 2300 years from the end of the 1260 years, not from the end of the 1290," *Faber's Dis.* vol. 1, p. 312.

The War.

MONDAY, June 30.

There has been a great battle at Richmond—but the particulars, which have been received at Washington, are denied publicly through the press, although Secretary Stanton and the President have been importuned to permit their publication.

The following dispatch was received just as we were on the eve of going to press, and no further particulars will be furnished this morning :

The following dispatch was received at New York from Baltimore in the early part of Sunday night ; and, as will be seen, it conveys the idea that the news from Richmond is favorable to our arms :

Baltimore American Office. }
June 29. 2 P. M. }

I am writing for the American a detailed account of events at White House, before Richmond, and on the peninsula, during the last 4 days, including facts obtained from Washington, having been sent for by special train to communicate with the President. If you desire it, and will give due credit, I will send it to you.

It will make four thousand to five thousand words. We have had the grandest military triumph over the enemy, and Richmond must fall.

(Signed) C. C. FULTON.

Proprietor of American and Agent Ass. Press.

A dispatch from Washington, dated at 3 o'clock, says that the lines are working badly, and the message could not be sent "in six hours." Our evening edition will probably contain the news in full.

We presume the reason assignable for the non-receipt of the news is that no official report from Gen. McClellan had been received at Washington up to 3 o'clock this morning.—*Boston Journal*.

Tuesday, July 1. There are exciting dispatches of the fighting before Richmond, though confused and somewhat unsatisfactory. The accounts profess to describe the battles of Thursday and Friday, and yet they state the position of matters at "11 o'clock Sunday morning," without saying a word of Saturday's events. It is doubtful, therefore, whether we have anything definite later than Saturday morning.

The Boston Journal of this morning says :

We had hoped before this time to lay before our readers definite intelligence of the result of the terrible conflicts which have been going on for the last four or five days in front of Richmond. But we are denied the privilege, although it might have proved the sad privilege of knowing the worst. Let us, then, make the best of the circumstance that, so far, we have not come to the worst, or anything like it. Our direct intelligence comes down to Saturday af-

ternoon, at which time the rebels had appeared in the neighborhood of the White House, and cut the telegraph wire in a characteristic style. At the first view this seems like a fearful irruption in our rear, presaging a hard dilemma for our troops who may be penned up between the Chickahominy and the James river, and nearly encompassed by foes. But it will be observed, by the tenor of the dispatches making this announcement, that the evacuation of the vicinity by our men had been going on for a long time, and was successful at last, as though everything had been calmly foreseen, if not positively

disputed for. The features of all were wonderfully distorted. Many could not be recognized by their most intimate friends. We pray to God we shall never have occasion to look on such a scene again. The pilots, engineers, and all other officers of the boat, stood watch to the last moment, while several died at their posts. Many were moaning pitifully ; others in all their misery were cheering and sympathizing with their comrades ; others frantically screaming running wildly about the decks, in their excruciating agony, nearly all stripped to the buff. Strewed all over the deck lie the raw, bleeding, mangled bodies of the dead and dying seamen."

From Utah.

Great Salt Lake City, June 16. A band of persons, numbering about one thousand men, women and children, under the leadership of one Morris, who claimed to be the "Prophet Moses reappeared on earth," formed a settlement thirty miles north of this city, and committed numerous depredations on citizens in the vicinity. They refused to labor for their own support, believing the Lord would supply their wants.

Three of their number, disgusted with the imposition, attempted to leave, but were arrested and placed in confinement, heavily ironed. A writ of habeas corpus was issued by Chief Justice Kinley, which was treated with contempt. A sufficient time having elapsed for producing the prisoners, a second writ, together with an order for the arrest of Morris for contempt, and for the arrest of the leaders of the gang for false imprisonment, was issued.

For the execution of this a posse of 250 infantry and artillery were ordered out on the 11th, by Acting Governor Fuller. Morris and his men were strongly entrenched and thoroughly armed. Fighting ensued, and two of the Marshall's posse were killed.

On the 15th the rebels pretended to surrender, but resisted anew as soon as our attacking party approached. In a hand to hand fight Morris was killed, and another leader mortally wounded. The rebels were then overcome. Several women and children were killed during the siege, the Morrisites refusing to remove them to a place of safety. The prisoners captured numbered one hundred and forty-seven, and will be brought to court to-morrow.

Rose Brown, a colored woman, died in Norwich, Conn., on Saturday last, aged 100 years and 7 months. She was born in that town, and passed her long life near where she was born and died.

Foreign News.

GREAT INUNDATION IN ENGLAND. The great plain in the Eastern part of England, known as the Fens, has been overflowed, by the tide breaking through the barriers erected against it. That section watered by the Ouse, the Neve and other rivers, comprises over one thousand square miles, as level and low as Holland. By the bursting of a sluice near Lynn the sea rushed in over the country, laying fifteen thousand acres under water the first tide. It was expected that on the next visitation one hundred and forty thousand acres would be inundated to the depth of several feet. Men and animals were driven from their dwellings, and produce was floating about or being destroyed. It was feared that the total loss would amount to more than one million sterling.

TRouble BREWING IN THE EAST. The last arrival from Europe brings an important rumor that the Russian government has addressed a circular to all its agents in the East, recommending them to make preparations for their departure, a rupture of diplomatic relations between St. Petersburg and Constantinople being imminent. It is further reported that Napoleon intends to support the Emperor of Russia in his designs upon Turkey.—*New York Evening Post*.

ABRAHAM'S BURIAL PLACE.—While the Prince of Wales was at Hebron he and his suite obtained permission to visit the cave of Machpelah, Abraham's burial place. They are the first Christian's who have ever been allowed to enter it since the Crusades, nearly 700 years ago. Dr. Stanley says everything is kept in the most beauty order, and nothing could be more satisfactory than the state in which the tombs are preserved. Abraham, Isaac, Jacob, Joseph, Sarah, Rebecca, and Leah are buried there.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.
TOUR CONTINUED IN CANADA WEST.

(Continued from our last.)

In the evening I spoke on the subject of *Assurance*, and the privilege of the people of God living every day in the light of God's countenance: feeling within the witness of the spirit, and enjoying a clear sense of their acceptance with God—peace like a river, drinking largely of the river of God's pleasures; loins girt with truth, and ready, waiting for the coming of the Son of man.

At the conclusion of this discourse many resolved to live a new life. I trust it may prove so. How happy we are to know that we are the instruments of doing others good.

Monday, April 21. Visited many this A. M., and found that my labors had not been in vain in the Lord. At 10 o'clock A. M. I took leave of Bro. and sister Dickson and others, and entered the car for Lewiston, N. Y.

I shall long remember my visit in Acton. I formed many new acquaintances, and renewed old ones. There is a goodly company of faithful ones here. Bro. D. and family let their light shine, and are "living epistles" of the Advent faith and hope in this community. Their works and faith go together. God reward them for abundant liberality in support of his cause.

On my way to Lewiston, I called at Toronto and Hamilton. In the latter place had a pleasant call on Elder F. G. Brown and family. They were well, and prospering in the Lord. In the P. M. arrived at Lewiston, and put up with F. S. Sage, Esq., a faithful friend and brother in the Lord. In the morning, though unpleasant, we had a good company at the Presbyterian vestry, to whom I gave ten signs of the speedy coming of Christ. I was received by the Rev. Mr. Cook, the pastor, and his people very kindly, though I preached to them the whole truth, and truth, too, that some professed Adventists receive with less interest and grace. We have a few faithful ones here; and a few miles out there is a small church, gathered by Bro. Chapman, who keep up their meetings and let their light shine. I put up for the night with my old friend Arthur Gray.

Tuesday, April 22. Took the car for Springwater, via Buffalo, and arrived in the evening, and put up with S. H. Withington, Esq. Found my son Edwin in improved health. He has enjoyed the hospitalities of Samuel and Nathaniel Withington, in his illness, the last two years. They will have their reward in heaven.

Wednesday, April 23. Went to Dansville, "Our Home." Visited the Advent people, and spoke a word of cheer to them. I put up at "Our Home," where I received so much benefit the last year, from the health agencies of Dr. J. C. Jackson. It was like a new birth to life and health, which under a severe test I find reliable and permanent. My son William is now here, under treatment for epilepsy, and is doing well. Among all the health institutions I have visited I think, all things considered, "Our Home" is among the very best.

Thursday, April 24. This A. M., after reading and prayer by Dr. Jackson, he invited me to occupy the time for the usual lecture. I did so. And though I could not give a scientific lecture, yet I could and did give an experimental one; in which I showed the patients how I recovered my health in this "Our Home." It was simply by obeying the laws of life and health, with faith in God and nature, without drugs and poisons. They had only to be of good cheer, and hope in God, in the use of the health agencies in force here, to get well. Bidding them adieu, at 9 A. M. I took the conveyance to Conesus, and put up with Father Jenna. Preached in the evening to a full audience; and much interest was manifested on the subject of the time and signs of the near coming of the Lord.

Friday, April 25. Took leave of Father Jenna and wife, two aged and faithful pilgrims, who, like Simeon and Anna of old, are "looking for redemption in Israel," soon to come; and stepped into the car for Rochester. Here I called on my old and steadfast friend Carlos Dutton and family, and

spent a short time; also on Dr. Fleming; who are all well. At 12 M. again took cars for Seneca Falls, and preached in the evening on the time of the Lord's coming. Enjoyed the hospitalities of Bro. and sister Luns.

Saturday, April 26. Took the Early train for Auburn, N. Y., and called upon Bro. Curtis, sister Smith, and others; and then again took the rail for Albany, where I was to spend the Sabbath.

JOSHUA V. HIMES.

June 8, 1862.

The Time of the Advent.

BRO. BLISS:—As I was among the number who presumed at the Messianian Conference in Canada West to discuss the question of the time of the Lord's advent, and whereas it seems to be considered a crime to have done so without coming to the conclusion that no fresh evidence has been given to the world with regard to the *exact* period, I will, with your permission, endeavor to set myself right; or, in other words, set myself in my true position before the public.

1. I am one who firmly believes that before the Lord comes the 1335 days of the 12th chapter of Daniel will be understood, and hence the time will be known. But for reasons I shall give in the course of these articles I do not believe they are now understood.

2. I am one of those who believe it right to study and discuss the subject of the time, as well as all other portions of God's word, because it is his revelation to man.

3. I do not believe it right to make it a test question, so that all who cannot or do not see with me on that subject are to be denounced as *heretics* or *no Adventists*, or as being afraid of their reputation, etc., etc. For seventeen years I have had views on the subject which to my own mind are perfectly distinct and conclusive. These views I have been ever free to express on all proper occasions. But I do not feel myself justified in calling others by hard names because they do not fall in with them, or because they argue against or even dissent from them. I regard it as entirely unwarranted in one who has proved himself so fallible as I have done on the subject of time to be dogmatical. I want evidence and argument, not denunciation, to convince me; and I conclude that others require the same treatment.

In 1844 a good and zealous brother in Trenton, N. J., said that the reason Bro. Litch did not receive the seventh month time was he was "afraid of the mud." I confessed that I did not wish to get into the condition of the negro who went to hear Mr. Whitefield preach in a barn. Soon after the minister began the negro fell down, and began to roll in the yard. Some one asked him, "What are you rolling there for?" "O, who can help it," he replied, "to hear Massa Whitefield preach?" "Why, that is not Mr. Whitefield," said the questioner. The poor negro was silent, arose, and began to brush off the mud, saying, "All mudded over for nothing." "Only let me be sure that Mr. Whitefield is preaching," I said; "and I do not mind the mud." My reply to more modern insinuations is the same.

My want of faith in the definite time, 1868, is not because I have not read and pondered the arguments in its favor, but because to my mind those arguments lack evidence to support them. They are based on sheer assumptions.

1. It is an assumption which never has been proved that the *days* mentioned in Daniel 12th are symbols of years. I have reasons for believing they are not.

2. It is an assumption never proved that the *three periods* begin at one and the same point, whether they signify years or literal days. The evidence is against it.

3. It is an assumption without a shadow of proof that the "daily sacrifice" of Daniel 12th means paganism, or pagan worship; and that the "abomination that maketh desolate" means Popery. If it can be proved, let it be done. But until it is done let us have no more side thrusts on the subject.

If there is a failure to establish any one of these three points, by conclusive evidence, the argument based upon the assumption is not worth a rush.

It is useless to tell me how many great, learned, and good men believe so, until they can give solid evidence that the three assumptions above pointed out are well sustained. I have not studied prophecy and read after writers on prophecy for twenty-five years without discovering the fact that on this, as on all theological questions, learned men, as a general rule, are mere parrots: they repeat what some favorite author has said. Give me evidence, and I will as soon receive the truth from the most illiterate as from the most profound. But without evidence I cannot receive mere dogmas from either.

As the evidence for 1868 now stands, I have not the least shadow of faith in it, and the universe cannot make me advocate it till convinced.

J. LITCH.

We heartily agree with Bro. Litch that argument and not denunciation is what is needed; but we are still convinced that the days in the 12th of Daniel, like those in previous chapters, are representative of years—as we shall endeavor, in the season, to show.

ED.

vice; and also seek to keep the spirit of truth abiding in your hearts. Thus shall you go on from strength to strength, and have a present evidence in your souls that "the path of the just is as the shining light, that shineth more and more until the perfect day."

Done in behalf of the church,
C. GREENE, Church Clerk.

The Messianian Missionary Society, Pa.

The Messianian Missionary Society of Pennsylvania held its annual meeting at Shiremanstown, on Thursday, May 29, 1862. Services opened by reading the Scriptures, singing, and prayer. The President, H. Rupp, in the chair.

The Treasurer's report, being called for, was read, the Treasurer not being present.

On hand at commencement of year, \$ 39.45

Received during year, 195.74

Total, \$235.19

Paid Rev. J. D. Boyer, for 6 months' salary, \$200.00

Paid Rev. D. Elwell, for 3 months' salary, 37.50

237.50

235.19

The Treasury overdrawn, \$ 2.31

THOMAS WARDLE, Treas.

The election of officers for the ensuing year resulted as follows:

President, H. RUPP; Vice Presidents, J. D. BAYER and S. PRIOR; Corresponding Secretary, J. LITCH; Recording Secretary, J. A. HEAGY; Treasurer, JOHN M. BARSTOW.

Directors—H. H. Boyer, James Colder, M. L. Jackson, I. R. Gates, J. L. Fulton, E. P. Wassall, P. Ryan, T. Drake, A. Jackson.

The annual subscriptions for membership were then received, and the meeting adjourned.

The Board of Directors met at 7 o'clock, and organized. M. H. Mayer was received as a laborer under the direction of the Society, and appointed to Center and Clearfield counties, to labor in connection with Rev. M. L. Jackson. The following persons were appointed as an Executive Committee for the year—J. Litch, J. L. Fulton, J. D. Boyer, J. M. Barstow, and J. A. Heagy.

J. A. HEAGY, Secretary.

Report of the Maine Quarterly Conference.

Maine Central Quarterly Conference met, agreeably to appointment, June 12, at the Baptist meeting-house, Rockford Corner, Belgrade.

The following ministers were present, namely: L. L. Howard, D. M. Hanscom, H. D. Reed, O. R. Fasset, H. B. Sevey, R. R. York, S. K. Partridge, J. Dudley, I. Wight; and a good representation of brethren within and beyond the limits of the Conference.

Prayer meeting commencing at 6 o'clock Thursday evening.

Friday morning. Met at 8 o'clock for social worship. At 10 1-2 Sermon by S. K. Partridge, from 1 Pet. i. 12.

Afternoon, preaching by Bro. Reed. Text, Rom. v. 14.

Prayer meeting in the evening.

Saturday morning. Met for business. Bro. Sevey in the chair; by whom a letter was presented to the Conference from Bro. I. C. Welcome, stating that, in consequence of his having removed beyond the limits of the Conference, he could no longer act as Secretary. Hence it was necessary to choose some one to fill his place. H. G. Smiley, of North Sidney, was chosen to fill the vacancy; but as he was not then present the meeting adjourned to the close of the afternoon service, at which time he was expected to be present. Social meeting at 9 o'clock. Well attended, and good interest. At the usual hour Sermon by L. L. Howard, from 1 John ii. 18: showing some of the distinctive features of God's family,—also that the covenant we are now living under is a perfect one, having rules by which we may be regulated in every department of life.

In the afternoon an exposition of the 18th chapter of Isaiah, by O. R. Fasset. Bro. Fasset holds that the United States are there represented by "the land shadowing with wings;" that there we have the future of this country and of the down-trodden Africans, or that portion of them who are believers.

Sermon in the evening by R. R. York, from John vi. latter part of 9th verse.

Sunday morning. Prayer meeting. Sermon at the usual hour, by H. D. Hanscom. Text, Rom. i. 16 and Gal. ii. 20.

Sermon in the afternoon by O. R. Fasset, from 1 John i. 1-3, at the close of which Bro. I. Wight, of Augusta, was set apart for the work of the ministry. May he be a successful laborer in God's vineyard. The Conference was a good one, and we hope much good may result from it.

H. B. SEVEY, Chairman.

H. G. SMILEY, Secretary.

From Bro. Timothy Dudley.

BRO. BLISS:—Times are very hard out here. Money is very scarce. Everything farmers have to sell is very low, and everything we have to buy is very high. Satan has a vast army in the field, and men's hearts are failing them through fear of coming events. But, glory to God, I feel the prospects brighten, and can almost see the day dawn and the morning star rising.

My Post Office address now is Waverly, Morgan county, Illinois, to which place please direct the Herald.

Yours, in great hope,

TIMOTHY DUDLEY.

From Sister A. Truax.

DEAR BRO. BLISS:—I also am a reader of the Herald, although only for a short time. It is a great blessing to hear from brethren and sisters in Christ who are looking for the return of the King in his beauty, who shall change this vile body and fashion it after his most glorious body, when this old earth shall be made more beautiful than Adam ever saw. It cheers my heart when I think the time so nigh. When ye shall hear of wars and rumors of wars, and all these things, then know it is near. And that day shall not come except there come a falling away first. It seems to me there never was a time since the antediluvian world when so many were at ease in Zion as at the present moment, that so many were slain witnesses by the way-side. May the cry be so plain through the Herald, that the end is near, that some may awake and put on their beautiful garments for the return of the bridegroom.

Arm of the Lord, awake, awake!
The terrors of the Lord display;
Out of their sins the nations shake,
Bear their vain confidence away.

Yours, etc., AMANDA TRUAX.

Swanton, June 9, 1862.

From Bro. D. W. Lamb.

BRO. BLISS:—I like the Herald, and hope the Lord will raise up those who have the heart and means to sustain it. I have tried to get subscribers for the Herald, but thus far without success. It is hard to raise money here at present.

Yours, waiting for the kingdom,

DANIEL W. LAMB.

Sycamore, De Kalb Co., Ill. June 21, 1862.

We thank you, brother, for the effort. We need the efforts of friends to counteract those of foes.

ED.

From Bro. S. I. Hamlin.

BRO. BLISS:—I was much pleased with Mr. Scott's argument on Revelation and Chronology, as published in the Herald of June 21. He has placed the glad tidings of the kingdom of God in its true light, and about the time of the coming of our Lord to deliver from death and mortality every true believer; the subject of which must absorb the mind of every expecting child of God.

Yours, etc. S. I. HAMLIN.

Cleveland, June 23, 1862.

Hymn.

To Thee, O living God,
Our daily prayers ascend,
Help Thou frail mortal man
His earthly course to mend.

Almighty, Sovereign Lord,
We praise thy holy name,
And strive each day we live
Thy precepts to maintain.

We bear the heavy cross,
The crown will soon be won;
We'll bask in holy light,
And reign with God's dear Son.

Great King, to Thee we raise
Our vows to do thy will,
O help poor sinful men
To march for Zion's hill.

The gates of jasper fair,
The pearly rivers flow,
The streets of shining gold;
Those radiant gems, we know,

Will burst upon our sight
At the last trumpet's call,
When God will raise the dead,
And judge his children—all!

From Bro. O. Rockwell.

BRO. BLISS:—Last Sabbath was an eventful day with us. While some were visiting and passing the Lord's day in their various ways of pleasure, a congregation convened at our place of worship. After sermon and Sabbath School we attended to the ordinance of baptism, when four happy souls were buried with Christ, thus manifesting deadness to the world and their having arisen to newness of life. It was truly cheering to see those disciples follow in the footsteps of Christ. As we were returning, we learned that a man was drowned a short distance from where we baptized. We hastened to the spot, where we found a collection of people. They soon

drew the man and horse out of the water. Both were dead. He was a young man, a resident of Fairfield, Chester Burke. As we turned from that sad scene we thought, What a representation of the wicked! He was told repeatedly that the bridge was gone. He gave no heed, rushed on, and was suddenly destroyed. The greater part who witnessed that scene are daily acting still more unwisely, in that they being often reproved are rushing thoughtlessly on, making their own destruction sure.

The Lord is with us. Some are being reclaimed. One man, sixty-two years of age, a Universalist, has laid aside all former prejudices, receiving Christ with simplicity, as a child. Give God glory.

I remain yours in the blessed hope,

O. ROCKWELL.

OBITUARY.

Died, May 24th, in Mantonville, R. I., of heart disease and dropsy, JOSEPH HILL, aged 43 years.

Bro. H. has been an invalid for more than six years; but was not confined to his house until four weeks before his death, during which time he suffered most intensely, until he quietly and hopefully fell asleep in Jesus. Bro. H. was formerly connected with Rev. Mr. Caldicott's (Baptist) Church, Roxbury, Mass. He became interested in the pre-millennial advent and reign of Christ some twelve years since, in which faith he lived and died. A wife, one child, mother, and two sisters remain to mourn. But he is with Christ, where he will remain until the trumpet sounds to call the scattered family of Jehovah home.

L. OSLER.

Providence, R. I. June 20, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labor are here testified to by those who participated in them; and hundreds of souls, it is believed, will regard him as a means, under God, of their conversion. The attention given to his arguments causes many minds, in all denominations, to change the views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who are interested in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was a sailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truth. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confirmation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confesses his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies at periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than

One Hundred Witnesses," of all ages of the church and of all denominations of Christians, expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 5, 1862.

A Catechism in Rhyme.

Who made you, child, and bade you live?
God did my life and spirit give.

Who keeps you safely, can you tell?
God keeps me safe and makes me well.

Now has God shown the way of truth?
The Bible is the guide of youth.

How should you act to God above?
With fear and honor, praise and love.

Does God know all you do or say?
Yes, and my thoughts both night and day.

How does your heart its baseness show?
By sinful words and actions too.

Is not God angry when we sin?
Yes; O how wicked I have been.

What do your sins deserve to obtain?
Present and everlasting pain.

And can you save yourself from woe?
I cannot save myself, I know.

Have you the power to change your heart?
No! 'tis prone from good to start.

Who then can peace and pardon give?
Jesus, who died that we might live.

What proves that Jesus Christ will save?
His life, his cross, his death, his grave.

Can none but Christ for sin atone?
The blood of Jesus Christ alone.

And how may you his grace receive?
In Jesus Christ I must believe.

Must you repent with humble heart?
Yes, and from every sin depart.

From God what blessing should you seek?
Lord, save my soul, for Jesus's sake.

Should you love Christ, who was so good?
O yes, with all my heart I should.

Did Christ become a little child?
Yes; holy, humble, meek, and mild.

What did his early history shew?
Jesus in strength and wisdom grew.

What was foretold of Jesus's grace?
The lambs he'll on his bosom place.

And were the young thus loved and blest?
Christ took and clasped them to his breast.

What did Christ say, though young you be?
Let little children come to me.

Does Christ still view the young with love?
Yes, on his glorious throne above.

How should a child begin to pray?
Lord, teach me what to think and say.

Will God regard the hymns you raise?
Yes, Jesus loves an infant's praise.

Who only can direct your youth?
The Holy Spirit, God of truth.

Must you of every lie beware?
Yes, with most strict and constant care.

Must you all evil tempers flee?
I must not in a passion be.

Must you your book and wisdom prize?
Yes, I must be both good and wise.

How must a child to others be?
As I would have them act to me.

What must you to your parents show?
Obedience, love, and honor, too.

What must your brothers in you find?
A heart that's always good and kind.

Must you your sisters always love?
Yes, and be gentle as a dove.

How must you act to all you know?
I must love all, and kindness show.

Do little children often die?
Yes, quite as young and strong as I.

Will Jesus judge "the small and great?"
Yes, and will fix their endless state.

Where shall the wicked sinner go?
To tribulation, wrath, and woe.

Where will good children ever be?
With Christ, in life, their Lord to see.

Religious Herald, 1830.

Sick Lily.

ONE day some ladies told her about a poor little girl whom they had been to visit. Her father had been killed in the war, and her mother was in feeble health, and the little girl was suffering very much, and had no nice bed, or pleasant room, or flowers, or fruits, or playthings. Lily's eyes filled with tears, but she said nothing in reply, only she whispered to her mother to find out where the little girl lived.

As soon as the ladies were gone, she said to her mother: "Now, darling, will you do me a great favor?"

"What is it dear?"

"Would you like to take a walk?"

"Where?"

"To take some things to that little girl. I may send her something, may I not, mamma? And would not you like to go? I thought you would."

"What, now, Lily?"

"O, yes, mamma, please. I would rather have you do that than anything else."

The mother had hesitated only because it was time for the doctor's visit, and Lily always had pain after it, and liked to have her mother read and talk to her for awhile. But she prepared herself at once to go, and found that Lily was putting all her flowers and fruit in a basket to send away.

"You are willing, mamma, that I shall do what I please with them, are you not?"

"Certainly, dear; but had you not better save a few grapes to eat with your medicine?"

Lily hesitated a moment, for her medicine was very disagreeable, but she soon said: "No, mamma, I should like to try taking it without grapes, and then she will have more. May I send her some playthings?"

"Certainly, if you wish to."

Lily chose two or three of her favorite toys, and then said: "Do you think I had better send her Lady McLellan?"

"I think not, my darling. You know that we took a great deal of pains to get her on purpose for you."

"O, yes, mamma; I will lend her to the little girl sometime, if you think it best."

"We will see about that," said her mother. "Good-by, Lily."

As Lily put up her mouth to kiss her mother she whispered: "And darling, won't you give my love to her, and tell her the things came from another little sick girl, and won't you see if she believes all about God's loving us? Wait a minute, mamma; would not you send her that picture of Christ blessing the little children?"

"Yes, that will be a very good thing to send her."

Her mother thought as she walked along the street: "Why should I be sorry to have my darling sick? Is not God giving her blessings which are a great deal better than health and strength?"

And Lily thought, as she lay in her room: "I do have so many pleasures! I am so glad that I had the flowers and the fruit to send to that little girl; and what a dear, good mamma I have to take them." Then, in order to forget her pain, she began to sing:

"I think, when I read that sweet story of old."

Before she had finished the first verse her father came into the room, and kissed her, and said: "How does my little sick girl do?"

"O, she is a very happy little sick girl," she said, smiling. And so she was.—*Evangelist.*

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

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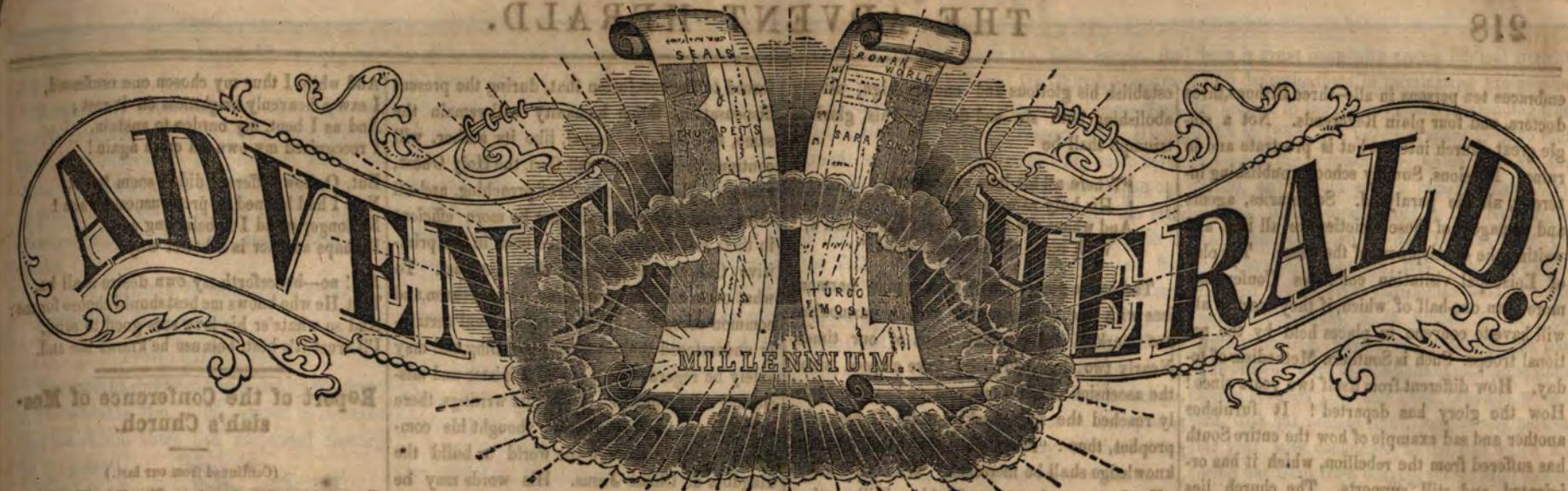
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The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give



WHOLE NO. 1103.

BOSTON, SATURDAY, JULY 12, 1862.

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THE ADVENT HERALD

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THE BROOK.

A little brook went singing
Through the flowery lea,
"On, onward must I hasten,
The Silver Lake to see."

The little brook runs merrily—
For nothing will she stay;
Through stones and pebbles winding,
She speeds her sparkling way.

The little brook impatiently
Creeps through the bushes green,
And through the tall reed-forests,
Where the sedge-bird's nest is seen.

The little brook runs merrily—
For nothing does she stay,
Till she comes where the speckled fishes
Pursue their noiseless play.

"Stop, little brook!" they called to her,
"Nor sweep us on with thee;
Flow gently through our shady pool
Beneath the willow tree."

And the little brook, all lovingly
Flowed slowly through the pool,
Where her playful friends, the fishes,
Had their homes so deep and cool.

Then on again she hastened,
In cold, in rain, in heat;
Onward, and onward springing
With eager twinkling feet.

Hastening, ever hastening—
Untiring, bright and free;
Now, little brook—be happy—
Thy Silver Lake, O see!

Then the little brook leaped wildly,
And down the glen she springs;
O'er ferns and tangled branches
A cloud of spray she flings.

It ceased—the wild sweet music
Of the rippling waters passed
Away—as on the lake's clear breast
She found her home at last!

H. M. BATABONE.

The Lisbon Earthquake of 1755.

Lisbon had had several previous shocks, but, being uninjured, forgot them, and did not consider them to be warnings, or even threats. Science had not reduced the action of earthquakes to any certain terms, and considered them inconsistent sequences; they were then, as they still are, mysterious. There was at first an undulating tremble of two minutes, which many laughing, feasting people thought was caused by a wagon running underneath the windows. Then another, in a few minutes, worse and unmistakable, so that houses split and rent,

and a dust arose that hid the sun. Then another interval of dreadful silence, and the city fell to pieces like a card-house—palace, hut and cabin, church, casino, gambling house, and thieves' kitchen, amid a dusty fog as of an eclipse; through which dreadful apocalyptic darkness arose groans, screams, and shrieks of the dying and the immured.

An eye-witness, in a ship lying in the Tagus, said, "He saw the whole city suddenly heave like a wave. Lisbon had disappeared." Another man wrote a day afterwards: "There is not a house to rest one's head in." At the same time, to swell the horror, the sea rose, as if torn up by the roots, and threatened to bury even the ruins.

This ten minutes' spasm of the earth was felt not merely on the volcanic line: it spread like a storm, even through Loch Lomond; it tossed ships in the Atlantic, it was seen at the Orkneys, it turned the springs at the Clifton Hot Wells dark as ink; the very intelligence of it came like a thunder-clap on men's minds. The Last Day was prophesied.

The brute power of the earthquake shook the city into rubbish-heaps in ten minutes, and the most terrible feature of its cruelty happened in this very Black Horse Square I now carelessly walk over, whistling as I go, and looking at the red-funnelled steamer waiting for me in the offing. It was to this broad space in front of the palace that, when the first shock subsided, and the roofs had ceased to split, and the floors to gape open for a few minutes, that thousands of the Lisbon people rushed with children, caskets, or whatever they deemed most precious, to fall on their knees, and pray to the God whom they expected every moment to see bursting from the clouds—his voice the thunder, in his hand the lightnings—in the great fury of his anger appearing to reap the guilty world.

That moment, as in huddled, frightened, half-naked groups, the boldest lay trembling, entranced, palsied or screaming, the square opened in the midst, and into that yawning grave they all sank, and the earth closed over them. At the same moment a great convulsion swallowed up the quays, and the waves closed over every boat and vessel anchored there, not a fragment of them ever appearing again. Now, when I hail John Fish, and call for a boat, I little think of the dead lying under that churchyard square; and so far are the lounging English sailors from having any very clear tradition about it, that when I ask one of them, he tells me that the city was on the opposite side of the bay, not knowing that he now stands on the burial place of thousands.—*Life in Spain*, by Walter Thornbury.

Naturally hard to tell the Truth.

"Timothy Titcomb" has a keen scalpel, and he thus dissects men on the subject of truth-telling:

I have known eminent men who had not the power to state a fact, in its whole volume and outline, because, first, they could not comprehend it perfectly, and, secondly, because their power of expression was limited. The lenses by which they apprehended their facts were not adjusted properly, so they saw every thing with a blur. Definite outline, cleanly cut edges, exact

apprehension of volume and weight, nice measurement of relations, were matters outside of their observation and experience. They had broad minds, but bungling; and their language was no better than their apprehensions—usually

it was worse, because language is rarely as definite as apprehension. Men rarely do their work to suit them, because their tools are imperfect. There are men in all communities who are believed to be honest, yet whose word is never authority on any subject. There is a flaw or a warp somewhere in their perceptions, which prevents them from receiving truthful impressions. Every thing comes to them distorted, as natural objects are distorted by reaching the eye through wrinkled window glass. Some are able to apprehend a fact and state it correctly, if it have no direct relation to themselves; but the moment their personality, or their personal interest, is involved, the fact assumes false proportions and false colors. I know a physician whose patients are always alarmingly sick when he is first called to them. As they usually get well, I am bound to believe that he is a good physician; but I am not bound to believe that they are all as sick at the beginning as he supposes them to be. The first violent symptoms operate upon his imagination and excite his fears, and his opinion as to the degree of danger attaching to the diseases of his patients is not worth half as much as that of any sensible old nurse. In fact, nobody thinks of taking it all; and those who know him, and who hear his sad representations of the condition of his patients, show equal distrust of his word and faith in his skill, by taking it for granted that they are in a fair way to get well.

The Night of Despair.

Rev. Mr. J.—relates the following very impressive history of a parishioner. Jane B.—was a young lady of wealthy parentage and had all the means of culture and enjoyment of the world that affluence and affection could furnish. She was also a child of many prayers. The power of "things seen and temporal" was upon her spirit like a spell; and her golden dreams were disturbed only by the still small voice of the Holy Ghost, which at times made her weep. She resolutely stifled her convictions. While at the boarding-school, completing her education, she was taken ill. No attention and medical skill were spared to save her from the embrace of the skeleton destroyer of all thing terrene. When it was apparent that the effort was vain the physician advised her removal home. She was borne to the bosom of domestic sympathies and care. As she crossed the threshold, and met her mother with such tears as she alone can shed, the invalid exclaimed: "Mother, I have come home to die; and I am lost! I am lost!"

She continued to waste away, often repeating the same words; and when only the faintest whisper could be heard, it was still "I am lost!"

In Virginia, where she lived and died, the weather was intensely warm, which, with the nature of the disease, made it necessary to have the burial the same night. At nine o'clock in the evening the procession moved to the cemetery. When the coffin was lowered, and the light of the lanterns fell into the gloom, the silence was broken by the sudden and convulsive starting of

a sister of the dead, who, stepping forward to the margin of the grave, cried in tones of piercing agony, as she gazed into the narrow home of the decaying body, "Jane is lost! Jane is lost!"

It is not strange that the good pastor should say, "Those accents of woe, ringing out upon the air of night, and over the place of graves, are still in my ear, and will be while I live." How true of the impenitent are the words of the living Oracles, "Madness is in their hearts, and after that they go to the dead."—Congregationalist.

Southern Methodism.

The General Conference of the Southern Methodist Church was to have met this spring in New Orleans; but the capture of that city by the national troops has frustrated the assembling of this high Church council. A substitute has, however, been temporized in an informal meeting of high Church dignitaries at Atlanta, Georgia. Ten ministers in all were present—Bishops Andrew, Pierce, and Early; Drs. Green, McFerrin, and McTyeire; and Revs. Huston, Parks, Scott, and McDonell. Bishop Andrew presented a letter from Bishop Paine, announcing his inability to attend the meeting. Some members of the Georgia Conference were present, and took part, by invitation, in the deliberations of the convention. At a call from Bishop Andrew, Dr. McFerrin, Treasurer of the Missionary Society, stated that the Society was out of funds and out of debt, excepting outstanding drafts against the Treasury. The meeting ordered an urgent call to be made upon the Church during the months of May and June for the sum of \$6,000, expressly for the relief of the China mission.

It was resolved to hold a General Conference in April, 1863; but the Bishops were authorized to convene that body sooner, if practicable. The Publishing House at Nashville was to be left, for the present, in charge of the General Book Agent and Publishing Committee, to be managed by them according to their best judgment. The office of Financial Secretary was discontinued. It was ordered that the Nashville Christian Advocate and the Southern Christian Advocate be united, and, till the next meeting of the General Conference, published in Atlanta, Ga., under the joint editorial control and management of Drs. McTyeire and Myers. L. D. Huston, Secretary of the Sunday School Society, was instructed to employ himself till the next General Conference in raising funds for the Sunday School cause, and remitting to the Treasurer of the Society. The future movement of the Corresponding Secretary of the Missionary Society, Dr. Schon, were to be left to the discretion of the Board of Managers of that society. The support and traveling expenses of the Bishops were apportioned among the several Annual Conferences. A Pastoral Address was ordered to be prepared and sent out to the Churches. The meeting adjourned.

Such is a brief synopsis of the proceedings of a body of Southern Methodist ministers assembled to transact ecclesiastical affairs at Atlanta, Georgia. Nothing could furnish a more vivid picture of the disorganization that has fallen on Southern Methodism. No General Conference is held at the time appointed. Its substitute

embraces ten persons in all—three Bishops, three doctors, and four plain Reverends. Not a single great church interest but is prostrate and in ruins. Missions, Sunday schools, publishing interests, all lie paralyzed. Secretaries, agents and managers of these societies are all idle, and waiting the development of the times. The plan of Episcopal visitation embraces Conferences more than one-half of which, if they meet at all, will have to convene in places held by the national troops. Such is Southern Methodism of today. How different from itself two years since! How the glory has departed! It furnishes another and sad example of how the entire South has suffered from the rebellion, which it has originated and still supports. The church lies helpless and disorganized.

It is noticeable that Bishop Andrew, whose trial resulted in a division of the church in 1844, was president of the anomalous body lately in session at Atlanta, Ga. With his fellow church dignitaries he now has the mournful privilege of looking out on the sad desolations which he and they have greatly helped to bring upon the land and the church. And its contemplation can scarcely fail to embitter his thoughts of death, and judgment, and eternity. His name must stand forever historically identified with the darkest and most humiliating chapters in the annals of Methodism. Bishop Soule was not present. In the Northern religious press a report is current representing him as a steady and persistent advocate of the Union. If this is true it will help to redeem his once great name from the odium that must otherwise attach to it forever.

In the proceedings of the Atlanta meeting not one word is said about civil affairs. The Southern Confederacy is not eulogized, nor the United States vilified. What this indicates it is impossible to say. It would be premature to conclude that the leaders of Southern Methodism are growing weary of the rebellion. But they may be growing doubtful of success of the rebel movement, and may not wish to provoke too far the authority of the Federal Government. Their want of action is perhaps another illustration of the ancient maxim: Prudence is the better part of valor. The Atlanta meeting is, we believe, the first ecclesiastical meeting held in the South since the breaking out of the rebellion which has failed to pass resolutions sustaining the so-called Southern Confederacy. It will not likely be the last. — *Christian Advocate.*

From the Northern Christian Advocate.

The coming Heir, Conqueror, and King.

BY REV. JOSEPH CHAPMAN.

"I will overturn, overturn it: and it shall be no more until he come whose right it is, and I will give it to him." — Ezek. 21: 27.

There is a peculiar force and beauty in the phraseology of this Scripture. The repetition greatly intensifies it, and was the means employed by the Holy Ghost to best express its great importance and vast meaning. This is one of the many prophetic promises which refer directly to the personal appearing, kingdom, and endless reign of the Messiah.

Zedekiah was that "profane and wicked prince of Israel," spoken of in the two preceding verses, of whom God said, "Remove the diadem and take off the crown." He was the last king that sat upon the throne of Israel, since which time the overturning has continued. "And it shall be no more" until Christ, the Son of David and promised heir, "whose right it is," shall come and possess it in person, as really as did Zedekiah. The coming of Christ, "the heir," here referred to, cannot be his first advent. For he came not then to claim and take his place on David's throne as Israel's King, but to usher in the dispensation of the Holy Ghost by his teachings, sufferings and death; thus opening a door of hope to all who would believe upon him throughout the world. Hence, we see that the overturning did not subside at the first appearing of Christ, nor has it yet ceased, but is increasing in violence, and will become still more intense until the coming of the "Prince of Peace, whose right it is." Then shall he introduce and

establish his glorious and endless reign, utterly abolishing both sin and death. This glorious triumph shall be

"Where all his laws are spurn'd,
His holy name profaned,
And where the ruined world has mourn'd,
With blood of millions stained."

The entire revelation of God to man harmonizes with this teaching, and with it harmonizes the marked and peculiar signs of our times. Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour thus, "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social, and religious, all seem to be giving way. The time of trouble spoken of by both Daniel and our Saviour is actual upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the troubled masses. "There is no peace, saith my God to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts in the Church, our nation, and the world at large. "The bride" is in exile, weeping and praying, "even so, come Lord Jesus." While the later day "scoffers" in derision are saying, where is the promise of his coming?" Thousands are "deceiving and being deceived" by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas! for such! Between our time and that future glory of Messiah's reign there lies a region as dark as midnight, strewed with such ruined hopes and blasted terrors as this world has never known—a time of plagues and tribulation as never was, when all hopes based on infinite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself intimated, "Thy kingdom come," the very kingdom, ascribed to him, "for thine is the kingdom, the power and the glory, forever, Amen."

No person who may be favored with grace enough to disarm himself to prejudice and set down as a humble learner at the feet of Christ and his apostles, and receive their exposition of the prophets, can resist the fact that the hope of the primitive Church was, and the true hope of the Church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2: 13. Not until then will the Church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies" bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the Israel of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the spark of their own kindling."

With all deference to the opinions of others, such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentalit. In the light of God's immutable truth, it may be safely affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious Scriptural testimony. Christ has commissioned and sent forth men to preach the gospel of the kingdom, and to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are

forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the gospel, like its author, will continue the same, nor will God, the Holy Ghost, change. Hence the results of preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive Church, and through the ages past. To what other conclusion does revelation, reason, and common sense lead? The apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the gospel. In all his writings, there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction, as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

(To be continued.)

The Changed Cross.

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these, as given to me
My trial-tests of faith, and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to His might,
Who says, "we walk by faith and not by sight,"
Doubting and almost yielding to despair,
The thought arose—My cross I cannot bear.

Far heavier its weight must surely be
Than those of others whom I daily see;
O, if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels, on silvery wings seemed everywhere,
And angel's music thrilled the balmy air.

Then one, more fair than all the rest to see,
One to whom all others bowed the knee,
Came gently to me as I trembling lay,
And "Follow me," he said, "I am the way."

Then speaking thus, he led me far above :
And there beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was most beauteous to behold,
A little one with jewels set in gold ;
Ah! this methought, I can with comfort wear,
For it will be an easy cross to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook,
The sparkling jewels fair were there to see,
But far too heavy was their weight for me.

This may not be, I cried, and looked again,
To see if there was any that could ease my pain;
But one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined ;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o'er.

But O, that form, so beautiful to see,
Soon made its hidden sorrow known to me ;
Thorns lay beneath those flowers and colors fair:
Sorrowing, I said : "This cross I may not bear."

And so it was with each and all around,
Not one to suit my need could there be found ;
Weeping, I laid each heavy burden down,
As my Guide gently said : "No cross, no crown."

At length to Him I raised my saddened heart,
He knew its sorrows, bid its doubts depart.
"Be not afraid," he said, "but trust in me,
My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,
Again I turned my earthly cross to meet
With forward footsteps, turned not aside,
For fear some hidden evil must betide.

And there, in the prepared, appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest ;
And as I bent, my burden to sustain,
I recognized my own old cross again !

But, O, how different did it seem to be,
Now I had learned its preciousness to see !
No longer could I unbelieving say,
Perhaps another is a better way.

Ah! no---henceforth my own desire shall be,
That He who knows me best should choose for me;
And so whate'er his love sees good to send,
I'll trust it's best, because he knows the end.

Report of the Conference of Messiah's Church.

(Continued from our last.)

Report from the church at Yardleyville, Bucks Co., Pa.

BELOVED BRETHREN, in conference assembled: Our little church has been passing through "the furnace of affliction" the past year. Some have grown weary because of the way, while a remnant is still contending earnestly for the faith once delivered to the saints. We have had the pastoral labors of Bro. J. D. Boyer the past year. At our last business meeting, held April fifth, we withdrew our relationship with the Messianian Miss. Soc. and also with our pastor, he being a member of the same.

Several members have been added to our church the past year. Three have been carried away by the hand of death. Present number of the church list, seventy-six. Brethren pray for us, that we may be sustained during these times of trial.

May you be guided by heavenly wisdom in your deliberations, and our future labors be crowned with God's rich blessing.

We send you also a report of our Sabbath school.

Number of scholars, 60; teachers, 10.

Amount of collections the past year \$14.94.

Expenditures for the same period 14.91.

A meeting of the teachers is held on the first Sabbath in each month, at the close of the school.

All of which is respectfully submitted.

HENRY BOYER, Sec. of Church.

Yardleyville, May, 1862.

The following is a report of Bro. Boyer's labors, &c., in connection with his labors at Yardleyville.

Chesnut Grove, May, 1862.

DEAR BROTHER BOYER, Sec. of church at Yardleyville: — By request of the brethren we forward you a short report of Bro. Boyer's labors in this neighborhood. Bro. Boyer began his labors with us in Aug. 1861, having an appointment every two Sabbaths to the present time. His labors are very much appreciated by the community, who desire their continuuation among us. The interest to hear the word is increasing.

He has also been instrumental in organizing a very promising Sabbath school here. Since its organization its number has increased from 22 to 41 scholars, beside officers and teachers; and it promises an abundant harvest. Brethren pray for us, that the good work may continue.

ELIAS LEWIS, Supt.

Report of Messiah's Church, Morrisville, Pa.

DEAR BRETHR'N in Conference assembled: It is with pleasure that we send by our pastor a brief report of the condition of our church, together with the transactions, &c., of the past year. The church at present is in a good healthy condition. The congregations are much better than formerly, and the prospects more encouraging.

Bro. J. T. Laning supplied us with preaching during the months of June, July, and August, since which we have had the labors of Bro. Heagy.

Brethren Litch, Daniels and Croell have assisted on special occasions. During the winter the Lord blessed us with a refreshing season, by which the church was greatly revived, and 28 professed faith in Christ. . . . We have preaching twice every Sabbath and two social meetings during the week. Members now in fellowship, 60. Accessions during the year, 22. One death and 4 removals.

The finances of the church are in a good condition. Our Sabbath school has increased in

interest and numbers—Pupils 58—average 45; 3 Bible classes.

Respectfully submitted, with the hope and prayer that God may bless you in your deliberations, give success to his preached word, and strength and wisdom to his ministering servants to proclaim the gospel of the kingdom and the speedy coming of our Lord and Saviour Jesus Christ.

WILLIAM KITSON, Sec. Pro. Tem.
Morrisville, May, 1862.

From Philadelphia.

No report having been forwarded by the church in Philadelphia, Bro. Litch stated in substance that the church there had suspended meetings for the present.

Voted to adjourn until after a next session;

Wednesday, P. M.

Bro. Jno. Heagy conducted the opening exercises by singing and prayer. On motion of Bro. Swartz, Elder Boyer, of the "church of God," was invited to take a seat with the conference as an advisory member.

The moral and ministerial character of the following ministers was examined and passed: Revd's D. Ellwell, Thos. Rollen, M. B. Laning, M. L. Jackson, I. R. Gates, Wm. B. Swartz, J. D. Boyer, J. Litch, J. T. Laning, E. Matthews, M. Peck, J. L. Fulton.

The committee on Bro. Fulton's case, reported, that the personal difficulties of last year had been amicably adjusted; that although he had united with an Independent church, his faith and its advocacy remain unchanged. That he had labored faithfully to maintain and propagate our doctrines in Philadelphia; and recommended that his name be continued among us. The report was unanimously adopted, continuing Bro. Fulton as a member of the conference.

Thursday, A. M., May 29th.

Revd. Jas. Colder, of Harrisburg, conducted the opening services.

The minutes of the previous day were read and adopted.

The committee on ordination then laid before the conference a recommendation for the ordination of Bro. J. A. Heagy. The following is a copy of their resolution, which was received and adopted by the conference.

"That whereas the quarterly conference of Messiah's church at Morrisville has presented to this conference a recommendation for the ordination of Rev. Jno. A. Heagy, we would most earnestly recommend him as a proper and suitable candidate for ordination to the work of the gospel ministry."

The committee on public worship gave notice that the ordination services would take place in the chapel, on Friday morning, at 10 o'clock.

Rev. J. T. Laning, chairman of business committee, brought before the conference for its discussion and action a series of articles respecting the constitution, ordination, and trial of ministers, &c., which were designed as an amendment and addition to the rules of Messiah's church on that subject.

The articles being received, it was voted to take them up separately for discussion and action.

The propositions, as introduced, gave rise to a very warm and spirited discussion, which was participated in by Bros. Colder, Boyer, Laning, Gates, Rupp, Litch, and Nollen, protracted until the hour of adjournment, when they were laid over for future discussion. In the P. M. the Mes. Miss. Society held its regular annual meeting.

(To be continued.)

From Brother R. Hutchinson.

A previous letter from Bro. Hutchinson having been mislaid, he writes as follows:

June 23rd, 1862. Dear Bro. Bliss. The article of mine which was mislaid after you received it, I cannot reproduce. It was a brief account of our doings here from the dedication of our new chapel to the time of my writing you. There is only one thing which I feel disposed to mention at this late date. In giving you a sketch of our dedication I feel that I

ought to have said that the money raised is in the house, and not in the contractor's pocket. He spared no pains or expense to secure the best material, and to build the house in a workman-like manner. And though he is practically acquainted with every branch of the business, and worked hard early and late, yet all he realized, after paying his men, was much less than he commands when working by the day. But as he contributed largely, and is looking for "a house not made with hands," he did not enter on his contract with a view to gain, but to do his work well, and further the cause of the coming One. You have written his name weekly for many a year, W. O. Lawrence.

I may add that I intended to sail from Quebec, 28th inst. but sickness in my family will detain me till the 5th or 9th of July. May God prosper the Advent Herald, and the precious cause with which it is connected, is my earnest prayer. Yours ever.

R. HUTCHINSON.

Waterloo, C. E.

From the Millennial News.

Epochs of the Advent.

(Continued from our last.)

We pass to

THE SIXTEENTH CENTURY.

With the Reformation not only the ancient and Scriptural doctrine of justification by faith and regeneration by the Holy Ghost was revived, but also a new interest was created on the subject of our Lord's return. Luther was so impressed at one time with the idea of the nearness of the event that D'Aubigne says, "The reformer, dreading lest the end of the world should arrive before he had translated the whole Bible, published the prophecies of Daniel separately,—

"a work," said he, "for these latter times."

On another occasion, after more thorough investigation, he said, "I persuade myself, verily, that the day of judgment will not be absent full three hundred years more." The principal arguments on which the Reformers rested the hope of their proximity to the coming of Christ may be gathered from the following:—Bishop Latimer in his third sermon on the Lord's prayer, say:

"St. Paul saith, 'The Lord will not come till the swerving from faith cometh'; which thing is already done and past: Antichrist is known throughout all the world. Therefore the day is not far off. Let us beware, for it will one day fall upon our heads. St. Peter saith, 'The end of all things draweth very near.' If St. Peter said so at his time, how much more shall we say so? For it is a long time since St. Peter spake these words. The world was ordained to endure, (as all learned men affirm, and prove it with Scripture,) six thousand years. Now of that number there be pass 5552 years; so there is no more left but 448 years. And furthermore, those days shall be shortened; it shall not be full 6000 years; the days shall be shortened for the elect's sake. Therefore all those excellent, learned men, whom without doubt God has sent into the world in these latter days to give the world warning, all those men do gather out of Scripture that the last day cannot be far off."

The London Quarterly Journal of Prophecy, speaking of John Fox, the celebrated author of the "Book of Martyrs," who died in 1587, says—"We find Fox in his 'Acts and Monuments of the Church,' vol. i., p. 139, calculating that about the year 324, when the persecution under Licinius ended, and Constantine openly used all his influence for Christianity, the millennium began. 'After which year,' says he, according to a preordained counsel of God, when his severity had been sufficiently declared upon His own house, it pleased Him to show mercy again, and to bind up Satan, the old serpent, according to the twentieth chapter of the Revelation, for the space of a thousand years, that is, from the time of Licinius to the time of John Wycliffe, of Huss, and others.

"We find not a few other writers—such as Chytraeus (who wrote 'Explicatio Apocalypsis,' in 1571), whose system in some respects differed from this—all coming to the same result, viz., the expectation of the sudden appearing of Christ. This class of writers held that from A. D. 73 to

1073, the thousand years ran their course, the gospel being preached, and the Church comparatively unmolested by persecuting oppressors. But in 1073, the power of Gregory VII., Hildebrand, manifested itself, exercising such fierce tyranny and opposition to the truth, that no one could mistake the full development of 'the Man of Sin,' foretold in 2 Thess. ii. And inasmuch as the Turks were specially troublesome and formidable to Christians at the same period, they concluded that in that ferocious adversary they had discovered 'Gog and Magog.' Nothing, therefore, in their theory remained to be fulfilled but the sudden appearing of the Lord. Although, therefore, they were one with us in interposing no millennium between their day and the Coming of Christ, it was not for the same reason as we.

It appears from this that many in the sixteenth century, besides "Fox himself, were in the fullest sense men who wait for the Second Coming of Christ, not because they were pre-millennialist, but because (1) they believed they were entered upon "the short time" during which Satan was loosed, and which was to be ended by the Great White Throne;—(2) the end of all things was relatively at hand in the apostolic age;—(3) the blasphemous, persecuting power, represented by the "little horn" on the head of Daniel's fourth beast, St. Paul's man of sin, and the Babylon of the Apocalypse,—was then and had been for many centuries in existence. And (4), they were living in the sixth millenary from creation according to the Hebrew chronology and though several hundred years might be needed to complete the 6000 years, yet from the words of Christ in Matt. xxiv. 22, Latimer says in another discourse: "Peradventure it may come in my days, as old as I am; or in our children's days.

While the reformers generally were interested in looking for the coming of the Christ to destroy Antichrist, it does not appear that they unanimously fixed on any particular year for the event to occur. They were well acquainted with the corruptions of the Papal hierarchy,—the Mystic Babylon with which they had been connected,—recognized the Divine voice, saying, "Come out of her, my people." They saw that there would be, as John Knox expressed it, "no final rest to the whole body, till the Head return to judgment." They were, therefore, deeply interested in those prophecies which describe the origin, the course, and the end of that apostate power from whose nepotism they still suffered; but as yet much darkness rested on the prophetic word. Passing onward to

THE NINETEENTH CENTURY.

we find the light increasing: the "seal" being removed from the book of prophecy, and its words being opened. Dan. xiii. 4, 9, 10. The writings of "the pious and profoundly learned Joseph Mede," who died 1638, did much toward

the revival and establishment of the primitive doctrine of the pre-millennial advent, and unfolding of prophecy generally. In the first four centuries of the Christian Church the days of Antichrist's domination, as given by Daniel and John, were regarded as so many literal days; but not long after the Reformation commenced—when it was seen that the lawless power of prophecy had existed for many centuries,—a day began to be regarded as the symbol of a year, and it is now considered a well established law of symbolization "that the periods of time during which a representative agent performs certain representative acts, symbolize the period during which the agents denoted by the symbols perform the corresponding acts; and in all cases where such an interpretation is not contrary to analogy, days symbolize years."—See Winthrop's Essay on Symbols, pp. 98-106.

As might be expected, all adopting the year-day system of interpretation do not terminate the prophetic periods at the same time. Lord Napier, a Scotch nobleman celebrated as the inventor of logarithms, published in 1593 a "plaine discovery of the whole Revelation of St. John," which was translated into several languages, and went through many editions, in which he gives the argument by which "the day of God's judgment appears to fall betwixt the years of Christ, 1688 and 1700." It is worthy of note, however, that

there is great unanimity among biblical students of all denominations in terminating the prophetic periods in the present century extending from 1835 to 1885. We have not space to give their dates and the arguments by which they are sustained, and would simply remark that David Pareus, whose commentary on the Apocalypse was published in 1615; Dr. Thomas Scott, the well known commentator; Rev. George S. Faber; Edward Irving, "the Caledonian orator;" Edward Bickersteth; E. B. Elliott, A. M.; Dr. John Cumming, with other writers of the past and present, have calculations extending to somewhere between 1864 and 1869. Though we cannot, with our present light, look to any particular year with confidence as the one which will bring our Lord from heaven, yet we fully endorse the sentiment expressed by the Rev. E. B. Elliott, of England, in the concluding chapter of his voluminous work on the Apocalypse, when he says:

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as solemn one. And for my own part I confess to rising of doubt, and almost of scepticism, as I do so. Can it be that we are come so near to the day of the Son of man, that the generation now alive shall very possibly not have passed away before its fulfillment: yea, that even our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible. The circumstance of anticipations have been so often formed quite erroneously heretofore of the proximity of the consummation which, notwithstanding, have by the event itself been shown to be unfounded, strongly tends to confirm us in our doubts and incredulity. Yet to rest in scepticism simply and altogether upon such grounds would be evidently bad philosophy. For these are causes that would operate always: and that would make us be saying, up to the very eve and moment of the advent, 'Where is the promise of his coming?' Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion, and see whether it will bear testing;—to examine into the causes of previous demonstrated errors on the subject and see whether we avoid them:—finally to consider whether the signs of the times now present be in all the sundry points that prophecy point out so peculiar as to warrant a measure of confidence in our inference such as was never warranted before. And certainly, on doing this, it does seem to me that the grounds of our conclusion are stable."

After referring to various calculations of himself and others on the prophetic numbers, he adds,—"Like as the convergency of many lines of road to a geographical centre indicates that centre to be the place of some important and mighty city, so the convergency of these several chronological lines to an ending within the present century, about one half run out, seems to mark this century as an important era of crises, big with momentous issues as to the destinies of the world."

In conclusion, therefore, we say—this is no time for sleeping. While, on the one hand, it behoves us to guard against unwarrantable positiveness respecting the definite time of our Master's return, on the other, we should beware of indifference respecting our proximity to it. Remember, there is a crown of righteousness laid up for all them who love His appearing. The church, as we have seen, has felt the truth of the wise man's words: "Hope deferred maketh the heart sick"—or sad; but we know—she is not doomed to disappointment for ever. Joy cometh! Let the evening shadows of the dispensation deepen around us: they may betoken a sorrowful night to a careless world; but beyond the gloom of time is seen the glory of eternity. That glory is for the waiting bride, and when the desire cometh it will be a tree of life. The Lord hasten it in his time.

If a preacher conceals the gospel, the gospel will not conceal him.—Emmons.

From the New York Observer.

New Difficulties in Italy.

N—, N—, France, May, 1862.

Poor Italy! How much longer will it be before her independence and liberty will be established upon solid bases? You have heard of the events of Bergamo and Brescia, in which Garibaldi and some of his bravest lieutenants were engaged. I will not repeat what has already been published in the European journals on this subject, but only point out a few characteristic features.

Garibaldi is, certainly, one of the greatest men of our age; he has displayed upon the battlefield heroic courage, and in private life sublime disinterestedness. He has done nothing for himself, and everything for his country. Such a person well deserves the immense popularity which he enjoys throughout the world. But the illustrious General is more enthusiastic and venturesome than prudent; he is an excellent warrior, but not a good statesman, and his benevolence and innocence of heart lead him to yield too easily to the influence of certain excited individuals.

In the late events, Garibaldi consented to join in the plan of Colonels Cattabeni, Nullo, and other officers, to renew hostilities against Austria, without any authority from the government. These rash patriots were resolved to invade the mountains of Tryol with some volunteer bands, and at the same time stir up an insurrection in Venice. The struggle once begun, they thought that Victor Emanuel would come to their aid with his regular troops. This is not all. As Italy is not in a condition to resist Austria, the Emperor of the French would have been forced to assist in his turn the King of Italy. The Germans perhaps would then have taken the side of the Austrians. Thus a European war would have been kindled by this enterprise.

Look now at the true state of the question. Had General Garibaldi and his friends the right to open hostilities against Austria, without the consent of Victor Emanuel and the Italian Parliament? Assuredly, Garibaldi has rendered glorious services to his country and his king; he is animated by noble sentiments. Still, it is impossible to grant him the right to decide upon war or peace; for this would be to institute two governments in Italy; in other words, to establish perfect anarchy in the Peninsula. As soon as this plot was discovered, the ministers of Victor Emanuel took prompt measures. More than 300 persons were imprisoned, among whom were the Colonels Cattabeni and Nullo. The Italian press, which is devoted to Mazzini and Garibaldi, was very clamorous, and accused Mr. Rattazzi of being mere Prefect of Napoleon III. Tumults took place at Bergamo; blood was even shed at Brescia, because the regular soldiers fired upon the people who tried to rescue the prisoners. All these proceedings are much to be regretted, especially as Garibaldi himself figured in them. But what could the Italian government do? Should it not maintain order and respect the law and decisions of the Parliament? If it had yielded to military and revolutionary passions, it would have lost the sympathies of Europe.

The Jesuits and Legitimists rejoice to see the Italians divided, and prophecy that civil war will soon break out in the Peninsula. They think that this is the surest way to restore the throne of the old King of Naples, of the Grand Duke of Tuscany, &c. We hope for better things. The Italians have hitherto been wise and patient; they will continue thus, and the hour of full deliverance will soon arrive for this glorious country.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to

have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JULY 12, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

G. W. WHITING. A good physician is what we should recommend—one who had made the ear a speciality. We think highly of the Eye and Ear Infirmary in Boston.

L. D. WHEELER. What is the P. O. address of the one to whom you refer—that we may Cr. the \$1 rec'd July 5th.

Information Wanted.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

Bro. Hutchinson writes July, 3d, that in consequence of the ill health of his second daughter he is some delayed in starting for England.

NOTE. There are several persons indebted to the *Herald* to whom we have sent several times, but have heard nothing from them. We therefore think of writing some brother, or the postmaster in each place where the *Herald* is sent to such, to learn if the person be living, or why we do not hear.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Good Testimony.

A Brother, who has assisted the office at different times during the year ending with the first inst., to the amount of one hundred dollars, at his last contribution adds the following testimony:

"I love the Advent cause. The Lord has not cursed me in it, but blessed me; and the more I do for Him, the more He does for me,—both temporally and spir-

itually. The cause lies near my heart, and the more many neglect and forsake it, the more I feel it drawn unto my soul."

"May the Advent cause prosper; and may the Lord give you grace and wisdom to fill the responsible station to divine acceptance, and to the acceptance of his waiting people."

"I remain your brother, &c., in waiting and tribulation."

Such friends are friends indeed. Without the assistance of this brother, we should not have been in a condition to have met the bills of the office the last week; but forty dollars came in from him most acceptably, and met the deficiency. We hear from sundry quarters predictions that the *Herald* must go down; and those who thus predict may prove true prophets. But so long as the Lord raises up such friends as our brother, and the others who have contributed to the support of the *Herald* the last year, we trust that those who utter such prediction will not see the wish, which is often the source of such inspiration, gratified. We are grateful to our brother, and to all who have assisted the office by their gifts, for their kind efforts to enable the *Herald* to fulfill its mission. We are grateful to God who alone can give a willing mind and the ability to contribute for raising us up such friends. And we hope that many others will make the same experiment, and see if they do not find that God also blesses them in their labor of love, in endeavoring to disperse the light of the knowledge of the coming kingdom."

A Good BEGINNING. A young lady sending in one dollar as a new subscriber for the *Herald*, commencing with the last number, also sends two dollars as a donation to the *Herald*; which she modestly wishes to have credited to "Milly." May the Lord raise up many such *Milie*s.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

JOHN BAYFORD, Esq., author of "Messiah's kingdom," London, 1820, adopted this date. He argued that:

"From the commencement to the close of the vision there will be 2300 years, at which time, the church of Christ being cleansed from all impurity, the Millennial dispensation will commence: for it should be recollected that the sanctuary cannot be cleansed until the Lord comes to his temple, as Malachi 3 intimates. The exact commencement of the vision is not defined clearly, lest men should know the seasons, which God keepeth in his own power; and many different opinions have been maintained by different commentators. The event has certainly made it manifest that the commencement is not to be computed from the time when the prophet saw the vision; for that was the third year of Belshazzar, or B. C. 533, which gives the close at the year 747, when the changes foretold did not in any respect take place. A date which seems probable, and which has been assigned by some writers, is B. C. 481, being the date of the great expedition of Xerxes against Greece . . . If this should be the date, the vision terminates in the year 1819, being 30 years from the French revolution, and 1290 years from the setting up of the power of Papacy, according to the scheme which is given in p. 71. Whenever the appointed epoch shall arrive events will speak for themselves; and a few months may be sufficient to bring to its test the date that is now suggested. Our opinion, therefore, may well be suspended for a short time; and it may be sufficient to search for another date when this is found not to be the true one" "Messiah's kingdom," p. p. 83, 4.

A. D. 1820.

Beginning and terminating the same period one year later, we have:

REV. E. B. ELLIOTT, D.D., Vicar of Tuxford, Eng., author of "Horae Apocalypticæ," London, 1844. In connection with other periods, he says of this:

"On our progressing mundane chronology reaching the thirtieth year beyond A. D. 1790, it meets the end of the long time of 2300 years in another of Daniel's visions, calculated from B. C. 480, as the epoch of the emblematic Persian ram's highest arm of conquering power; the which was to mark apparently the fall of the Turkman empire:—a view of that prophecy realized by fact, let it be remembered, on the coming and passing of the year 1820," *Horae Apoc.* 4th Ed. v. 4, p. 228.

REV. JOHN CUMMING, D. D., author of *Benedictions, Lectures on Daniel, and the Apocalypse, &c.*, London, 1845-1862, applying the little horn of the goat of Daniel 8th to the Mohammedan empire, says:

"The angel in the prophecy asks how long this absolute eastern domination shall last? and the answer given, as I have stated, is 2300 years. The first question is, What is the date of the commencement of that epoch? It cannot be previous to the year 536 before Christ, because then the two-horned kingdom" [Medo-Persian] "was in existence. It cannot be after the defeat of Xerxes, in the year 480 before Christ, for then the chief glory of the Persian empire was gone; but in 480 before Christ, immediately previous to the last catastrophe of the Persian empire, Xerxes made his last march into Macedonia and Greece, and thus the tide of its glory was at its full just before its ebbing. Dating, therefore, the 2300 years at that period, the Crescent, if if the date be correct, should begin to wane in A. D. 1820; the Euphratean flood should then begin to evaporate, and Turkey not extinguished at a blow, but decline and die of gradual decrepitude, exhaustion, and decay." *The Moslem and his End.* 1848.

In a latter work, "The Great Tribulation," London, 1860, Dr. Cumming says: "Elliott and Mede have shown that the 2300 years which Daniel gives as one of the great chronological epochs terminate about the year 1821 or 1822; that is, dating them from the march of Xerxes, and the meridian splendor of the Persian Empire." *Great Trib.* v. 2, p. 102.

Dr. C. is in error in respect to Mr. Mede, who interpreted this as literal days; but Dr. Elliott may, in some later writing, have varied his view a couple of years in the ending of this period.

REV. R. C. SHIMEALL, author of "Our Bible Chronology, historic and prophetic, critically examined and demonstrated," New York, 1860, argues that:

"The commencement of the vision must be taken either from Cyrus' taking Babylon, B. C. 538 or 536, or Xerxes' defeat in Greece, B. C. 480. The interval, as history attests, (if we except a few isolated defeats, as in Scythia and Marathon,) was marked by the unchecked victorious pushing of the two-horned ram 'so that no beast could stand before it,' and so continued down to the time of Xerxes' expedition against the Greeks when at the battle of Salamis, Plataea and Mycale, Persian preeminence received a mortal blow, from which it never recovered. Henceforward the ram was no longer enabled to do according to his own will. It is clear, therefore, that the vision cannot be dated earlier than B. C. 638, or 536, nor later than B. C. 480. This, it will be perceived, leaves a space of only 56 years, within which to fix the exact epoch. In either case, the 2300 years, if reckoned from the former dates, must have ended in A. D. 1762, or 1764; and if from the latter, in A. D. 1820.

"It requires, however, I submit, but an impartial glance at the history of the Persian empire, during the above interval of 56 years, to determine the point in question. For, first, though the successes of the two-horned ram, Cyrus would seem to verify the commencement of the 2300 years with B. C. 538, so far as ancient history is concerned; yet the modern era at which this number would have expired, furnishes no corresponding event to that indicated by the prophecy, viz., the overthrow of the Turkish power, or the cleansing of the Christian countries or the Jewish sanctuary from the Mohammedan yoke. The same remark will apply, second, to the first Persian expedition into Greece, that ended at the battle of Marathon, B. C. 490, there being no corresponding event in modern history to the close of the 2300 years, if reckoned from that date, to indicate the overthrow, etc., of the Turkish power. There remains, third, the era of Xerxes' expedition, the setting out of which from Susa is determined by a famous eclipse of the sun, to the year B. C. 481, and which arrived at Thermopylae soon after the summer solstice in the year following. That this event fully meets the terms of the prophecy in every particular, will, we opine, appear from what follows:

"The epoch in question is expressly set forth by Daniel himself, chap. 11, 2, as one prominent, and to be noted in the history of Persian greatness. Behold, there shall stand up three kings in Persia (Cambyses, Smerdis, and Darius); and the fourth, (Xerxes) shall be far richer than they all: and by his strength, through his riches, he shall stir up all against the realm of Grecia, etc. Now, mark. It was at the above named date, B. C. 481, that the two-horned ram, eager for conquest, collected his whole strength in preparation for conflict with the united forces of the Grecian he-goat: and so general was the impression that none could deliver out of the ram's hand, that, as a matter of self preservation, many of the smaller republics of Greece itself succumbed to the demanded acknowledgement of subjection to the Persian monarch, by the delivery of earth and water. And yet Xerxes, with his waving banners of twenty nine tributary nations accompanying (as Herodotus describes it), collected from Scythia north to Ethiopia south, and from India east to Thrace and Lybia west, having advanced westward

across Asia Minor to Sardis, northward across the Hellespont into Thrace and Macedon, and southward from Macedon to its conflict with the Greeks in the passes of Thessaly, was then humbled by the much smaller number, yet superior valor of the latter, and Persian supremacy ended by the emancipation of the Asiatic Greeks from a foreign yoke. Thus we have the testimony of ancient history to verify the commencement of the 2300 years with 481 B. C.

"Finally, counting from this era, the 2300 years ended in A. D. 1820. In this year, as modern history attests, the Greek insurrection broke out, from which began that dismemberment of the provinces of the Turkish empire which has ever since been going on: and by which, from Greece, from Moldavia and Wallachia, from Algiers, Egypt, and the Holy Land, taken in connection with the events of recent date, is clearly indicated a recession, to an immense extent, of the overflowing waters of the Mystic Euphrates." *Bib. Chron.* p. 167.

The expedition of Xerxes into Greece is correctly assigned to B. C. 481, it being determined by the eclipse referred to. But it was "in the 5th year of Xerxes reign, which was the tenth after the battle of Marathon," that he "set out from Susa to begin the war" (see Herodot, Libr. 7; Thucydides, lib. 1; Prudeaux *An* 481, Xerxes, 5); which 5th year of Xerxes is made to synchronize in Mr. Shimeall's tables with B. C. 477, reckoning from which the 2300 years would end in 1824 instead of 1820. This variation is owing to Mr. Shimeall's not being consistent, in his tables, with the date given by all chronologers for the time of Xerxes, as determined by Ptolemy's Canon.

(To be continued.)

"Ante-chamber" of Heaven.

BROTHER BLISS:—Having noticed in the Herald of June 28th, in your reply to Samuel Jackson, some idea which I cannot reconcile, I take the liberty to address you for the purpose of obtaining light. John acknowledges himself to be in vision when admitted to the sight of the glory which shall be hereafter, but in the case of Stephen and Paul I have understood that the appearance of Christ was real, for for Paul says he appeared to me also. The expression of John Wesley comes so closely to the Catholics' Purgatory and so far from any scriptural truth I have yet received, that I would like a little more light on that subject. "The ante-chamber of Heaven" must be a dreadful suspense to the conscious waiting ones, as they expect (and only expect) an admittance into the presence of the Deity. As Christ told Mary after his resurrection he had not yet ascended to the Father, are we to understand that he went only as far as "ante-chamber of Heaven" and returned again to reanimate his body? We are told that Christ is at the right hand of the Father, from henceforth expecting till his enemies be made his footstool. If his personal presence and the influence of his spirit are the same, are we not in error in looking for his return to earth? Please give the correct ideas, and oblige a reader of the Herald.

JOHN WALKER.

Greenpoint, Long Island, June 30, 1862.

REMARKS. The name of this brother being new to us, we suppose he has the reading of the Herald otherwise than direct from the office—Bro. R. Ryder being the only subscriber we have at the place named. We however add in reply:—

1st. We suppose Paul's view of Christ to have been real. Yet it was nevertheless "a vision;" for, in giving an account of it to king Agrippa, he said, "I was not disobedient unto the heavenly vision." Acts 26: 19. In like manner, also, we suppose John actually saw Christ, when, as he says, "He laid his right hand upon me, saying unto me, 'Fear not,' &c., Rev. 1: 17; and yet it was in a vision; which is something present to the eye, whether real or otherwise in distinction from what is otherwise made cognizable.

2. The Papal Purgatory is the ante-chamber of hell—a vastly different place from the ante-chamber of heaven. The Romanists suppose that in their imaginary purgatory the souls of good men are purged by fire, in full punishment for all their sins; which being thus cancelled, they are then admitted to heaven. But in Paradise John Wesley supposed no punishment; but that there Lazarus was "comforted," whilst Dives, in the "ante-chamber" of quite a different place, and separated from this by a great gulf, was "tormented." Luke 16: 25. We are inclined to think that the saints in Paradise are relieved from all suspense—none but the justified being there admitted. When any one find himself "comforted," surrounded by the waiting justified ones who have been redeemed from earth by the blood of Christ, and in the presence of his Lord, he will know that he also is pardoned and accepted.

3. When our Lord told Mary he had not ascended to his Father, we understand that between his death and resurrection he had been where he prom-

ised to be with the believing penitent, on the day of the crucifixion, when he said: "To day shalt thou be with me in Paradise," Luke 23: 43; that from thence he returned to reanimate his flesh, which thus saw no corruption; and that when risen from the dead after forty days, he ascended into heaven itself.

4. If Christ's personal and spiritual presence were the same, we should be in error in looking for his return—he being now spiritually and yet really present. But the two being vastly unlike, we look for his personal and bodily appearance,—the same as He ascended into heaven.

Charitable Judgment.

"John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." Luke 9: 49, 50.

One of the hardest lessons for Christians to learn is that "Every one of us shall give account of himself to God." Rom. 14: 12. And that "to his own master" each and every one "standeth or falleth." Men are naturally prone to judge and condemn those who do not see with their judgment; and it is sometimes difficult for those who mean to be good Christians to think or speak peaceably of others who will not bow to their dictation, and accept their conclusions as proof. It is this spirit which has divided into sects the church, for which Christ prayed that it might be one. Intolerance towards those holding opinions differing from one's own, has no warrant in God's word. He who rejects that word is to be esteemed as an heathen; but he who loves it, whose meditation it is all the day, is not to be treated contemptuously because he does not interpret all its teachings as we do. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rev. 14: 4. "Blessed are the peace makers," said our Savior, (Matt. 5: 9.)—not "he that soweth discord among brethren." Prov. 6: 19. "Let us follow after the things that make for peace" (Rom. 14: 19), said the apostle; and "Let nothing be done through strife or vain glory." Phil. 2: 3. "Where envying or strife is, there is confusion and every evil work." James 3: 16. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. "Envy, strife, railing," and "evil surmisings" are always evidence that those who indulge in them are "doting about questions and strife of words." 1 Tim. 6: 4. "Leave off contention before it be meddled with," was the advice of the wisest of men, (Prov. 17: 14); and happy would it be if all would conform to this principle. Religious discussion need not necessarily descend to partisan controversy. He who sees a great truth, should have full opportunity to unfold it, and to develop the evidence sustaining it; and those who cannot meet it with argument should never attempt to disparage it otherwise. Also all arguments against should be candidly considered by those who hold any given truth; and any manifestation of impatience at the presentation of opposing arguments is only evidence of a want of ability fairly to meet them. Insinuations are resorted to only when arguments fail. Positions sustainable by arguments need no other support. Disputants in theology who feel competent to defend their own opinions never need to go out of their way to assail or disparage others. And the arrows of those who do so invariably rebound against the senders—their judgment expressed of those who differ, being usually the opinion that will be formed of those who thus judge. Let Adventists avoid everything of this nature. Let argument be met with argument; and let us bow to all the teachings of Inspiration. When others see not as we do, let us show them why we think they have not the truth; but we will not take offense because any are impervious to our arguments. Let us keep Christ and His truth prominently in the foreground, and lose sight of self. And if our motives be misjudged, or our opinions misrepresented, let us still keep steadily about the work which the Master has committed to us, knowing that He will sustain all who trust and follow Him, however much others may think they should follow not with us. God may have work for others in directions where we are not sent; and therefore we need that charity which suffereth long and is kind, towards all who differ.

The Doctrines of Materialism.

This doctrine, as held by infidels, is thus stated by the "Investigator," of this city: "Materialists are those who maintain that the mind of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. Man is no more than what we now see of him; his being commenced at the time of his conception. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and de-

lay together; and whenever the system is dissolved, it returns to the elements from whence it came."

The Progress of the War.

As we went to press on Tuesday of last week, one week ago this 8th of July, the public mind was in a fever of suspense in respect to the army before Richmond. That there had been hard and desperate fighting, and a terrible slaughter, was well known; but the telegraphic wires being cut, though there was no lack of rumors, there was no way of determining the details of events, or the actual results. The smoke of battle has, however, now somewhat cleared away, and we copy the following clear statement from the N. York Independent:

"The event which has attracted most attention during the week is the very important manoeuvre executed in front of Richmond by Gen. McClellan, during Wednesday, June 25, and the following days.

The manoeuvre consisted in a transfer of the base of operations and centre of supplies from York to James River and a shifting of the line of his army, nearly in such a way that its left wing becomes its right, and that instead of lying upon a line northeast of Richmond, diagonally crossing the Chickahominy, about northwest to southeast, with its extreme right much exposed, it now lies on a north and south line, east of Richmond, between the Chickahominy and the James; thus leaving both flanks and the rear effectually protected. The new position also enables our army to co-operate with Commodore Rodgers's fleet in the James; and it is supposed that a successful joint attack can now be made upon Fort Darling, and the river cleared of obstructions, so that the gunboats can go up and shell Richmond. It has been suggested with much probability that this very important movement was the matter about which President Lincoln consulted Gen. Scott. The new position and the advance from it are, it is said, part of McClellan's original plan of attack, which was prevented by the Merrimac's operations. The length of our front is now only about nine miles, instead of thirty.

"The actual nature of the work in hand was carefully hidden by stringent orders, issued on Tuesday, the 24th, forbidding any civilians whatever to approach the front; and for some days, even before that time, vast quantities of supplies had been sent off from the railroad line between White House on the Pamunkey and the Chickahominy.

"The succession of events from Wednesday was briefly this: On that day stores were rapidly moved by land and water across and around to the new base of operations; and Gen. Casey and Col. Ingalls, at White House, occupied their small forces of some 600 men with cutting away the trees near the river, so as to clear a range for the gun-boats.

"Meanwhile the rebels, concluding that they had a good opportunity to attack our right flank, which has always been the weak point of McClellan's line, sent troops out of Richmond to cross the Chickahominy above our lines, and turn our right flank. These troops were heard of on the evening of Wednesday.

"During that day there had been some sharp fighting by Hooker's division, in another part of our lines, the left center, resulting in an advance of our troops, and the occupation of an important height, reported to command Richmond.

"Thursday was occupied with the most energetic industry in completing the removal of our stores. A powerful attack was made upon our extreme right by rebel troops in great numbers, said to be commanded by Stonewall Jackson and Ewell, in the afternoon. This was, however, repulsed by the steadfast bravery of McCall's Pennsylvania troops.

"On Friday morning this attack was resumed; and McCall's and Porter's division having kept the enemy back until the removal of stores, etc., from White House, and the railroad was completed, at last fell back in good order, in obedience to commands from headquarters, but not without remonstrances from the soldiers, who wanted to stand their ground. It is said that Porter's division three or four times drove the rebels a long distance back toward Richmond, in one instance as much as a mile, before retreating.

"During Friday night the whole of the Union forces north of the Chickahominy passed safely across to the new position south of it, without loss; and while there was some artillery firing on our new left, towards James River, Saturday morning the intended movement was complete and the fighting over. The Union army was safe in its new position, and the rebels, although occupying the ground between the Chickahominy and Pamunkey, have no advantage by doing so, while our troops are now safe on both flanks and on the rear, occupying 'Tavern Hill,' said to be within shelling distance of Richmond."

The above account narrates events only down to Friday night. On Saturday there was further skirmishing.

But on Sunday and Monday there was severe fighting—ending with a successful repulse of the rebels. The estimates of the killed and wounded vary from 10,000 to 20,000 on a side. May God have mercy on our bleeding country.

From the Washington Republican of Friday we copy the following interesting statements:

"According to our informant, the battle of Friday was a most disastrous defeat, and would have been even more disastrous if the enemy had not been kept back by the firm aspect of some reinforcements. Our retreat, during the night of Friday, across the Chickahominy, was so precipitate that we left behind a large number of wounded, perhaps a thousand, who could have been brought across with a little more time.

During Saturday there was no fighting of consequence. The force which had attacked our right wing could not get across the Chickahominy in the face of our artillery, and in the front of our centre they were not strong enough to attack our army in its entrenchments.

On Monday there was a heavy battle at White Oak Swamp. We were decidedly victorious, capturing some artillery and three thousand prisoners. Among them were Col. Lamar, ex-member of Congress from Mississippi, and Col. Pendleton of Louisiana, late of Cincinnati.

On Tuesday there was fighting, less severe, and principally by artillery, and on this day our forces were assisted by the gunboats.

Our informant does not think our loss in all the fighting exceeds fifteen thousand in killed, wounded, and taken prisoners by the enemy, and he believes the enemy's loss was far greater than our own. In most of the actions our army selected its own positions.

The enemy fought bravely, and even desperately, and seemed to be in overwhelming numbers. The canteens of all their men who fell into our hands were found to be well supplied with whiskey.

If the Richmond papers represent their losses on Thursday and Friday at 25,000 men, which we doubt, they must have been in a state of panic. Their losses are doubtless large, but cannot have approached that figure."

New York, July 7. A letter in the Post confirms the reported skirmish on Thursday, and the capture of six guns and some prisoners. Gen. McClellan had removed his headquarters, and his army had advanced some five miles towards Richmond.

A correspondence in the Philadelphia Enquirer states that the Richmond papers of the 4th acknowledge a loss of 30,000 men, though they claim a victory.

The correspondent of the Philadelphia Press, writing under the same date, reports that General McClellan is pushing rapidly forward, driving the enemy at all points.

The gunboats accompanied his advance, shelling the woods and scattering the enemy. His (McClellan's) main forces are following in support.

Foreign News.

FOREIGN MATTERS.—We have our foreign files to the 21st. They contain little news of consequence. The talk of mediation is still kept up, though with no definite statement of methods. The Paris Constitutionnel says that more than one hundred provincial journals in France have given in their adhesion to it.

The cotton question has been discussed in Parliament, with a view of getting at the resources of India. Very little reference was made in the debate to this country, but the general understanding seemed to be that, however matters turned out here, our supply of cotton for some years was not to be depended on.

The authentic news of the French defeat in Mexico had at length reached Paris, and was causing great excitement. The Opinion Nationale throws the whole blame of the French failure upon General Almonte, who deceived General de Lorencez and the French Government as to the state of public opinion in the country. He represented that the people in general were impatient to welcome the French flag. But the repulse appears to have excited a determination to renew the war on a greatly increased scale. Reinforcements of from 8000 to 10,000 men, if not more, are to be sent at once. The Minister of War has asked for a credit of 15,000,000 francs for the same object. It is thought that not less than from 20,000 to 25,000 men can do anything serious in Mexico. The Ministers of War and of Marine have been summoned to Fontainbleau for the Emperor to communicate to them his plan for continuing the campaign. It appears that a portion of the army in Algeria is forsworn to be embarked for Vera Cruz; and it is said that the Emperor does not despair of inducing the Spanish Government to join with him in the overthrow of the President of Mexico.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Do the days of Dan. 12th Chapter represent Years?

The question is not whether "days" in prophecy ever signify years, but do they in this chapter? Each prophetic period should be decided on its own merits, and not on the merits of another period, relating to another subject. For instance, the seven times of Nebuchadnezzar, Dan. 4: 32, were fulfilled in the lifetime of that monarch, and hence cannot be interpreted as symbolic of 2320 years; but must be understood as seven literal years. But this does not constitute a rule for the interpretation of Dan. 7: 25, where the "time, times, and dividing of time" is given in connection with a symbolic prophecy relating to great empires and their divisions and subdivisions, covering thousands of years. Each must stand on its own merits, and be interpreted in accordance with the nature and duration of the events involved. Neither is it sufficient evidence that the "time, times and a half of Dan. 12: 7 is the representative of years because chap. 7: 25 so uses it, any more than chap. 4: 32 proves chap. 7: 25 to signify literal years. The historical facts of chapter 4 decide the time to be literal years. The historical facts of chap. 7 as clearly, to my mind, decide the time to signify each day for a year, beginning A. D. 538 and ending 1798, 1260 years.

But is there anything in the 12th of Daniel which requires the time to be understood as each day representing a year? Can it be proved that the time, times and a half, Dan. 12: 7, is given in reference to the same power (the little horn) as in the 7th chapter? If it can, let it be done. If it cannot, do not jump at a conclusion on a question so momentous to the world as these periods evidently are on the strength of a bare assumption. For until the identity of the events and periods of the two chapters is established, it is only an assumption that the latter period is the same as the former and begins and ends at the same point. But the hypothesis that the Lord will come in 1868 rests on the assumption of that identity, and on nothing else. For if the period in Dan. 12: 7 is not 1260 years, and does not begin in 533, the whole superstructure falls to the ground. But it is a thing impossible to prove that the period in Dan. 12: 7 refers to Popery, and signifies years, from its own connection, or its own language; nor can it be done in any way except the identity before referred to, with chap. 7: 25, is first established. And this I apprehend cannot be done. At any rate, I would like to have some logical mind undertake it.

DANIEL'S PEOPLE IN THE LATTER DAYS.

My reasons for doubting the connection and identity of the periods in the two chapters, at least some of them, I will now present.

1. The period in Dan. 7: 25 is distinctly stated to measure the time of the little horn's dominion. "They shall be given into his hand, until a time, times, and dividing of a time. But the judgment shall sit, and they shall take away his dominion."

2. The vision of the 10th, 11th, and 12th chaps. is expressly stated to be designed for another object. The angel who came to instruct Daniel, in these chapters, said (chap. 10: 14): "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." Then, passing over the gentile history in the 11th chapter, he said (chap. 12: 1, 2, 3): "At that time shall Michael stand up, the great prince that standeth for the children of thy people," &c. "And at that time thy people shall be delivered, every one which shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," &c. Daniel's people were the Jews. This quotation gives us what the angel proposed to make Daniel understand, what should befall them "in the latter days."

Having thus fulfilled his promise, he instructed the prophet what to do with the book. "Shut up the words and seal the book, even to the time of the end." Then Daniel heard a conversation passing among divine messengers; one asking another, not "how long to the end of these wonders?" but, leaving out the supplied words, "How long the end of these

wonders?" Let the candid reader mark this. The solemn answer was, "For a time, times and a half." But that was not the full length of time; but he added, "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." From this I understand that during a time, times and a half, the power of Daniel's people will be CONCENTRATED. After that period ends their power will be SCATTERED. "And I heard, but I understood not: then said I, O my Lord, WHAT THE END OF THESE?" not what shall be the end of these things?

After informing Daniel that the words were closed and sealed he answered the question. "Many shall be purified, made white and tried, but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days."

But to what time or event shall there be 1290 days from the taking away of the daily and the setting up of the abomination which maketh desolate? Answer. 1. He will have accomplished to scatter the power of the holy people. 2. The time of trouble will be complete; and 3. All of Daniel's people who are found written in the book shall be delivered. Hence, he is considered blessed who waits and comes to the 1335 days: not their end, but their beginning. That period will be one of rest, and at their end Daniel will stand in his lot.

If this view is correct, then the period Dan. 12: 7 relates to Daniel's "PEOPLE" in the "LATTER DAYS," and is 1260 literal days, and not identical with 7: 25. And if the 1260 is literal days, so also is the 1290 and 1335 days; and, being literal, they are consecutive periods, instead of contemporaneous. The Jews officially and nationally rejected the Messiah when he officially came as their King. He said to them "I am come in my father's name, and ye receive me not; if another shall come in his own name, him ye will receive." The Jews have never yet received a Messiah in any official or national form. Will they not do it, and rally under him when the times of the gentiles are fulfilled, and before the true Messiah again appears? So it seems to me from various Scriptures. It is this renewed rebellion against Jesus Christ which will produce the time of trouble to that "people" in "the latter days," as found Dan. 12: 1, before the deliverance of those found written in the book.

But perhaps some of your readers will say I have changed my views on this subject of time. Certainly I have, and for good reasons. I believed the 1335 days to represent years; that they began in 508, and would end, in 1848, by the resurrection of the just. But I was mistaken; the resurrection did not come. Why should I adhere to an exploded theory? And it would be quite as unwise to abandon the study of those periods, for they are a part of God's revelation to man. Then in pursuing my investigations it is proper to enquire where was the error? The result of my investigation has been as indicated in these articles: 1. There is no conclusive evidence that the days signify years. 2. The evidence is insufficient that the periods 1290 and 1335 days begin at one point and are contemporaneous in any part of their course. 3. It was not proved the daily means the paganism or pagan worship, nor that the abomination which maketh desolate signified papacy, all these points were taken for granted, as they generally are by advocates of the year-day theory.

From Sister E. F. Gould.

BRO. BLISS: — I feel I cannot do without the Herald. I love to read it next to the Bible. I have very much enjoyed reading the Bible and Herald since I was sick last fall. I was very sick, and did not much expect to live; but God raised me up from a sick bed. My health is still very poor; and I enjoy reading about the heavenly country, where the inhabitants will never say I am sick. I thank God for the hope I have of soon meeting the loved ones who have gone before. O praise God, that the time is soon coming when the saints of all ages will meet at the marriage supper of the Lamb. I believe it soon will be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

I would like to encourage some of the little flock to whom Jesus has said it is his Father's good pleasure to give the kingdom, and I will try to help by my prayers, and hope the Saviour will say by me as he did by one anciently, "she hath done what she could."

O, how kind our Saviour is; what a care he has for his little flock! I thank God that I have the assurance that I belong to the fold of Christ, and that I have fellowship for the sufferings of Jesus, when I see him suffering in his members, whilst he has gone to prepare mansions for them. I bless

God he will soon come and receive them to himself, that where He is they may be also.

I have been severely tried for a few months past, but God has not forsaken me. It has been good for me that I have been afflicted. I love my Saviour better, and long more earnestly for his appearing. My faith in God is stronger, and can trust in Him for temporal as well as for spiritual blessings.

Surely we are living in perilous times, when men are lovers of pleasure more than lovers of God. O, how fast the world is ripening for the judgment. The Lord prepare us for the perils of these last days. He will guard us if we trust and obey Him.

"How happy are the little flock,
Who safe beneath their guardian rock
In all commotions rest.
When wars and tumults' waves run high,
Unmoved above the storm they lie,
They lodge in Jesus breast."

God bless you, my brother, and may you have an inheritance in that kingdom when Jesus comes. I pray God to bless your efforts to sustain the Herald. If I had the means the office should soon be relieved. May God direct you in all things, and may you receive a crown of life, is the prayer of your unworthy sister in Christ.

EMELINE F. GOULD.

MY JOURNAL.

ALBANY, N. Y., AND NEW HAMPSHIRE.

Saturday, April 26. On my way home from Canada West I stopped at Albany, N. Y., and put up with Bro. William Nichols. I was cordially received by him and his family. And here I had the pleasure to meet Bro. and sister Brownell, of Esperance, N. Y. Our meeting was a joyful one. How good to meet those of kindred faith and hope, who are travelling to the same heavenly home, and talk over the trials of the way, as also its joys, and the probable distance, and the time when we hope to arrive. We were of one heart and one soul. It was truly a time of joy and love.

Sabbath, April 27. We had a fine pleasant day, and three services, well attended by the old friends of the cause in this region and some new ones who had not heard before on the subject of the kingdom at hand. We had refreshing seasons all day and evening. The cause has been low here for a time, and some have been discouraged. But they are resolved to hold on, and I trust hold out to the end. Our weak and tried flocks will soon see better times. God will visit his people and revive them anew ere long. Let none be discouraged or disheartened.

Monday, April 28. Bade friends adieu, and took car for home, and arrived safely in the P. M., finding all in comfortable health. Have been absent about three months, averaging about two discourses a day, and enjoying what may in truth be called good health. And here I record my gratitude to God for his mercy to me and all his people, with whom I labor and suffer.

I find the Advent Society in Boston, with which I have been associated from the first, in a low and scattered state. Our united efforts to obtain ministerial help has not been successful, and so the interest droops in my absence. And yet it seems to be the will of God that I should go abroad, though in doing so they have suffered. They have now invited Elder O. R. Fassett to become their pastor, and I pray that this movement may have the blessing of God upon it.

Have spent the week in Boston, in looking after the interests of the church and in getting out the second number of the "Voice of the Prophets."

Sabbath, May 4, Boston. May 5, Kingston, N. H. May 6, Exeter, N. H. May 7, Haverhill, Mass. May 8, Lawrence, Mass. May 9, Lynn, Mass. Spoke in the evening in each place. Had good audiences and interest.

Sabbath, May 11, Boston. May 13 and 14 in Lawrence. May 15, in Lowell, Mass. Meetings here have been well sustained, and with a good pastor they will still prosper. But in Lawrence the cause is low and trying at present. "By whom shall Jacob arise?"

Sabbath, May 18. Boston. Spoke three times, and had a good day. But our prospects are not prosperous.

Monday, May 19. This is my fifty-sixth birthday. There was a gathering of my friends in the vestry of the Hudson street chapel in the evening, who expressed words of confidence and good cheer to me in my work. And with the return of my health I was glad to be able to give them assurance of active and consecrated efforts in the good cause for the future. A few years only remain to fill up the fleeting days of creation-week, when the rest, or great Sabbath, shall dawn upon us. The best and most reliable expositors and chronologists terminate the periods in about 1867-8. Glorious prospect for the waiting church! May we all be ready.

Sabbath, May 25. Boston in the A. M., and P. M. and evening in Lynn. A good day for Zion. Sabbath, June 1. Boston. Elder O. R. Fassett is to supply next Sabbath, and give his answer. God be gracious to his people here, and give them a pastor after his own heart.

Wednesday, June 4. Left Boston in a very heavy rain storm for Lowell, and spoke in the evening to an audience of about forty. Good season. It rained within and without.

Thursday, June 5. Manchester, N. H. Elder John Morse received me cordially, and I preached to a large audience, and much interest was manifested to hear the word. The cause here has been entirely prostrated for sometime; but Elder Morse and a few faithful souls have taken a hall and commenced meetings again under favorable circumstances. The Lord send them prosperity. Bro. Morse is true and faithful, and deserves to succeed.

Friday, June 6. Went to Concord, N. H., and had a very cordial reception from Elder T. M. Preble and family. In the evening I preached to a full house, and the word was well received. God is with his people here. Elder Miles Grant has been with them several weeks, and labored with good success. The prospects of this people are good. Bro. Preble has labored hard and sacrificed much to build up the cause in this city, and I hope he will yet realize his most sanguine hopes.

Sabbath, June 8. Preached in Portsmouth, N. H. It being stormy, the audience was small; but it was a day of good for the people of God. I spoke on the seven vials of Rev. 15th and 16th chaps. We are on the eve of the pouring out of the seventh and last plague. And the last things preparatory to this are now being fulfilled.

Elder Pratt is preaching with the church in Portsmouth, and is highly esteemed by them. But he is in feeble health, and may have to leave the sea-shore on this account. I put up with Bro. R. Berry, a faithful brother in the Lord. Called upon several families, among whom was Bro. D. P. Drown, an old and special friend. He was one of the earliest members of the Christian church, gathered in Portsmouth more than half a century since by Elder Elias Smith. He has ever maintained his integrity, and is now "strong in faith, giving glory to God," at an age of almost eighty years. His mind is clear, strong, and vigorous, as in other days. My interview was very edifying and precious to me. It may be the last; but still I hope he may live to see the Lord come in his glory.

Monday, June 9. Took leave of Bro. Berry and family at an early hour for Waterloo, C. E., to attend the Advent Conference. Arrived at Rouse's Point at 8 P. M., and here enjoyed the hospitality of Bro. Wesley Wells. Took the early car for in the A. M. of June 9th. Here I met Dr. R. Hutchinson, on his way home and to attend the Conference. So I had company the rest of the way. Detained in St. John's and in Farnham, on the way, we did not arrive in Waterloo till 8 in the evening. In Farnham we were detained several hours, and enjoyed the hospitalities of a son of Bro. Wm. Gilman, of Melburne, the depot agent of the railroad. During the day we had an opportunity to talk over the affairs of our cause from the time of our first acquaintance, in Montreal, in 1843; as also of doctrinal and other questions. We arrived at the home of Dr. H. at 8 P. M., where we received cordial greetings from sister Hutchinson and children. The evening service, being held at 6 o'clock P. M., had closed. So we spent the evening with many old friends.

Since I was here last the Stanstead and Shefford R. R. has been finished, and has its terminus here. A very great impetus has been given to the business of the town by it. Indeed, I have seen no town in the Province that seems more flourishing at present than this. The Adventists have put up a fine chapel, which is an ornament to the town, and is a model of simplicity and convenience for Christian worship. Bro. Wesley Lawrence was the architect and builder, and it reflects great credit upon his taste and skill. The church has invited Elder J. M. Orrock to become their pastor, and with the blessing of God they will no doubt prosper.

JOSHUA V. HINES.
Waterloo, C. E. June 11, 1862.

From Bro. Anson Smith.

DEAR BRO. BLISS: — I appreciate the past favors I have received from the office. I earnestly wish I was able to meet what is due it; but I am not able. I have been the loser for want of the Herald. My Heavenly Father reward Bro. Estabrook for his generosity is the prayer of his unworthy, obliged, old friend. I have not denied the blessed, encouraging Bible faith of the second appearing of our dear Saviour, neither have I背slidden from all its prophetic instructions of the near approach of that hour when I shall see him in all his grandeur, and have my place among those who have on the wedding garment. I long for the time to come when war,

pestilence, famines, murders, mourning, and sin shall cease, and I shall behold the new earth in all its beauty, pure as it was in its primitive state. May the good Lord hasten the glorious period, so long looked and waited for. The Lord bless you, Bro. Bliss, and strengthen you in your arduous labors.

The Herald is a welcome instructor and encouragement to me. I pray the Lord means may be obtained for its continuance until the Lord returns, to give warning, and light, and truth to the world. But I am surprised at the wilfulness, ignorance, or fear of being scoffed at, or losing their fat salaries, of our teachers in the different denominations. Are they Calvinists, or Wesleyans? If not, why retain the name? Surely they must know they are not following their views, as well as many other able writers. They must be blind, ignorant, or wilful. A preacher said to me a few years since, to get rid of the subject, he had not examined it carefully; he was therefore incompetent to judge, etc.; promised he would, etc. I have not seen him since preaching in Michigan. God bless all our dear brother-laborers in the Lord. Hold on brothers and sisters. The Lord is at the door. The signs increase. Glory to God. We will soon be there.

From your old friend, living on borrowed time, watching and waiting;

ANSON SMITH.

Williamstown, June 24, 1862.

Some of the Links in the Chain of Truth.

No. 2.

BY TIMOTHY WHEELER.

Christians know neither rank nor office.

A true Christian has no desire to talk of his own feelings.

True religion has no written history.

Every truth expresses a thought of God.

Truth can never be opposed to truth.

Truth shines the brightest in juxtaposition with error.

Truth should be sought and loved for its own sake, and not for its results.

Error declines investigation until it has gained public favor, then it demands investigation.

Revelation should be interpreted as to accord with nature.

God did not originally give to man dominion over man.

Nature imparts instruction freely, but man peddles it out to the highest bidder.

The test of goodness is usefulness.

In civilized society, our desires necessarily run counter to our primary natural desires.

Man's strongest desire is for continued existence; and is universal, primary, and instinctive in our being.

All false religionists are beaten with their own weapons.

Law creates duty, rather than reveals it.

Christ's works were curing, healing, making better, tending to life.

Every false system of theology is necessarily paradoxical to itself.

Love is more potent than law.

Facts have a two-fold existence, moral and physical.

True faith refers more to the subject believed in, than the mode of believing.

The future punishment of the wicked is not corporeal or positive, for an end, but is negative and incidental.

Doctrine should end in practice.

God made the world, and adapted it to sinless beings.

All are responsible for a desire to know the truth.

All mental changes have their corresponding physical ones.

The nature of evil is to work ruin—utter ruin.

The knowledge of virtue and vice, or opposites, are equal.

No one law can be broken alone.

The precepts of the Bible are the rulers of our life, not of death.

Human governments originated in rebellion against God's Divine government, and the embodiment of man's wisdom, and will be used up and come to nought.

We are aliens from primeval Nature.

All that exists, has either a cause or an occasion for existing.

In order to understandly believe a thing, we must understand its opposite.

To serve God is conducive to health, and vice versa.

We should seldom attack men's errors, but introduce truth in their stead.

Wisdom should be obtained as an end, otherwise we make a trade of it.

Christian knowledge is intuitive and not external.

An end and means to an end should never be confounded.

Obedience to law may be performed upon authority without conviction.

Moral influence has no limit.

One error cannot exist alone.

We should follow nature, whose beauty consists in the fitness of things.

Our faith and religion should be in harmony with our primary instincts.

That which takes place in the moral world will also take place in the physical world.

In a true theology there are no paradoxes.

Death is not a law of Nature.

In death we do not pay a debt, but collect one.

A true theology always corresponds with unchanging primary instincts, hence is unchanging.

A religion that changes is false.

The value of the resurrection is the price of the body.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths.

Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man.

Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cummings, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley.

To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescop*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

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I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 12, 1862.

The Dew.

"Mamma," said little Isabel,

"While I am fast asleep,
The pretty grass and lovely flowers

Do nothing else but weep.

"For every morn, when I awake,

The glistening tear-drops lie
Upon each tiny blade of grass,

And in each flowret's eye.

"I wonder why the grass and flowers

At night become so sad?

For early through their tears they smile,
And seem all day so glad.

"Perhaps 'tis when the sun goes down

They fear the gathering shade,
And that is why they cry at night,

Because they are afraid.

"Mamma, if I should go and tell

The pretty grass and flowers

About God's watchful love and care

Through the dark midnight hours—

"I think they would no longer fear,

But cease at night to weep;

And then, perhaps, they'd bower their heads,

And gently go to sleep."

"What seemeth tears to you, my child,

Is the refreshing dew

Our heavenly father sendeth down,

Each morn and evening new.

"The glittering drops of pearly dew

Are to the grass and flowers

What slumber through the silent night

Is to this life of ours.

"Thus God remembers all the works

That he in love hath made;

O'er all his watchfulness and care

Are night and day displayed."

From the Sunday School Banner.

The Warning.

"Mother, may sissy and I go after blackberries?"

"Where can you find them?"

"O, there's lots of 'em down in the railroad woods."

"I'm afraid to have you go there, Johnny; you might be on the track and be run over."

"Mother, I'll promise not to cross the track till after the morning train has passed, and then it will be quite safe; for, you know, there isn't another train before dinner time."

"Very well; you may go. Mind and take good care of sissy."

In high glee the children started, carrying a basket that would have held a great many more berries than they were likely to pick. They soon reached a small patch of bushes, and Johnny showed sissy where she could gather the berries without scratching her fingers or catching her hair in the briars, while he pushed bravely into the very midst, where the thorns and fruit grew thickest. In half an hour they had all that were worth gathering, and moved on to look for more. They reached the railroad track, and Johnny, mindful of his promise, wandered along the side, carrying the basket on one arm, while he led sissy by the hand.

"There ain't any more berries," said the little girl fretfully.

"Yes, there are, pet; plenty, over there,"

pointing to the other side of the road. "Wait till the big cars go past, and then we'll go over and get them."

Sissy's face brightened at the promise. They walked slowly on until they turned a sharp curve in the road.

"O, what shall I do!" exclaimed Johnny, suddenly. "There's a tree across the track! The cars will be broken to pieces, and all the people killed. We must run and meet them. O, sissy, see how fast you can run now!"

In his excitement Johnny did not think of leaving the basket, but hurried along over the rough ground, dragging sissy by one hand, with the heavy basket in the other. They clambered over the fallen tree. Here the path became still worse. Large stones lay on the embankment, which was very steep and seamed by the recent rains. Sissy began to fret. "Bubby, you run so fast! I'se tired!"

Johnny's heart was beating very rapidly. He knew the terrible danger that threatened the train; but he dared not leave the little girl and run on by himself.

"O, sissy, don't cry yet!" he said, imploringly adding aloud, "O, dear heavenly Father, help us to stop the cars!"

In the meantime we will visit the cars which Johnny is so anxiously expecting. A long train it is. Three hundred people stowed away in it.

How little they dream of danger! There sits an old gentleman, who has been reading aloud, from his morning paper, the account of a terrible railroad accident on another line.

"Ah, well!" he says, as he folds the sheet, "these things are always the result of carelessness. Engineers, conductors, or somebody, is always to blame for them. Now, the reason I like this road is because I know it to be carefully managed. The great point is safety. To be sure, they don't run as fast as some others; but it is safe; yes, sir, safe."

Ah, old gentleman, if you could look ahead two miles, to where that tree lies across the track, just beyond a sharp turn, so that the engineer can't see it until too late to stop, you wouldn't lean back so comfortably for you nap.

Behind the old gentleman sits a pale woman, who has been listening to his tale. "Safe," she repeats to herself. "Yes; safe because we are in God's hands,—not for any other reason." And, as she presses her baby to her bosom, she whispers softly, O God, protect us, and may we all reach our homes in safety!"

On flies the train. What is that object moving along so close to the track, far down the road? It may be a cow. The shrill whistle shrieks out a warning. They are shouting and waving a hat.

"Only their fun," says the engineer, coolly.

"But it looks very earnest. There may be something in it, after all," he thinks, and slackens the speed of the train.

It was well he did. Another moment takes them round the bend and full in sight of the threatening danger.

"Stop the train! down brakes!" shouts the engineer. For a moment all is haste and terror. Then the cars stop,—the locomotive actually touching the fallen tree; and the passengers pour out to see from what they have escaped. The perspiration breaks out on the old gentleman's face, as he looks at the tree and says, hoarsely, "Those children have saved our lives!"

But the pale mother's eyes fill with tears, as she murmurs, "Father, I thank thee for hearing my prayer!"

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

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We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" \$10.00

By the same, 2d payment 10.00

" " 3d " 10.00

" " 4th " 10.00

May the Lord raise up for the A. M. A. many such friends.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, JULY 8.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

E. F. Gould, 1127; John Murray, 1127; I. F. Harden, 1111; Ruth Breed, 1127; Reuben Jackson, 1127; Wm. Page, 1132; Miss C. Baylies, 1127—the block will not contain name in full; Q. Elliott, 1127; L. F. Billings, 1127; Miss Minerva R. Parks, 1127; W. A. Curtis, 1127; G. H. Gould, 1101; O. Rockwell, 1132; N. Witherspoon, 1127; Geo. W. Whiting, 1127; Joel G. Rice, 1127; Joseph Wheelock, 1127; Geo. W. Newell, 1127; Dr. L. Kimball, 1127, and \$1 for books sent the 8th; Harriet Moore, of Salem, 1127; J. W. Griffin, for books to 8th inst.; Benj. Salls, 1101—each \$1.00.

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Hugh Peters, 1196—\$3.00.

Wm. Campbell, 1173—\$2.00 paid from 1081 to the end of 1862, and \$2.00 for next year, except 26 cts. postage on Herald; A. Campbell, of Freetown, 1127; D. Winter, for books the 8th inst.—each \$4.00.</div

ADVENT HERALD

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Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee
J. V. Himes, *on*
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AN EVENING HYMN.

BY BISHOP HEBER.

Creator of the starry frame,
Light of the souls that trust in thee,
Jesus! Redeemer of mankind.

To thee we call, on bended knee.

Thou, when the tempter's arts prevailed,
Did hasten down with tears of love,
To shield and save a ruined world,
With wealth and peace from heaven above.

Exalted now, thy glorious power
Extends through all immensity;
And saints in heaven, and fiends in hell,
Bow at thy name with trembling knee.

To thee, O Judge of all, we look;
Grant us thy heavenly help, we pray;
Guide us in life, and guard in death,
And shield us in the judgment day.

For thine the glory is and power,
Eternal Sire, eternal Son;
Eternal Spirit, thine the praise,
The One in Three, the Three in One.

"Glory be unto God,
In the highest,"

Amen, hallelujah.

From the World's Crisis.

The Hope.

"Because that for the hope of Israel I am bound with this chain?"—Acts 28: 20.

What is the hope of Israel? The promises of God made to the Fathers that they should inherit the earth, and the Son of David, the Lord Jesus, would reign king over the house of Israel forever. And they "all died in faith," believing the promises of God. Their only hope was

in a resurrection from among the dead. When living they preached this glorious gospel of the kingdom. Paul tells his brethren that the gospel was preached to them as well as to us. The gospel is a chain of promises; and our glorious hope is fastened to this great chain, which is like

an anchor to the soul, "sure and steadfast." Paul calls this hope a "blessed hope." It is a blessed hope; for the pure in heart will see God. Paul says, "Christ in you the hope of glory."

Surely this is our best bower or anchor. In connection with this hope is the glorious appearing of the great God and our Saviour Jesus Christ. Paul standing before Agrippa says, "Now I stand and am judged for the hope of the promise made of God unto our Fathers;" then goes on to say, "Why should it be thought a thing incredi-

ble with you that God should raise the dead?" Ezekiel said that the only hope for Israel was, that God would raise them from their graves and bring them into their own land. The prophet Joel says, "The Lord will be the hope of his people" when "the heavens and the earth shall shake." David says, "My flesh shall rest in hope." Paul says, "Unto Abraham and his seed were the promises made." After God had promised the whole land of Canaan to Abraham and his seed, he gives them the covenant of circumcision in his flesh. Paul calls it "a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all that believe." Paul says that "Jesus Christ was a minister of the circumcision, . . . to confirm the promises made unto the fathers." Christ says he was "the truth and the life," and the "only way" whereby men could be saved; and they that climb up some other way, are thieves and robbers.

The apostle says that Christ has "redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." He commissioned his disciples to go and preach the gospel to all the world; "he that believeth and is baptized shall be saved; and he that believeth not shall be damned." And they went everywhere preaching the word. And "so mightily grew the word of God and prevailed." When Paul and Silas came to the city of Thessalonica, and reasoned with them out of the Scripture that Christ must needs have suffered and risen again from the dead, the unbelieving "Jews, moved with envy, . . . set all the city on an uproar." And the rulers cried out that they had "turned the world upside down." Iron chains, boiling oil, scourges, whips and rods, starvation, and all other tortures, could not stop them from preaching the gospel. The closer they were chained up, the louder they would sing; and their sound, like the prophets, went into all the earth. They were happy while bound with their chains. Paul and Silas when cast into prison, and their feet put in another prison, were so happy they sung praises to God when everybody else was asleep. Brethren, it is far better to be bound with Paul's iron chain for Christ's sake, than to be led captive by the devil with a gold one.

JORDAN.

From the Millennial News.

The Coming of Christ.

"Evidences of our approaching the Saturday evening of the world's long week multiply on every side: the shadows of twilight begin to gather from every point of the horizon, and hence the cry should become more imminent, urgent, and emphatic than ever: 'The Bridegroom cometh; go ye out to meet him.'"—Dr. Cumming.

"Beloved brethren, the bridegroom cometh! Awake! Awake! The earth must soon be dissolved, and the heavens must melt! Awake! Awake! O Holy Spirit, arouse us all, and keep us awake."—Spurgeon.

The question is being urged with growing earnestness, "Watchman, what of the night? Watchman, what of the night?" And the reply may be given without hesitancy, "The morning cometh, and also the night: if ye enquire, enquire ye: return, come." The indications of coming blessedness and woe are too many and too sure

to leave ground for a rational doubt. We believe that the present dispensation is fast, very fast, nearing its close, and the Son of man is about to appear the second time, and therefore we thus speak, hoping that others will be aroused to these solemn matters, and faithfully warn their fellow-men of the things which are coming on the earth.

We may remark that we have the same general evidences which have for several years created in our minds this conviction,—such, for instance, as the long absence of Christ,—the advanced age of the world,—the fulfillment of prophecy, and the apparent termination of the prophetic periods about the present time. These things when fully examined present a strong array of proof that the great consummation is nigh at hand.

But evidence is constantly augmenting. We refer especially to the signs of the times. Many are running to and fro, and knowledge is increasing, the gospel is being preached as a witness unto all nations,—iniquity abounds, and the love of many waxes cold, evil men and seducers are waxing worse and worse, deceiving and being deceived,—the days are evil,—they are more and more like the days of Noah and Lot; and such they are to be in connection with the Second Advent. The signs of the times, too, are very striking in the state of the nations. The governments of earth are perplexed, and most of them are in a very sad and distressed condition; yea, the whole world is a troubled and stormy sea. All things admonish us that we are in a whirl of closing events. May we and our readers be ready for the great and solemn future.

The Cave of Machpelah.

VISIT OF THE PRINCE OF WALES.

The Mosque of Hebron is said to be built over "the cave in the field of Machpelah, which Abraham bought for a possession of a burying-place of Ephron the Hittite." This is one of the best authenticated sacred places in the Holy Land, but no European has been allowed to enter the Mosque within the last 600 years. Two persons are said to have entered it by stealth. The following account of the recent visit of the Prince of Wales and his suite, by permission of the Turkish Government, will be read with deep interest by all Biblical scholars. It is taken from the London Times:

Jerusalem, April 9.

"You, and many others, will doubtless take a deep interest in hearing that the entrance of the Prince into the Mosque of Hebron has been effected. I will not trouble you with the long negotiations which preceded the event. Mr. Finn, the English Consul at Jerusalem, had prepared the way by requesting an order from the Porte for this purpose. The Vizierial letter, which was sent instead of a Firman, left the matter to the discretion of the Governor of Jerusalem. The Governor, as long as he could, refused to take upon himself the responsibility of a step which had hitherto no precedent, even in the visits of royal personages. By the mingled firmness and moderation of General Bruce in representing the Prince's wishes, and, I must add, through the adroitness of our interpreter,

Mr. Noel Moore, the Governor's reluctance was at last overcome; and, on condition that the Prince should be accompanied only by a very small number, he consented to guarantee the safe inspection of all that was accessible to Mussulmans themselves. On this understanding the Prince and his suite proceeded to Hebron. We were joined by Dr. Rosen, well known to travellers in Palestine from his profound knowledge of sacred geography, and in this instance doubly valuable as a companion from the special attention which he has paid to the topography of Hebron and its neighborhood. On our arrival we found that the Governor had made every preparation for the safety of the experiment. The approach to the town was lined with troops; guards were stationed on the housetops. The royal party, which, by the final arrangement of the Governor, comprised the members of the Prince's immediate suite, was conducted by a body of soldiers up to the entrance of the sacred enclosure.

It is possible that these preparations were caused by excess of caution. In point of fact, there was no appearance of disaffection on the part of the population, beyond their absence from the streets as we passed; nor was there the slightest overt act of hostility or insult.

"You, who know the spot so well, will have followed us to the point where inquiring travellers have, from generation to generation, been checked in their approach to this, the most ancient and the most authentic of all the Holy Places of the Holy Land. Let me for a moment recapitulate its history. On the slope of that hill was, beyond all question, situated the rock with its double cave which Abraham bought from Ephron the Hittite, as his earliest possession in Palestine. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. 49: 31); and thither, when he himself died on the banks of the Nile, his body, embalmed with all the art of Egypt, was conveyed, with a vast Egyptian escort, to the frontiers of the Holy Land, and deposited, according to his dying wish, "with his fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan" (Gen. 49: 29, 30).

Of all the great patriarchal family Rachel alone is absent, in the tomb selected for her by Jacob on the spot where she died on the way to Bethlehem. We are not left to conjecture the reverence that was paid to this spot when the descendants of Abraham dwelt in that country and occupied it as their own. Josephus expressly informs us that it was surrounded by them by vast walls, existing even to this day. That these walls are the massive enclosures on the exterior of which so many eager eyes have been fixed in our own times can hardly be doubted. Their size, their bevelled frames, their agreement with the description of Josephus, which became still more conspicuous as we approached them close at hand, and saw more distinctly than could have been otherwise possible, their polished, well-wrought surface, accords with an early Jewish origin, and with no other. But beyond this has hitherto been a matter, if not indeed of total ignorance, yet of uncertainty even more provoking than ignorance in itself. From the accounts of the pilgrims of the seventh and

eighth centuries we learn that already by that time a Christian church had been erected within the Jewish enclosure. This church, after the expulsion of the Christians by the Mussulmans, was known to have been converted into a mosque. Whether the cave was visible within the building is a matter on which the mediæval visitors to the spot vary so widely as to leave us in complete doubt. But that it lay within was never questioned by any, whether Jew or Mussulman; and the tremendous sanctity with which these last occupants have invested the spot is, in fact, a living witness of the unbroken local veneration with which all three religions have honored the great Patriarch, whose title has, in the mouths of the native population, long superseded the ancient appellation of 'Hebron,' now called by no other name than 'El-Khalil'—The Friend of God.' Within this sacred precinct, accordingly, for 600 years, no European, except by stealth, has ever set his foot. Three accounts alone in modern times have given anything like a description of the interior—one, extremely brief and confused, by an Italian servant of Mr. Banks who entered in disguise; another by an English clergyman (the Rev. Vere Monro), who does not, however, appear to speak from his own testimony; and a third, more distinct, by Ali Bey, a Spanish renegade. While the other sacred places in Palestine, the mosque at Jerusalem and the mosque at Damascus, have been thrown open at least to distinguished travelers, this still remains, even to royal personages, hermetically sealed. To break through this mystery, to clear up this uncertainty, even irrespectively of the extraordinary interest attaching to the spot, will, I have no doubt, appear to many an object not unworthy of the first visit of a Prince of Wales to the Holy Land, and as such it has been felt by his Royal Highness and by those who have accompanied him on the present occasion.

"To resume my narrative, which I will confine as much as possible to such points as need not involve a discussion of mere antiquarian details. At the head of the staircase, which by its long ascent showed that the platform of the mosque was on the uppermost slope of the hill, and, therefore, above the level where, if anywhere, the cave would be found, we entered the precincts of the mosque itself, and were received by one of its guardians, a descendant of one of the companions of Mohammed, with the utmost courtesy on his part, though not without deep groans from some of his attendants, redoubled as we moved from one sacred spot to another. We passed (without our shoes) through an open court into the mosque. With regard to the building itself, two points at once became apparent: first, that it had been originally a Byzantine church. To any one acquainted with the Cathedral of S. Sophia at Constantinople, and with the monastic churches of Mount Athos, this is evident from the double narthex or portico, and from the four pillars of the nave. Secondly, that it had been converted at a much later period into a mosque. This is indicated by the pointed arches, and by the truncation of the apse. This building occupies (to speak roughly) about one third of the platform. I proceed to describe its relation to the sepulchres of the Patriarchs. It is the innermost of the outer porticos which contains the two first. In the recess on the right is the alleged tomb of Abraham, on the left that of Sarah, each guarded by silver gates. The shrine containing the tomb of Sarah we were requested not to enter, as being that of a woman. The shrine of Abraham, after a momentary hesitation, and with a prayer offered to the Patriarch for permission to enter, was thrown open. The chamber is cased in marble. The tomb consists of a coffin-like structure, like most Moslem tombs, built up of plastered stone or marble, and hung with carpets—green, embroidered with gold. The three which cover this tomb are said to have been presented by Mohammed II., Selim I., and the late Sultan, Abdul Medjid. I need hardly say that this tomb (and the same remark applies to all the others) does not profess to be more than a cenotaph, raised above the actual grave, which lies beneath. But it was impossible not to feel a thrill of unusual emotion at standing in

a relation so near to such a spot—an emotion, I may add, enhanced by the rare occasion which had opened the gates of that consecrated place (as the guardian of the mosque expressed it) 'to no one less than the eldest son of the Queen of England.' Within the area of the church or mosque were shown, in like manner, the tombs of Isaac and Rebekah. They differed from the two others in being placed under separate chapels, and closed not with silver, but iron gates. To Rebekah's tomb the same decorous rule of the exclusion of male visitors naturally applied as in the case of Sarah's. But on requesting to see the tomb of Isaac, we were entreated not to enter; and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in the case of his far less eminent son, were answered that the difference lay in the character of the two Patriarchs:—

"Abraham was full of loving kindness; he had withstood even the resolution of God against Sodom and Gomorrah; he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha (as conqueror of Palestine) had endeavored to enter, he had been driven out by Isaac, and fell back as if thunderstruck."

The chapel, in fact, contains nothing of interest; but I mention this story both for the sake of the singular sentiments which it expresses, and also because it well illustrates the peculiar feeling which (as we are told) had tended to preserve the sanctity of the place—an awe amounting to terror of the great personages who lay beneath, and who would, it was supposed, be sensitive to any disrespect shown to their graves, and revenge it accordingly.

(To be continued.)

Report of the Conference of Messiah's Church.

(Continued from our last.)

Friday, A. M., May 30th.

Conference met according to adjournment. After the minutes of the last meeting were read, the discussion of the propositions on ordination, &c., introduced by the business committee, was resumed, and continued to some length; and finding that there was some opposition to their immediate passage the conference voted, on a motion of Bro. H. Rupp, to lay them over till the next annual conference, and that a copy of the propositions be forwarded to the Herald, with the minutes of the conference, for publication, and consideration during the year.

COPY OF THE PROPOSITIONS.

1. Each church shall have authority to license such persons among them as they deem suitable to preach the gospel among them. But all cases of ordination to the gospel ministry shall be referred to the annual conference for final decision.

2. Persons making application for ordination shall obtain a recommendation either from the quarterly conference of the charge or from the church of which they are members, to the annual conference, before they shall be elected to ordination to the gospel ministry, by the conference.

3. Each church connected with the annual conference may employ such temporary ministerial labor as in their judgment they deem proper not members of an annual conference. But no such minister shall be considered a member of said conference until received by a vote of the conference.

4. If an ordained minister amenable to the annual conference shall, during the year, be guilty of any immoral and unministerial act for which he would be liable to discipline, he may be brought to trial before the church of which he is a member or to whom he stately preaches the word; and if found guilty he may be suspended from his ministerial functions until the next session of the annual conference, when he shall have a final hearing and decision of the case.

The conference then adjourned to attend to the ordination of Bro. Heagy.

The exercises were commenced by the singing of the hymn 110 of the Liturgy, 774 of the harp:

"O God, thy children gathered here,
Thy blessings now we wait,
Thy servant, girded for his work,
Stands at the temple's gate."

Eld. J. T. Laning read appropriate selections from the Scriptures, and addressed the throne of grace in a fervent and appropriate prayer.

The conference sang:

"Go preach the gospel saith the Lord,
Bid the whole world my grace receive;
He shall be saved who trusts my word,
And he condemned who won't believe."

Elder Josiah Litch preached a soul searching sermon, from Mal. 2: 7. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

Bro. H. was then formally and most solemnly consecrated to the sacred work of the ministry by the customary exercises and services of the occasion. And the services closed by singing another appropriate hymn.

That the reflections of that solemn hour were ever vigorously and indelibly impressed on each member then present.

Friday, P. M.

Rev'd. D. Elwell led the opening services. The business Committee introduced the following:

Resolved, That a committee of three be appointed by the chair, including himself, to be called a committee on ordinations, to continue during the interval of the present and next conference; whose duty it shall be to take cognizance of any who may be presented by the churches as licentiates, to direct their study during the year, and to examine their claims as candidates for ordination."

The Resolution called forth some remarks, by different members of the conference, touching the propriety and importance of preparing a course of study for ordained ministers, especially the young. To which the president, J. Litch, replied that he would recommend young ministers "to read all that was readable, and know all that was knowable." The resolution was then adopted, and Brn. J. T. Laning and M. L. Jackson added to the committee.

The report of the Sabbath school committee, to whom was assigned the duty of drafting resolutions on that subject, was presented and read.

A COPY OF THE REPORT.

Whereas, the Sabbath school is one of the most important and efficient instrumentalities under God for the establishment of the cause of Christ, the dissemination of the great truths connected with the speedy coming of Christ, and the salvation of sinners.

Therefore Resolved, That we earnestly recommend to our churches the necessity of establishing such schools within their bounds wherever a few children can be collected together.

Resolved, That we recommend our ministering brethren to bring this subject before the various churches of their respective charges and urge upon them its importance; and that intelligent views on the subject of the Saviour's coming and reign, as entertained among us as a people, should form a conspicuous part of our Sabbath school teachings.

It was voted to dispense with the regular services of the afternoon, and improve the time in discussing the benefit of Sabbath schools to us, and the propriety of building churches, in view of the Lord's speedy coming. The subject of Sabbath schools was lengthily discussed by the members generally, when the following resolution was offered.

Resolved, That in view of the fact that Sabbath schools are of such special benefit to us as a people, as so clearly shown this P. M., we do most earnestly urge our brethren and all connected with the church here to take active and speedy measures to establish a Sabbath school in this place.

The hour of adjournment being near, the following resolutions were presented and adopted:

Resolved, That the cordial thanks of this conference be presented to the members of Messiah's church and community of Shiremanstown, for their very generous and affectionate hospitality during its session.

Resolved, That the next annual meeting of this conference be held on Tuesday preceeding the last Wednesday in May, 1863.

Resolved, That the place for the next meeting be left to the decision of the president. Adjourned sine die.

D. ELWELL,
W. H. SWARTZ, Secretaries.

From the Northern Christian Advocate.

The coming Heir, Conqueror, and King.

BY REV. JOSEPH CHAPMAN.

(Continued from our last.)

The lameness of the various efforts to prove the world's conversion from the Sacred Oracles, proves the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First to prove the world's conversion the following language is quoted: "Where sin abounded, grace did much more abound." Rom. 5: 20. The most that this Scripture proves, is, that Divine grace so abounds that whosoever will may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again: "All things are put under his feet." Very true; and therefore must submit to be saved by his grace, or fall and perish by his righteous judgments. How does this prove the conversion of this world? Once more: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8. Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him?—Certainly not save them, for they will not believe, more than would the Antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate?

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hour knoweth no man,' yet our incarnate Lord, in answer to the inquiries of his disciples, gave certain signs which should precede his coming, and said, 'When ye shall see all these things come to pass, know that it is near, even at the door.' And why did he give these signs, if it were not important that we should observe them? He reproved the Scribes and Pharisees who did not take pains to observe the signs of his first coming. Had they done so, they might have been prepared for its solemn issues. Perhaps you wonder when I say that, though I have been so long interested, I have not studied human authors largely on the subject. But to my mind, there is that which is so emphatic in the Scriptures of truth, on this solemn yet glorious theme, that I am amazed Christians of the present day do not feel more like early Christians, who would fain have hastened the day by their eager longings for it. They were told that a falling away must first come, and the man of sin who exalteth himself above all that is called God must be revealed. See 2 Thess. 2: 10. Surely,

"The plague, the noise, the din of war,
Our Saviour's swift approach declare,
And speak his kingdom near;
His chariot will not long delay,
We hear its rumbling wheels, and say,
Triumphant Lord, appear."

"In my searching on this subject, I judge also from analogy scripturally. Seven is a perfect number. Seventh day is first spoken of as hallowed to the Lord. Seven weeks, seven years, etc. Each dispensation has lasted about two thousand years. First, the Antediluvian era, then the Mosaic, and now we are hastening toward the completion of the two thousand years since the morning of the Spirit's dispensation dawning upon us, of which Peter, while speaking as the Spirit gave utterance, said: 'This is that which was spoken by the prophet Joel, 'And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy,' etc.

"Peter, in referring to the solemnity of the age in which he lived, says: 'We upon whom the ends of the world are come.' If the apostle, while writing through the direct inspiration of the Holy Ghost, could refer thus to the point of time in which he was living, what may we think of that in which we are now living? Are we not living in the Saturday evening time? 'One day is with the Lord as a thousand years, and a thousand years as one day.' May we not anticipate some wonderous changes, as the seven thousandth year opens upon us? And what shall that change be? As far as the light of Scriptures beam upon my own mind, I seem to see, in the dim haze, the dawning of millennial glory, the coming of Him whose right it is to reign, the new heavens and new earth, the ushering in of the grand Sabbath year, the saints' jubilee, when those who have attained a part in the first resurrection, shall live and reign with Christ a thousand years."

Here we have the result of honest, prayerful searching and comparing of the Scriptures for at least twenty years. It is the testimony of one standing high in the literary and religious world, and occupying a most favorable stand-point. Let others go and do likewise, and, doubtless, they will come to the same truthful and blessed conclusion.

Correspondence of the Herald.

Men and Things in the West.

Morning Landscape—Birds—Fresh Air—Native Trees—Ancient Mounds—Rebel Banners—Rebels Prisoners—The bribed Sentinel—Personal Sketches.

It was one of those pleasant mornings that we sometimes see in the Badger State that I walked, satchel in hand, catching the little silver rays from the morning dew, which formed distinct images on the retina, each seeming to reflect a lustre of rivalry, in defiance of its neighbor,—while the last glimmering of the stars were yet visible, but fast fading, as the beams of the orbs of day sent emblazoned arrows into the zenith; yet onward they rolled.

Blue birds and robins were singing their morn-

hymns; while the prairie hens were making the air resound with their peculiar chants. No clouds were to be seen, and the pure atmosphere was truly wholesome for the lungs. Besides, I could not help but inhale large draughts, which were invigorating and inspiring.

Native oaks stood on the side hills and plains, wrapped in their green shrouds, with their long arms uplifted, as if welcoming the pedestrian to their own lawn. There is a charm in the Wisconsin burr and white oaks, as they resemble ancient orchards, having not been pruned for some time.

Yes, there is in nature something that intoxicates me (if the expression is not too wild), far beyond anything else. A tree with its majestic trunk, even a burr oak with its stately branches, weeping fluent drops of morning dew, standing in the same spot where nature planted it, puts to shame many a tree in a horticulturalist's garden. Yet I would not be understood that we should not cultivate ornamental trees.

In due season a postilion overtakes me, and I soon become "part and parcel" of his vehicle. So onward we go, crossing ancient mounds and walls, which were probably built by the aborigines of the wild West. These are quite plenty in many parts of Wisconsin, and especially around the small lakes in the vicinity of our States Capital, of which I am now speaking.

President Lincoln was in the Black Hawk war, and was around the same four lakes, captain of a company.

In an interview with the President, at his residence in Springfield, just prior to his election, he was very anxious and much pleased to hear of the growth and agricultural resources of that part of Derne Co., as it had been his camping ground. Certainly, what a change in thirty years! Probably Mr. Lincoln little thought when he was giving orders to "Forwardmarch" to his company that he would be commander of seven hundred thousand men. But I will suggest that he renew the order in "double quick." Our capital is reached.

Since the breaking out of the war Madison had sent some noble-hearted and brave men; or, rather, they have volunteered from their own good will, and have faced the Southern hail. I called upon Lieut. Col. Fairchild, of the Wisconsin 16th Regiment. He was in the great battle of Shiloh, and was severely wounded in the thigh, the ball still remaining. He fell while rallying his men. Sunday, at ten A. M., in speaking of the battle, he said: "Talk of runaway horses; if any one wishes to see horses run, let them witness the flight of a few regiments of cavalry, as the un-drilled horses become furious, and more and more frightened at the roar of artillery, and finally, becoming unmanageable, run into the woods, raking their riders off with the limbs of the trees, while onward the horses plunge, leaving the troops to be run over by those behind. In this way hundreds are undoubtedly killed, without the aid of bullets."

Governor Salmon invited me into the Executive sanctum, to see three rebels flags captured at Shiloh. There are gotten up in good shape, and exhibit taste, considering from whence they came. On one is inscribed, in gilt letters, "Victory or Death." So we must readily conclude the latter part of the motto to have been their portion. Another is a fine regimental banner, with "Mississippi Devils" in beautiful gilt letters, and in a group it reads, "Presented by the Ladies." Quite a satanic gift for the feminines of the South. In the Capital Park is another trophy from the same battle. It is a bell-muzzled six pounder, of brass, manufactured in New Orleans in 1861, and shows nothing extra in its finish; but was made to kill. The piece was captured by our Fourteenth regiment.

Camp Randall has been occupied until recently by rebel prisoners taken at Island No. Ten. Thirteen hundred were quartered there, but have been sent to camp Douglass, Chicago. One was shot by a sentinel, for a misdemeanor—making one hundred and twenty-two buried at five dollars a piece by a contractor. While there a sentinel was bribed by the rebels and two escaped, but were recaptured. This was the commencement of a plot whereby some sixty more were to be

liberated when the "signs" were favorable; but the tide turned against them.

We were recently greeted by the arrival of our friend Lieutenant T. C. Merrill, of the first Wisconsin cavalry (Col. Daniels, who recently saved himself by a bullet proof vest). Mr. Merrill has four wounds, received in a heavy skirmish at Chalk Bluff, Ark. He had but twenty men through the most of it, and with that number routed and drove one hundred and fifty of the brigands. He was a target for them, and it may be considered almost a miraculous escape from death. Two balls in his leg, one in the thigh, his men desired him to retire, but he encouraged them with coolness, and commanded his little band without faltering. Soon a ball grazed obliquely down beside his head, causing a dizziness, cutting the hair and drawing blood. The contents of a carbine brought a vile wretch down from a tree, not to tell the tale of war, O no! but to return to his mother dust.

Mr. M. brought a breech loading piece from the field, marked "A. H. Hall, Harpers Ferry, 1834, U. S.", thus showing that Floyd and his satellites had carried the business into Ark. This engagement verifies what the rebel boasted of: and that was "they would show the yankees how they would fight after the leaves were out." I have mentioned these cases to show the character of our Western men, though without disparagement to other liberty-loving men in the north.

It has been our privilege recently to have two speeches from S. M. Booth, Esq., of Milwaukee, editor of the "Daily Life" of that city. Probably no man has been more abused, misrepresented, and suffered by wicked falsehoods than Mr. Booth. Not but that every man may have some enemies; but, thank God, he has legions of warm friends in the West. Because he was connected with the rescue of the fugitive slave Glover, in Milwaukee, a few years ago, he has been hunted, lawed, and imprisoned; verdicts rendered against him for the so called "outrage" of setting free a human being. Southern gold at that time, no doubt, had something to do in following up the persecution. And still Southern hounds and secondaries pressed him, crippled him, and stopped his powerful pen for a time, and wilfully wronged him out of probably fifty thousand dollars. He was then publishing the "Milwaukee Free Democrat." His reputation as an editor stands high, and yet he has not reached the climax. While in the Custom House and City Jail he was deprived of books and papers, and every communication with the outer world and even his Bible he asked for, but they were afraid he would write on the blank leaves, and it would be published. After much soliciting telling them to examine it as often as they wished, he was permitted to use it.

All this happened in the free north, where every man should have the right to breath pure air and enjoy God's sunshine. Nevertheless, these are facts which I tell you. If such treatment is just in this Christian land, then I am mistaken as to the sacred rights of man. Mr. Booth preaches the doctrine of freedom to all men, writes plain, not desiring to hear the clank of fetters, regardless of northern secessionists. He says the groans of the wounded and dying caused by this terrible rebellion is enough to pierce the sepulchres of the dead; and that freedom is from heaven and angels, while slavery comes from the dominions of the devil. He has published a paper for nearly fifteen years, and he "hews as close to the line" or more so than before. On the national anniversary he is to address the citizens of Milwaukee on the great subject of the day. It is the intention of Mr. B. to publish a book of the whole affair, which must meet with a rapid sale.

Yours, for the rights of man,
J. S. BLISS.
Door Creek, Wisconsin, 1862.

Canada East and North Vermont Conference.

This conference met, pursuant to appointment, in Messiah's church, Waterloo, C. E. Elder J. M. Orrock preached the opening discourse, Tues-

day evening, June 10th, 1862, from the word "Watch" (Mark 13: 37), which was considered as implying danger to be shunned, duty to be performed, and diligence to be observed in the work of the Lord.

Wednesday.

At half past 10 A. M. the services were commenced by singing the 819th Hymn.

"Thou great Redeemer, dying Lamb,
We love to hear of thee;"
after which Elder R. Hutchinson read Rom. 5: 1—11; 8: 17—25; 13: 11—14, with a few appropriate, exegetical remarks. Elders J. V. Himes and D. Bosworth led in prayer, and after some time profitably spent in voluntary speaking of the brethren, interspersed with the songs of Zion, the conference was partially organized by the election of Dr. Hutchinson as president; Elder D. Bosworth, vice-president; and Elder J. M. Orrock, secretary. Meeting closed with the doxology and benediction.

At 3 o'clock P. M., after singing, and prayer by Elder C. P. Dow, Elder D. Bosworth preached from Ephes. 2: 20—23. After the sermon it was voted to invite Elder J. V. Himes to take a seat in the conference and participate in our deliberations. A business committee was then chosen, consisting of Bro. D. Bosworth, C. P. Dow, S. S. Garvin, Dr. Parmelee, Joel Spears, J. M. Orrock and W. O. Lawrence, when the services closed with the benediction by Elder Garvin.

In the evening, at 6 o'clock, Elder Himes preached from Isa. 26: 1—5. Subject—Perfect peace: what it is, and how it may be obtained.

Thursday.

Met as half past 10 A. M. After some time spent in social religious exercises, the minutes of the last annual conference were called for and read. The chairman of the business committee then introduced the following resolutions, which were discussed and adopted:

Whereas, by a resolution of the last conference, the publishing committee were authorized to issue one or more numbers of a paper entitled the "Millennial News" during the year then ensuing, if the sale of the first number, and the interest of the cause should in their judgment demand it; and

Whereas, a sufficient amount was received to liquidate the debt incurred by its publication, and another number has been issued, Therefore

Resolved, 1. That the conference take active measures to circulate the present issue; and the committee be authorized to publish one or more number of the above paper during the present ecclesiastical year, if the sales and donations for the present issue, together with the interests of the cause, should in their judgment seem to demand it.

Resolved, 2. That the publishing committee have the approbation and thanks of this conference for what they have already done without pecuniary reward, and also an assurance of confidence and sympathy for the future.

After a motion for adjournment till after the sermon in the afternoon, the congregation was dismissed with the benediction by Elder J. Porter.

At 2 P. M. Elder S. S. Garvin preached from Matt. 13: 44;—the 989th Hymn was sung; and the following resolution introduced:

Whereas, Our beloved Bro. Hutchinson is measurable restored to health, and purposes to visit his native land during the present ecclesiastical year, Therefore

Resolved, 1. That he have our approbation and prayers, and we also recommend him to the friends of the cause there as worthy of their support.

Resolved, 2. That in consideration of the trials our brother has been called to pass through, and the sacrifices he has had to make in connection with the cause of our soon coming King,—our brethren of this conference be recommended to aid him pecuniarily, and thus help him on his way after a godly sort.

After remarks from Bro. Bosworth, Hutchinson, Chapman, and Himes, these resolutions were adopted, and the following introduced:

Whereas, Ten years have passed since the or-

ganization of this conference, and as in addition to its constitution there have been by-laws and resolutions passed—arising from various circumstances—which may have affected the constitution itself. Therefore

Resolved, That a committee of four be appointed to revise the constitution and by-laws, and present them in a consolidate form to the next conference.

On motion the resolution was laid on the table, and the meeting adjourned its business session till next day.

At 6 o'clock in the evening Elder D. Bosworth gave an impressive discourse from Joel 3: 14, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near, in the valley of decision."

Friday.

Met at 10 A. M. Dr. Hutchinson read 1 Peter 5th chapter, with appropriate remarks. Prayer was offered by Elder M. Dudley. The resolution respecting the constitution and by-laws was taken from the table and adopted; with the amendment that the committee of revision shall consist of five members, instead of four. The following brethren were chosen said committee: Dr. R. Hutchinson, C. P. Dow, Dr. R. Parmelee, J. M. Orrock, and D. Bosworth.

Some time was then spent in hearing from the churches. Though a written report of the state of each church of Adventists within the limits of our conference had been requested, but few such were received, whereby the interest of the meeting was diminished; and the churches neither did justice to themselves, nor to the pastors and evangelists who labored among them. The reports made verbally I omit and those given in writing are subjoined.

CANADA EAST.

Magog Church.

To the Canada East and Northern Vt. Conference, assembled at Waterloo, C. E.

Dear Brethren:—In the providence of God we are spared yet another year, and again permitted to meet and mingle our prayers, tears, and joys, at another of our annual gatherings.

The brethren at Magog wishing to be represented at our conference take this means of making our report. We could wish to present a report that would cause your hearts to rejoice, but are compelled to cry with the Prophet, "O my leanness, my leanness."

Our church was organized December 18, 1851 with ten members. Our greatest number has been thirty. We have lost by death, five; by removals, eight, and by expulsion two; leaving fifteen as our present number, and these somewhat scattered.

We have had no regular advent preaching for the past year, only an occasional service from Bro. Orrock, as he passed through our place on his way from Standstead to Waterloo. Although we cannot boast of our strength—of our numbers,—of what we have done or are doing,—nor of our zeal, yet we can boast of a great Saviour—one who has borne our sins and carried our sorrows,—one who suffered for us, despising the shame, that we might live; yes, live for ever. O praise the Lord for such a Saviour, for such a hope, for such a home.

We ask the prayers of the brethren that we may be kept faithful to the end, and be permitted to join the general assembly and church triumphant in the Kingdom of God.

Yours in the blessed hope, for the brethren,
W. M. ATWOOD, Clerk.

Magog, June 7th, 1862.

(To be continued.)

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in

full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JULY 19, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

INFORMATION WANTED.

Henry Colton. Please give us the address to which your Herald and that of George Schoolcraft is directed, that we may credit \$2.00 each, received July 15.

Quarterly Meeting of the Standing Committee of the A. M. A. The last Quarterly meeting of this Committee, for the financial year ending July 1, 1862, was regularly notified to meet at the Herald office, on the first of July, the present month.

A quorum failing to be present, no business was performed except the submission of the Treasurer's report, as below, which was ordered to be printed:

Report of the Treasurer of the A. M. Association, for the quarter ending July 1st, 1862, and ending the fiscal year.

The Receipts of the A. M. Association, for the quarter ending July 1st, 1862, have been as follows:

1. From payment of subscribers to the Advent Herald.	\$490.50
2. From sale of Books,	62.81
3. " Advertising,	5.00
4. " Donations,	155.53
 Making,	 \$713.84
Add the balance of cash on hand April 1st,	402.60
Also then in hands of agents,	126.76
 Total	 \$1243.20

The Expenditures of the A. M. A. for the same Period have been, for

Editor, foreman and compositors,	\$478.25
W. A. Hall for printing,	91.68
Papers for Office, \$4.50; discount, 1.50,	6.06
Folding papers by steam power, 11 weeks,	9.24
Cartage of forms and Express,	15.63
Flour, soap, potash, nails, &c.,	1.89
Ink-roller and Ink,	2.75
Two baskets for sending papers to office,	1.50
Repairs in office,	4.17
Postage, including that on papers to English and Canadian subscribers, and stamps	
stamps on books sent by mail,	17.97
Paper, of Grant, Warren & Co.,	385.70
For books, &c., for sale,	34.60
 Total,	 1049.73
Add, in hand of agents July 1st,	185.97
Cash on hand at date,	7.50
	\$1243.20

1835; so that at the expiration of the year 1835 we may look forward to the end, 'when the sanctuary shall be cleansed, the Jews restored, and all those astonishing events which shall usher in the kingdom of Christ for the thousand years shall take place.' *Investigator*, London, 1834-5, vol. 4, p. 112.

A. D. 1839.

REV. HENRY DANA WARD, author of "Glad Tidings," New York, 1838, took the following view:

"I take it for granted that the prophets mean years by the word *days*, and Daniel's term of 2300 is near its close. For the seventy weeks, (or seventy times seven days, equal to four hundred ninety,) to the death of Messiah, added to eighteen hundred ten, since that memorable event, make twenty three hundred exactly. And, according to Bible chronology, Jesus was born four years before the common date, and so was crucified in the year 29, but at the age of thirty nine; and eighteen hundred and thirty nine will be precisely eighteen hundred and ten years since his crucifixion." *Glad Tidings*, pp. 97, 8.

Mr. Ward thus regarded the 2300 days as ending within one year of the time when he wrote. He added, "The end of the period of 1260 years in the Apocalypse, cannot be above two hundred removed from us, while it may be much nearer," (p. 98,)—thus not ending them synchronously.

A. D. 1843.

This date, like the one last referred to, is arrived at by regarding the seventy weeks and 2300 days as having a common commencement.

HANS WOOD, Esq., of Rossmead, Ireland, author of "Commentary on Saint John," London, 1787, is supposed to be the earliest writer who adopted this date, or this adjustment of the period. Says Rev. William Hales, D. D., LL. D.:

"This simple and ingenious adjustment of the chronology of the seventy weeks, considered as forming a part of the 2300 days, was originally due to the sagacity of Hans Wood, Esq., of Rossmead, in the county of Westmeath, Ireland, and published by him in an anonymous commentary on the Revelation of St. John, London, 1787, Payne, 8 vo. Whence I republished it in the Inspector, 8 vo. 1799; and afterwards in the Orthodox Churchman's Magazine, 1803; and now more correctly, 1809." *New Analysis of Chronology*, vol. 2, p. 564.

Dr. Hales elsewhere call this "the most ingenious of its class."

REV. R. MASON, of Wishawton, author of "Two Essays on Daniel's Prophetic number of 2300 days," &c., Glasgow, 1820, also dated their commencement with the 70 weeks, in B. C. 457, and made their termination in 1843. These Essays are recommended to notice by W. Cunningham, Esq., in his "Scheme of Irving," &c., p. 81.—See "Dictionary of writers," p. 105, in vol. 5 of *Investigator*.

W. CUNNINGHAM, Esq., of Lainshaw, Scotland, author of "A Critical Examination of the Prophetic Arrangements of Mr. Irving and Mr. Frere," London, 1826, according to Mr. Habershon, entertained at one time the same view. Says Mr. Habershon, referring to p. 80 of the above volume:

"In this conclusion I am happy in agreeing with Mr. Cunningham, who says: 'I am not aware of any more probable era which can be selected for the commencement of the 2300 years than that which has been chosen by some recent writers, who suppose this period to have begun at the same time with the seventy weeks of Daniel, or in the year B. C. 457, and consequently that it will terminate in the year 1843.' *Hist. Dis.* p. 307.

For the original of the above extract, Mr. Habershon refers to p. 80 of Mr. C.'s *Examination of I. and F.*; a work not in our possession, and referred to by Mr. Cunningham as out of print. But from previous quotations from Mr. Cunningham, it will be seen that in 1836 and in 1841 he terminated these days in 1791, 2. It appears also from his "Fulfilling of the Times," London, 1847, that in addition to those dates he found a connection between this period and that year.

WILLIAM MILLER, of Low Hampton, N. Y.,—author of "Evidences from Scripture and History of the Second Coming of Christ about the year 1843," &c., Brandon, Vt., 1833 (enlarged and published in Troy, N. Y., in 1836, and in Boston, Mass., in 1839), without having, probably, any intimation that the opinion was previously entertained, took the same view as the above, of the adjustment of this period. periods—viz. the seven times of Nebuchadnezzar's insanity, the 1260 days, a period of 67 jubilees from the division of the land, and what he calls the "Times of Babylon," all of which he brings to an end in 1835, 6.

* Reference is here made to other chronological

Referring to the 9th chapter of Daniel, Mr. Miller says:—

"We learn that the angel Gabriel was sent to instruct Daniel, and make him 'understand the vision.' You may enquire what vision? I answer, The one Daniel had in the beginning, for he has no other. We also learn that seventy weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times to the crucifixion of the Messiah should be accomplished."

"The decree to Ezra was given in Ezra 7: 7. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Caesar, which was the year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra 8: 31,) 457 years before the birth of Christ; he being 33 when he died, will make 490 years.

Three of the Evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month, and Christ being crucified two days before, would make it on the 12th day, 409 years from the time Ezra left the river Ahava to go unto Jerusalem. If this calculation is correct,—and I think no one can doubt,—then the seventy weeks was fulfilled to a day when our Saviour suffered on the cross."

"But one thing still remains to be proved. When did the 2300 days begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the 70 weeks? No. For if then, it would have been finished in the year A. D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ. Take 457 from 2300, and it will leave A. D. 1843." *Evidence, &c.*, Boston Ed., p. 54.

With the exception of some slight inaccuracies as to the day of the crucifixion, the age of Christ in A. D. 33, and the lapse of time between B. C. 457 and the same time in A. D. 33, which would be only 489 years, the above argument is, beyond all consideration, the most weighty and conclusive for the adjustment of this period that we have seen advanced.

To recapitulate: Daniel has a vision, as recorded in the 8th chapter, which was to extend to the cleansing of the sanctuary, and to continue 2300 days. Daniel sought for its meaning, and a celestial voice said: "Gabriel, make this man to understand the vision." Gabriel, in obedience to the command, said to Daniel, "I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be;" and then he proceeds to explain the symbols of the vision, but says nothing of the time given in connection. At the close of that explanation Daniel fainted and was sick certain days; and he "was astonished at the vision, but none understood it." Shortly after this Babylon falls, Darius the Median takes the kingdom, the captive prophet understands by Jeremiah's prophecy that the seventy years' servitude of the nations to Babylon had ended, he sets his face to seek the Lord, prays for the sanctuary that still lay desolate, and while he is engaged in prayer Daniel says: "The man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision. Seventy weeks are determined," &c., "from the going forth of the decree to restore and to build Jerusalem unto Messiah the Prince;" after which Jerusalem was to be desolate "until the consummation."—Dan. 9: 20—27.

In view of the above, what could be more natural than the conclusion that Gabriel was sent, as recorded in the 9th chapter, to make plain to Daniel what was obscure to him in the vision of the 8th, as he was there commanded? and what more natural than to consider the commencing epoch of the time revealed in the explanation as the commencing epoch, also, of that in the vision? To thousands of minds this conclusion was of little less force than a direct affirmation; to which it seemingly amounted. And this conclusion was greatly strengthened by the word rendered "determined;" which Dr. Gill, Hengstenberg, Gesenius, and others define as meaning "cut off." From what could the seventy weeks be severed, but from the 2300 days? and if "cut off" from that period, how could it be dated otherwise than from the same commencement?

The above argument was so conclusive that the pass-

ing of the time was the only mode of its disproof. But the time has passed, and the sanctuary is not cleansed, so that this period is manifestly not ended. Hence we conclude that the seventy weeks were "cut off" only in the sense of being determined, that they explain the vision of the 8th chapter only by showing the manner of time, that days are significant of years, and that the two periods have not the same commencement. But before any other terminating epoch can be relied upon with equal confidence, it must be sustained by evidence and argument equally conclusive.

(To be continued.)

The Church in Salem.

We are very glad to hear from a sister in Salem, that the little church there has "meetings regularly three times a week. In the forenoon of each sabbath," she writes, "we have a Bible Class, which is quite profitable, as we meet for no other purpose but to worship God. On Wednesday evening we have public prayer meetings, and on Friday evening a female prayer meeting."

This church needs the sympathies and prayers of the church at large; and we trust the candlestick may there continue till the end, to give light as needed.

Growing Old.

That a large number of our subscribers are getting old in years, is evident from the frequent reference to that fact in their private communications. Thus in two letters this moment received, one writes:

"I herewith send \$1.00 for the continuation of the Advent Herald. I should be glad to send ten if I were able, but I am not. I will however try to keep up my subscription while I live, which will not be very long as I was seventy-one years old last month, and find my strength failing. Yet I hope the paper will be sustained while it is needed."

The other letter says:

"I am one of the poor of the flock, and have hard work to get along, in these hard and trying times. I find old age is creeping upon me. I cannot do as I could in my younger days. How to get along without the Herald I know not, as long as I am able to earn the money to pay for it. I remain yours, in the hope of soon meeting in the new earth."

A Bro. who had written respecting some money sent this office, supposing it lost, write as follows:

BRO. BLISS.—DEAR SIR: It did not occur to me to look at the list of donations. I notice the acknowledgement in the list in the Herald 21st. I thought the letter had not reached you. It is all right. In consequence I am made acquainted with your many duties, and only wonder how you succeed so well. Shall feel constrained to send another donation of some amount in a little while.

"Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Yours truly, &c.

Checkered Provinces.

God doth checker his providences white and black, as the pillar of cloud has its light side and dark. Look on the light side of thy estate. Suppose thou art cast in a lawsuit—there is the dark side; yet thou hast some land left—there is the light side. Thou hast sickness in thy body—there is the dark side; but grace is in thy soul—there is the light side. Thou hast a child taken away—there is the dark side; thy husband lives—there is the light side. God's providences in this life are various, represented by those speckled horses among the myrtle trees which were red and white. (Zech. 1: 8.) Mercies and afflictions are interwoven; God doth speckle his work. "O," says one, "I want such a comfort;" but weigh well thy mercies in the balance, and that will make thee content. If a man did want a finger, would he be so discontented for the loss of that as not to be thankful for all the other parts of the body? Look on the light side of your condition, and then all your discontent will be easily dispersed. Do not pore upon your losses, but ponder upon your mercies. What! should one man have all good things, when he himself is good but in part? Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied—Thomas Watson.

A SECOND MOSES.—A Harrisburg paper states that during the terrible freshet of week before last a cradle was seen coming down the rushing waters near Mandeville, and being suspected of containing something, it was watched by several persons for three or four miles, expecting that at some parts of its journey, coming near enough to the shore, it would be safe in venturing after it in a boat. At last,

in a bend in the swollen stream, the cradle came sufficiently near to be secured, when, lo and behold, upon lifting up a light covering, a beautiful babe looked up and smiled!

PAYING DEAR FOR A NEWSPAPER.—Mr. J. Seabury sued Bradford O. Wait for seven years' subscription to his newspaper. The case was recently tried before the Supreme Court in Albany. The publisher recovered, and the delinquent subscriber had to pay, in judgment and costs, a sum amounting to between two and three hundred dollars. The N. Y. Observer speaks as follows of this case:

It is surprising that so few subscribers fully understand their responsibilities to publishers. The law which governed in this decision is a law of Congress, and therefore applicable to every State in the Union. Many subscribers seem to regard the bill for a newspaper the last to be settled, especially the last which the law will enforce. Responsible men, even under trifling whims, refuse to take their papers from the office, regardless of the payment of the arrears, and when half a dozen more years have been added to the arrears at the time of stopping, think it hard to pay the increased bill, with interest and cost of collection.

Ohio papers say the scarcity of laborers, on account of the large number serving in the army, will be severely felt in gathering the harvest.

A numerous party of emigrants from Norway arrived at Winona, Minnesota, on the 1st inst., and intend settling in the State.

Trash for Children.

Under this head the New York Observer remarks: "A friend sends us the last Annual Report of the American Sunday School Union, in which the trashy books for children are condemned with as much severity as they were by our Boston correspondent, Cato, a few weeks ago. And the report very justly observes that parents and teachers are quite as much to be blamed as the publishers of such books; the fault is in the taste of the age, and even the editors of religious papers come in for their share of the censure, who have a stereotype phrase of praise for every S. S. book: 'a pretty little volume for the young folks, and worthy of a place in every Sunday School library in the land.'"

"True, very true; we are all to be blamed in this matter. Now let us be more faithful and watchful.

If the Sunday School Union, or H. Hoyt, or Randolph, or the Presbyterian Board, or the Tract Society, publishes a book for children that is merely whip-syllabub stuff, we will say so clearly and decidedly, and do our part towards working a much needed change in the character of these publications."

The Late Battles.

New York, July 9. An army letter states that a rebel captain, who was taken prisoner, confessed that the rebel loss on Friday at Gaine's Hill was 24,000, and that their total losses in the week's fighting were from 60,000 to 70,000.

Another letter says a number of our wounded have come in, having been ordered by the rebels to seek their own camps. Our loss now, says this letter, is reduced to less than 10,000 men.

The Richmond Examiner of the 4th calls Tuesday's battle the fiercest and most sanguinary of the series of bloody conflicts. When Magruder's command was ordered to charge the strongest of the Federal batteries, the officers and men went down by hundreds, while the horrors of the battle increased by the continued broadsides from the enemy's gunboats. The carnage from the withering fire of the Federal artillery and gunboats was dreadful. The rebel line wavered and fell back to the cover of the woods. Twice again the effort was made to carry the position, with the same result.

The Examiner says the battle field, surveyed through the cold rain of Wednesday morning, presented scenes too shocking to be dwelt upon without anguish. The woods and fields were, on the western side, covered with our dead, in all degrees of violent mutilation, while in the woods on the east lay in about equal numbers the blue uniformed bodies of the enemies. Many of the latter were still alive, having been left by their friends in their indecent haste to escape. The great number of horses killed on both sides, and the sight of their disfigured carcasses, and the stench proceeding from them, added much to the loathsome horrors of the bloody field.

Thousands of round shot and unexploded shells lay upon the surface of the earth. Among the latter were many of the enormous shells thrown from the gunboats, eight inches in width by twenty-three in length. The ravages of the monsters were everywhere discernible through the forests. Long avenues were cut through the tree tops, and great trees three and four feet thick were burst open and split to shreds.

Nothing of great importance has transpired since our last issue, in connection with the army or navy. Vicksburg is now the only obstruction on the Mississippi to the free navigation of its entire length. And an effort is being made to make that an inland town, by cutting a channel for the river through the neck of a bend only half a mile across, and yet some six miles from Vicksburg.

The more full accounts that come from Richmond make the picture less and less dark than those first received. Of the accounts of the recent battles, as published in the Richmond papers and telegraphed all over the South, the Boston Journal says:

"It is manifest that the rebel leaders were counting upon nothing less than the capture of our entire army, and they had everywhere held out that as an inducement to the extraordinary levies which came pouring in upon Richmond. This was natural. From the moment the success of Stuart's experimental raid became known, it was felt that 50,000 men under Jackson could take the same route, surround our forces, cut off their base of supplies, and that then a powerful attack, made simultaneously on our centre and left, would crush McClellan and compel his capitulation. The opening events of Thursday and Friday, though not so signal as they had expected, still confirmed their calculations in the main.

"They did not seem to apprehend the true scope of McClellan's movement till Sunday, and then came three successive attacks, all more desperate than confident in their nature. The Richmond papers complain that they have no official reports, even of the briefest character, of these last three days' battles. They more than intimate that the result was the source of chagrin to the rebel government, and plainly confess that it has caused bitter disappointment to the people. It does not appear to have entered into their heads that McClellan could possibly get his army out of the situation that was to be sprung upon him by vastly superior numbers. While acknowledging their mortification, therefore, they cannot refrain from praising the brilliant generalship he displayed. It will also be observed that they both admit heavy losses in all the battles, without going into particulars, and also betray disappointment at the limited number of prisoners which they succeeded in taking."

The Papedom.

By the Papedom we mean the temporal power of the Papacy. This now exists only in the merest shadow—having been reduced down to the nominal control of Rome and a very limited outside territory. And even this is now held by a most tenuous grasp. Arch-bishop Hughes of N. Y. city, now in Rome, has written a document in defence of the Papal temporal dominion, which has been signed by some three hundred cardinals and bishops, and has made quite a sensation in Italy. The following item, clipp'd from some source to us unknown, by the Boston Journal, thus speaks of the effect of this address on the parliament of Victor Emanuel:

"The remarkable address written by Arch-bishop Hughes, of New York, in behalf of the Catholic world, and signed by the three hundred cardinals and bishops now congregated at Rome, and more particularly in Italy, affected more than any other country upon earth by the question of the temporal power of the Pope. In this address Arch-bishop Hughes asserts that the temporal power of His Holiness, being granted to him by a peculiar desire of Divine Providence, all the nations of the earth combined are powerless against it; that Rome and the papal domain do not belong to Italy, but to the Catholic world, and that they can never cease to be its property.

These arguments seem to have wounded to the quick the patriotism of the Italians, for on the 18th of June last the parliament of Turin presented an address to Victor Emmanuel stating that, "assembled for the purpose of making the rights of their country respected, they hoped his majesty would take the necessary measures to stop such pretensions as those announced in the cardinals' address, and to prevent the Roman question to be any longer a cause of trouble for consciences and of danger for the peace of the world."

Every indication betokens the near end of the Papedom, so far as any temporal power is in question.

A POPE WELL ANSWERED.—The story is famous of the discourse betwixt Pope Innocent IV. and Thomas Aquinas. When that great clerk came to Rome, he looked somewhat amazedly upon the mass of plate and treasure which he there saw. "So," said the Pope, "you see, Thomas, we cannot say as St. Peter did of old, 'Silver and gold have I none.'" "No," said Aquinas, "neither can you command as he did, the lame man to rise and walk."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Answer of Elder Joshua V. Himes to Dr. Thomas Wardle.

DEAR BRO. WARDLE:—Your inquiry in the Herald of June 7th is now before me, dated Philadelphia, May 25, 1862. You say: "It is represented in high circles in this region that you have changed your faith on the state of the dead, etc. I cannot give you the exact words of the report, but it is calculated as it now goes to mislead others and injure you. What are the facts? You have many friends who would like to know. We do not question your right to change your views, and would not esteem you the less for an honest difference of opinion. We have come out from Rome, and will not persecute for an honest difference of opinion while we live Christian lives."

1. In reply, I would first remark that this report has been extensively circulated elsewhere than in Philadelphia. It was especially used as a report to hedge up my way in my late tour in Canada West. I will give one case. One of the Elders of Messiah's Church said, in a sermon he gave in Belmont, Canada West, that I ("Elder H.") had, no doubt, gone over to the sleep of the dead. At any rate, I associated with that class of Adventists who held to that view; and a man was known by the company he kept. The Adventists had had many sorts of error and evil practices among them; that he and others had come out and formed a new church, that was pure, and free from all those errors and evil practices. And this was said in the town and in the very house where I was expected to preach the next week. The object was evident. But a friend of mine present vindicated my cause and character. But such things very greatly injure the cause of Christ. They certainly savor more of the corrupt spirit of sectarian pride than the purity and benevolence of Christianity.

I am an Adventist; and with all their faults I love them still. And I very well know that many evil things laid to their charge are untrue, and that evil things that have been committed among us have not been done always by Adventists, but have been deplored by them, and the parties committing them condemned. This is the old spirit of the world and a worldly church that classes us with the degraded elements of society.

2. But the sleep of the dead and the destruction of the wicked seemed to be the great sin just at this time to hedge up my way, although my faith in the definite time of the Advent had much to do with the matter, though not made as prominent. I have felt it a duty that I owed to myself and the Advent cause to make this brief statement, that you may see and that all may see the true state of things. I wish to stand in the light, and know with whom I associate. And if no difference of opinion is to be tolerated among us on the state of the dead or on the time of Christ's coming then this should be distinctly understood, and all should act accordingly. The world is wide, and there is plenty of room, and enough to do, and it can be done in peace, even if we separate like Lot and Abraham. We be brethren in the midst of a wicked world. We should seek to honor our Master by walking uprightly with each other, notwithstanding a difference of opinion.

3. My views of the state of the dead are well known to those who have read what little I have said on the subject, or have heard me speak on the question in my public discourses. But to your question.

4. On the intermediate state I have held with the Christian Fathers, who, according to the best authorities, uniformly speak of the intermediate state under the scriptural terms of "paradise," "those who have gone before us," "in the keeping of the Lord," "somewhere in a better place, awaiting the day of judgment," "cherished in peaceful abodes," "a place where the souls of the righteous and ungodly are carried, feeling the anticipations of the judgment to come." They say mostly "that the very apostles and patriarchs are not yet crowned;" they teach that they "wait for us;" that the "reward is not before the resurrection;" that "they now behold their way to immortality."

more clearly, as being near it, — praise God and exult with divine joy, not now fearing that they should turn aside to evil, but well knowing that they shall have safely and forever the good things laid up for them." Again, they say "the heavens are not open till the earth pass away;" "see not the unchangeable good, as angels do;" only "see the good things through faith and hope." The Fathers confine themselves mostly, however, to the scriptural phrases. "Being with Christ," they agree that they are at rest "with the Lord." "In his keeping; seeing him (though we know not the place which the scriptures designate as paradise, Abraham's bosom, or the altar); yet not seeing God as they shall see him after the resurrection, not having as yet their full reward."

5. Thus it will be seen that the Fathers had no idea of the saints going to heaven at death, and give no countenance to the modern doctrine, so prevalent, of "death being the gate to endless joy" and the kingdom. I suppose the foregoing views of the Christian Fathers were founded on such passages as the following, in the New Testament: Phil. i. 23. "Having a desire to depart and be with Christ, which is far better." II. Cor. v. 8. "Absent from the body and present with the Lord." Luke xxiii. 43. "This day shalt thou be with me in paradise." And of the parable of the rich man and Lazarus, Luke xvi. 19-31. These passages have always been clear in my mind. And when the plausible and strong arguments have been brought to prove the unconscious state their force has always been broken by the clear and positive character of these scriptures. Yet I have not been able to harmonize these texts with the ideas of many passages in the Old Testament, which seems to militate against them. I think I have no prejudice to blind my moral sense, or any lack of a love of light or truth to hinder me from a full and free reception of all the truth on this subject.

I frankly confess to you that I have my difficulties with the view I hold in relation to the nature of man and the mode of his existence in the intermediate state, as well as the true place of his residence in that state. I do not clearly comprehend, in the light of reason and fact, how a being, as such, can exist without substance or organization. I have no knowledge of such being. And human philosophy does not help me. It must rest on revelation alone. And then the place of the abode of spirits is another thing I do not understand. Once I thought I did. I followed Josephus and the Pharisees among the Jews, and Dr. Campbell and others among the Christian doctors, locating them in "Hades." But in a conversation with Professor N. N. Whiting, of Williamsburg, N. Y., I was effectually convinced of the incorrectness of this idea. I have great confidence in his knowledge of the language. He showed me that "Hades" had no such meaning in the Bible as given by Josephus and others. His view is that the soul goes to heaven at death, but is not rewarded or perfected in its existence till the resurrection. And then the Christian Fathers taught that the soul did not go to heaven at death. And Justin Martyr went so far as to say that those who believed the soul went to heaven at death were not Christians. Wesley and others taught that the soul did not go to heaven at death. So we have a confusion of tongues on this subject. Some send the soul to heaven at death; some to paradise, meaning a different place from heaven; some to the New Jerusalem; others to Hades, a very different place from either; and some have the saints rewarded in heaven at death; others that they are not rewarded till the resurrection; some that they sleep in a conscious dream of rest, expecting the coming of Christ in the resurrection of the just; while others give to them wakefulness and blessedness in a higher sense; and yet others hold that they sleep in Jesus in the literal sense of sleep, and are absolutely dead, and will have no life till "He who is our life shall appear," and then to "appear with Him in glory," in the "resurrection of the dead." Amid these conflicting opinions I rest on the plain word of God.

1. At death the body "goes to the dust," and the "spirit to God who gave it." Eccl. xii. 7. 2. There is no judgment or reward until the resurrection. Col. iii. 3, 4. I see no way for the saints to be "crowned," "robed," or "clothed upon" till the resurrection morn. II. Cor. v. 4, II. Tim. iv. 8. And 3. If there is no judgment or reward between death and the resurrection, then the intermediate state is not one of blessedness. It is an imperfect, a negative state, in which they wait for the consummation of their hope at the resurrection, to be enjoyed in immortal bodies, in the new heavens and new earth. This is the blessed hope. We know that "when Christ, who is our life, shall appear, then shall we appear with him in glory."

It will be seen by a careful perusal of the New Testament that Christ and the Apostles said but

* See Library of the Fathers, vol. x. pp. 117, 118.

little on the intermediate state. The burden of their preaching was on the resurrection and the inheritance of the saints in the world to come. On these points they spoke with great freedom and plainness of speech. None can mistake their teachings. And here I am positive; while on the other I cannot feel the same positiveness, for the want of the same amount of light. If others can I do not object to it. They are more blessed in this respect than I am.

6. The "destruction of the wicked" is another point on which much stress has been laid. And on this I will simply say that I have ever considered the plain and positive declarations in the word of God, on this awful subject, as proofs of "everlasting punishment." Still, on long reflection and a re-examination of the question of late years, I cannot say that it would not be a relief to my mind to have a harmonious exposition of the scriptures in relation to the subject, that would give us a reasonable hope that human suffering would cease after the final judgment of the wicked. But as yet I do not see the proof of this, and so for the present I refer this solemn subject to Him who will do all things well.

Accept my thanks, dear Bro. Wardle, for this mark of your confidence and esteem in calling my attention to this matter. I intend to review this whole question, and shall at a proper time, if I have anything new, speak out, whatever may be the result. Till then believe me to be, as always, an out and out Adventist; and now, with our present light, looking for Jesus and the first resurrection about 1867-8.

Very truly yours,

JOSHUA V. HIMES.

Waterloo, C. E. June 12, 1862.

NOTE.—Since the above was written I have seen several queries in the "Herald," with replies by our much loved and respected Bro. Litch and others, in relation to the questions involved in the first and second paragraphs. I shall not be able to say what I think I ought to say on them in this number of the "Herald," as the article is in type and must be made up to-day. And having just returned from a tour I am not prepared to do it. But I will attend to the matter soon.

J. V. H.

Boston, July 12, 1862.

From our Sister Mrs. S. N. Nichols.

DEAR BRO. BLISS:—The Herald of Feb. 8th has just come to hand, and on looking over its columns I find an appeal from Bro. Burnham to the friends at large for one mighty effort to come to its rescue. Now I will be one of the ten dollar friends or of the two hundred ninety-nine, if they are not made up before this reaches you. If they are I will stand the next figure. The Herald must not die. Let the friends act in view of the judgment, to which we are so fast hastening. We shall soon have to give an account of our stewardship. I love the Herald. I am not willing to have it cease.

Yours in hope,

S. N. NICHOLS.

Coloma, Cal., March 27th, 1862.

P. S. I hope to see Boston this year. I am trying to close up here, so as to return East.

The Spring is very late for California; trees are just in bloom. The rains have exceeded anything ever before known.

S. N. N.

[It was not too late, sister, and we are much obliged for the \$5 enclosed.—ED.]

From I. C. Buckholder.

BRO. BLISS:—I believe my Bible teaches the doctrine of the advent near, and I would like to live up to the light which I have received in this respect. The Herald I like above all other papers, religious or political, that I take. I think and tell the people that it is the best religious paper that is printed on this side of the big water. Pray for me, that my faith in God and love to him may increase, and that I may be counted worthy of a place among His people in that day.

Yours, in the hope,

ISAAC C. BURKHOLDER.

Lowville, C. W., June 12, 1862.

From Bro. L. M. Jackson.

BRO. BLISS:—We are happy to be able to send you a new subscriber in a new place. Please to send the "Herald," &c.

This I trust will pave the way to interest others in that place, and that ere long numbers may become patrons of your valuable journal.

With much esteem, yours,

M. L. JACKSON.

June 18, 1862.

[May such be the result of the reception of the Herald in that place, where we believe it has never before circulated. Whilst the editors of other papers can be around among the brethren, looking after their several interests, we are confined to the office,

and therefore the more need the kind aid and efforts of those interested in the welfare of the Advent Herald.—ED.]

[Since writing the above we are pleased to receive another new subscriber from Bro. J., showing that his hopes are being realized.—ED.]

From Bro. M. Winslow.

BROTHER BLISS:—I see that Brother Chapman was surprised to see my letter which I wrote in February, in which I sent the \$2 for the Herald, and was lost for a while, come out in the Herald of May 24th; which he supposed was republished through mistake, and as I supposed. But, like Bro. C., on looking at the date of each, I wondered that you should publish it after the one in April, which I wrote you on being informed that the one of February was lost,—and which must have excited the curiosity of many of the readers of the Herald as to why I should write two letters so nearly the same. This will explain the reason of their appearing, so far as the writer is concerned.

I think Bro. C. has forgotten that he ordained Bro. D. B. Winslow as pastor of the church, instead of leaving it in my care; which church dwindled and became extinct under his care, by removals, apostacy, etc.; at which Bro. C. exclaims of gloomy thoughts to me. I might ask, where are the Cooperstown, the Walker's Neck, Bear Creek, and the Roscoe churches? They have all become extinct or embraced soul-destroying errors.

And now, Bro., is not the cause of all this the want of sound conversions? In my letter I did not cast a single reflection on Bro. C.'s preaching,—I did not think of it,—but made those remarks as applicable to the general preaching of Adventists out West, with two exceptions, Bros. H. and L. No church can be prosperous for any considerable time springing up as the Advent churches have all over the land: made up of different materials, Pedobaptists, Baptists, from the ranks of Universalists and sceptics, from those who hold water to be the most essential point for salvation, and those who hold it to be the least. For a while, when under the excitement of a new doctrine, whether true or false, such bodies may be held together; but when the truth of the Bible, on all the doctrines which Christ and the Apostles taught, are preached, there will be dissensions and apostacy. I am just as firm a believer in the soon coming of Jesus as I was in 1843. Yes, and much stronger. But that is not the only truth taught by Jesus Christ. Look at his sermon on the mount, etc. It is no less true that we are saved by grace, if saved at all; that man is wholly depraved, and needs the special guidance of the Holy Spirit to lead him to Christ; that to believe and be baptized is necessary for salvation; and a holy life, a following after Jesus, who said, "My sheep hear my voice, and they follow after me; I will give unto them eternal life, and they shall never perish." All these, and many other truths are equally as important as that of the soon coming of Jesus. All the great truths of the Bible must be taught, but no one to the exclusion of the others.

M. WINSLOW.

Perry, Pike Co., Ill. June 30, 1862.

From Bro. D. Campbell.

I would say to my friends and brethren in Canada West who are expecting me to visit them that, by Divine permission, I shall send them definite information soon. I am confident in the faith of the soon coming of our Messiah. Let the beloved friends live in continual preparation, by fully abstaining from all known evil, and discharging every duty, small and great, according to the ability which God giveth.

I am pleased with your answer to my request, in the Herald of May 24th; which will obviate the necessity of my saying any more at present; only I would call on all concerned to read your answer.

D. CAMPBELL.

July 5th, 1862.

Remember the Little Ones.

"There is no flock, however watched and tended, But one dead lamb is there; There is no household, howsoe'er defended, But hath a vacant chair."

"How beautiful!" we exclaimed, when first our attention was called to the above gem many years since. Yes, beautiful indeed, in its simplicity; but painful when that prophetic verse is proven by Death's removal of a cherished one from our midst, and the little vacant chair with the untouched playthings, mementoes of kind friends, are scattered about, or permitted to remain as last placed by the withered flower—the rare exotic transplanted to a more congenial clime. The pearly lustre of the little blue eyes grows dim; the rosy hue, wreathed upon the fair round cheek, melts into a deadly pallor, and the fairy-form sinks gently into Death's embrace; the casket laid tenderly away, and the tear of friendship doth freely water its resting place.

"Loved and lost!" How many mothers deeply

feel the power of that simple sentence. The grief that rends their hearts, when a jewel has been plucked from their tender embrace, no words of mine can describe, my pen cannot delineate. The tears that spring from their crystal fountain bespeak the gushings of sorrow; and the mind, that ever dwelleth upon the wandering bird now warbling chorus sweet in Paradise, displays the hidden anguish of a mother's loss.

Nellie is dead; There was grief in that cottage home; for the sweet singer, the pet of that devoted household band, had left the scenes of earth, to tune her golden lyre in Paradise. They knew her goodness, and felt no fear; but the mother's heart was nigh to breaking; the child she loved so well—the daughter who had clung to parents dear, was now a faded sunbeam. Tenderly they laid her 'neath the sod! Flowers of early spring begem her grave, and loving friends oft visit the little mound, where friendship's hand doth plant some sweet memento to departed worth.

"She was a cherished treasure, too good, too pure for earth; And she left us in her beauty, her innocence and mirth; So we laid her in the grave-yard where the willow branches wave, With the cold earth for her pillow, in the dark and silent grave."

Y.

OBITUARY.

BRO. BLISS:—The unwelcome messenger has again crossed our threshold, and nipped a bud of promise. A little more than four months ago a sister of seventeen summers was hid from our sight in the cold grave; and on the eve of the 12th day of June, HERBERT FASSETT, a darling son of four months, closed his eyes in death. That little voice is no longer heard, to cheer our lonely hearts,—his little form is no longer seen in our family circle; and as I gazed upon his lifeless form, cold and stiff in death, I could but say, how cruel is death and the grave! And as we trace this evil back to the garden, we are led to see more than ever the enormity of sin, and to enquire with the poet—

How long shall Death, the tyrant, reign? But we sorrow not as those that have no hope: for the Saviour has said "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven." These little ones will come again from the land of the enemy, more beautiful than when under the curse of sin, for they will be made immortal. How beautiful to contemplate the resurrection morn, when the trumpet shall awake the sleeping ones, and we behold them starting into life again, and the opening graves reveal their immortal forms. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

A sister in Christ has handed me some verses, composed by A. Streeter, on the death of our little Herbert. I would like to see them in the Herald.

A little bud of promise lies
Silent and cold in Death's embrace,
While mourners pass, with weeping eyes,
To look upon its lovely face.

Sweet little cherub, bud of earth,
Only four months had passed away
Since we hailed the day of its birth
Ere it had withered to decay.

The tyrant Death has laid it low;

When, O when will his power cease?

When will our Saviour crush the foe,

And usher in his reign of peace?

Scattered all over the earth they lay,

Helpless victims beneath the sod,

Waiting for that auspicious day

When shall be heard the trump of God.

Thus saith Jehovah, Cease your fears,

For there is hope of these dear lambs;

Refrain from weeping, dry up your tears,

For they will join the blood-washed band.

So saith the Lord's unerring word,

These children will return again,—

Their infant voices will be heard

When Jesus comes on earth to reign.

The monster Death will be no more,

His tyrant sway will not be known;

From sea to sea and shore to shore

Our Saviour will be King alone.

E. S. BRIGHAM.

Sister RACHEL MILLER, wife of Bro. Aaron Miller, of Roxham, C. E., departed this life June 26th, 1862, being as I suppose about 50 years of age. In early life she embraced the Saviour, and joined the Wesleyan Methodists, with whom she remained several years, and was much esteemed as an intelligent and consistent Christian. Nearly twenty years ago she heard and embraced the doctrines of our Lord's speedy coming and kingdom; and being a person of superior mental power, and careful investigation, she was peculiarly well informed in the faith of Christ, and was well able to give a reason of the hope which was in her, which she ever did in meekness, and with a quiet spirit. Her health has been gradually declining for years; and though she often suffered greatly, yet she endured all with singular

patience, and as "seeing Him who is invisible." I visited her early in June, and found her in a most peaceful and trustful state of mind. The last time I conversed and prayed with her the divine pleasure was very sensibly felt, and the whole soul cried out, "This is none other but the house of God, and this is the gate of heaven," for our joy seemed to be full. Bro. Miller writes me that "her faith and hope was strong to the last, firmly fixed in the promises of God." She leaves a husband, a son, and many relatives and friends to mourn; but they have the consolation to know that their loss is her gain; and that the blessed moment is at hand when those who sleep in Jesus will rise in the likeness of the coming one, and with the living saints changed, will reach the promised and desired rest,

"Where death-divided friends at last
Shall meet, to part no more."

I feel that our departed sister deserves a more extended notice; but as I do not possess the requisite facts, the above must suffice. I may add, that she was a sincere friend of the Advent Herald; and the cause of God has in her death lost one of its brightest ornaments, and one of its best supporters. May her happy death, as well as her holy life, be made a blessing to many precious souls.

R. HUTCHINSON.

Waterloo, C. E., July 4th, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

"As a collection of authorities, it is a curious and interesting book."—New Bedford Standard.

"It will be found an interesting and instructive work."—Boston Chris. Witness and Advocate.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be reverenced as Canons in the Christian Church."—Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"A compendious collection of Second Advent essays."—N. Y. Evangelist.

"This is a remarkable volume."—International Journal.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"It is a publication curious, interesting, and testing the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"A great abundance of materials for the prosecution of the study of prophecy."—Port. Chris. Mirror.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve

Mr. Farrington, a wealthy merchant and manufacturer, Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 1, 1862.

Sermons for Children, on the Book of Genesis.

BY W. WILSON, B. D.,
Vicar of Walthamstow.

SERMON I.

THE CREATION.

"In the beginning God created the heaven and the earth," etc. — Gen. i. and ii. 1-3.

If you have read the text with care, children, you know what the sermon is about. Look around you. It is about the world in which you live — the light of the day, and the darkness of the night, the air you breathe, and the water of the great sea; the grass of the field; the trees, with their leaves and their fruit; the bright stars which you see in the heavens, and the sun and the moon. It is about the fishes which swim, and the birds which fly; the insect which creeps upon the earth, and the cattle of the field. And it is about yourself, too — your body; your eyes to see, and your ears to hear, and your mouth to taste, and your hands to feel; — and your soul, too, which thinks, and desires, and loves and hopes; — your body, which will die, and your soul.

God made all these things. When you try to make anything you think, and you work, and then how little can you do! But God spake the word only, and all things were made. Think about God!

I. GOD CAN DO ALL THINGS.

Nothing is too hard for him. If God made the world, then he can do all he pleases in the world. God gave me my life. If I am well, it is he who makes me well. If I am ill, it is because it is the will of God. He makes poor, and he makes rich, and he tells no man why he does so. I shall live as long as God gives me life, and I shall die when he takes away my breath. I must pray to God, for he can do all I pray for, if he pleases to do so. And God lives in heaven, and rules over all. When I die, and my body is laid in the grave, then God can give me life again. He can take me to heaven, if I please him. He can send me down to hell, if I am wicked. Heaven is God's throne. The earth is God's footstool, where they who love him pray, and praise, and serve him; and hell is God's prison-house, where all the wicked spirits and bad men will be, who will not do his will.

O, how great God is! I must fear him, and love him, that I may be kept by him from all evil, and then dwell with him forever.

See Job xlii. 1, 2; 1 Chron. xxix. 11-13; Luke xviii. 27; Rev. iv. 11; Acts xvii. 24-28; 2 Tim. iv. 18; Matt. x. 28; Psa. ix. 27.

But think about God!

II. GOD IS GOOD.

How kind was God, to make the world for us to live in! He gives us pleasant fields to look on, and all that we love to see around and above us; and the cheerful voice of birds to delight us. He makes the earth to be fruitful, and then the corn appears, and there is food to eat, and raiment to put on. He gives kind friends and a peaceful home; and our heart is full of joy when we think of him.

But there is sin in the world; and men, and children too, are wicked, and do not love God; and when they die, they die forever. But God is good. He sent his Son into the world to die for us. He gives his Spirit too, that we may wish to love

him. And there are the Bible and the church, and a father and mother to watch over and to teach us; and we may read and hear, and think, and pray and praise, and try to do the will of God, — and then, at last, be where the blessed Jesus is forever.

How good is God! If I am poor or sick, I must think that it is the great God who makes me so, that I may turn and pray to him, and love him more. If I am well and have all I want, I must think what shall I render to the Lord for all he gives me! I will be happy in God. I will not have my all in this world. I hope to be with God at last, that I may praise him forever and ever in paradise.

See Psa. cxlv. 9; Psa. xxxiii. 5; Psa. lxx. 9-13; John iii. 16; Rom. v. 8; Luke xi. 13; Psa. ii. 10; Psa. lxvii. 19.

Think of God!

III. HOW HOLY IS GOD.

When God made man he made him like himself. Then man thought what was right, and loved what was right, and spake what was right, and did what was right. There were no wicked desires then, no bad feelings, no anger, or envy, or hatred, or bad will: all was love; all was kindness; all was like God; all was holy. When Adam saw the fields, and the trees, and the sky, and the earth, he thought of God. When God said, Do this, he did it; and when God said, You shall not do that, he did it not. And then the earth was full of the glory of the Lord. How happy Adam was, so long as he was holy!

And then, when God made Adam holy, he made the Sabbath too. The Sabbath is a holy day. Adam had a holy heart, and he lived a holy life, and the Sabbath was like heaven to him; it was all holy, and all happy.

Why are we not happy now! Why are little children vexed and cross? Because we are not holy, as Adam was. We sin in our heart and in our life, every day and every hour; and then we are sad. We breathe the soft air, and we look on the pleasant fields, and we feel our warm clothes, and we eat and we drink; the bright sun shines upon us by day, and the quiet moon looks down on our pillow by night; but if we love sin, we are not happy. "The wicked are like the troubled sea, which cannot rest."

And heaven is happy, because there all is holy. And God is there; and sinners are not there. And God loves those who are there, and they see him, and they love him forever. Do you wish to go to paradise? You must pray God to make you holy, for Jesus' sake.

See Psa. cxlv. 17; Isa. vi. 3; Eccles. vii. 29; Isa. lviii. 13; Tit. ii. 11-14; Psa. xxiv. 3-6; Rev. xxi. 27.

But think of God!

(To be continued.)

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Mrs. F. Beckwith,	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00

APPOINTMENTS.

NOTICES OF ELEADER J. V. HIMES.

Sabbath, July 20. Boston.—Re-opening of the chapel.

Sabbath, July 27. Lowell Street, Boston.

Wednesday, July 30. Conference and Lectures in Palmer, on Three Rivers, Mass., and continue over the Sabbath, P. M. and evening each day, as Eld. Powell may appoint.

Friday, August 15. Commences a camp meeting in Perry's Mills, N. Y., to continue from the 15th to 24th.

Tuesday, Aug. 26. Will be at the Wilbraham camp meeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their plans for my labors after the camp meeting.

Advent Camp meeting.

A general camp meeting for Northern N. Y., Vermont, and Canada East, will be held in Perry's Mills, N. Y., near the depot of the Ogdensburg Railroad in that place, six miles from Rouse's Point, N. Y. The Adventists in the entire region, with all persuasions of Christians are most cordially invited to attend, and take an earnest and active part in the objects of the meeting.

All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others for themselves and strangers. Board and lodging will be provided on reasonable terms. Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M. Loomis, of Perry's Mills, N. Y., and Alvah Loomis, of Champlain, N. Y., may be addressed by any who wish accommodation or any further information about the meeting. The exact location of the grounds will be given in season.

The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th.

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have need of help. Many in our families are out of the Ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand on Mount Zion in the day of the Lord.

Boston, July 14, 1862. JOSHUA V. HIMES.

The Post Office address of Elder J. M. ORROCK is changed from Durham, to Waterloo, Shefford, C. E.

THE EVANGELICAL ADVENT CONFERENCE.

will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 9th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. BOSWORTH.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

JOHN PEARSON, jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. L. Jackson. We received the name of Perry Aikens and \$1.00 on the 21st of June, and credited him to No. 1127 in the Herald of June 28th; though we spelled the name with an "i," which we see you do not. Which is correct?

Dr. D. H. Willey. Have sent you June 14th, and since, except June 21 (of which we have none), and credit you to No. 1106.

J. Liteb. Have now sent Herald to Mrs. M. B., to No. 1034 Lemon, commencing with July 1st. It must be that she will now receive it, having her actual No. Have seen Mr. G., and put \$1.50 to your credit.

H. Purdy. Will give next week.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JULY 15, 1862.

M. L. Jackson, (yearly subscription), Millbury, Pa., \$2.
Sarah Swartz, Kylertown, Pa., 1.
"Snow Shoe," Centre Co. Pa., 1.
Mrs. Joanna C. M. Greeley, Hudson, N. H., 1.
Harvey Gibbs, Gerry, Sinclairville, N. Y., 1.

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" 3d " 10.00
" 4th " 10.00

May the Lord raise up for the A. M. A. many such friends."

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 85 Lydia-street
Burlington, Iowa James S. Brandenburg
Chazy, Clinton Co., N. Y. C. P. Dow
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace
Cincinnati, O. Joseph Wilson
De Kalb Centre, Ill. R. Sturvesant
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Eddington, Me. Thomas Smith
Fairhaven, Vt. Robbins Miller
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Homer, N. Y. J. L. Clapp
Haverhill, Mass. Leland Brown
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Loudon Mills, N. H. George Locke
Morrisville, Pa. Wm. Kitson
Newburyport, Mass. John L. Pearson
New York City J. B. Huse, No. 6 Horatio-st
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Springwater, N. Y. S. H. Withington
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Stanbridge, C. E. John Gilbreth
Sheboygan Falls, Wis. William Trowbridge
Toronto, C. W. Daniel Campbell
Waterloo, Vt. R. Hutchinson, M. D.
Waterbury, Vt. J. M. Orrock
Worcester, Mass. Benjamin Emerson
Yarmouth, Me. I. C. Welcomme

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

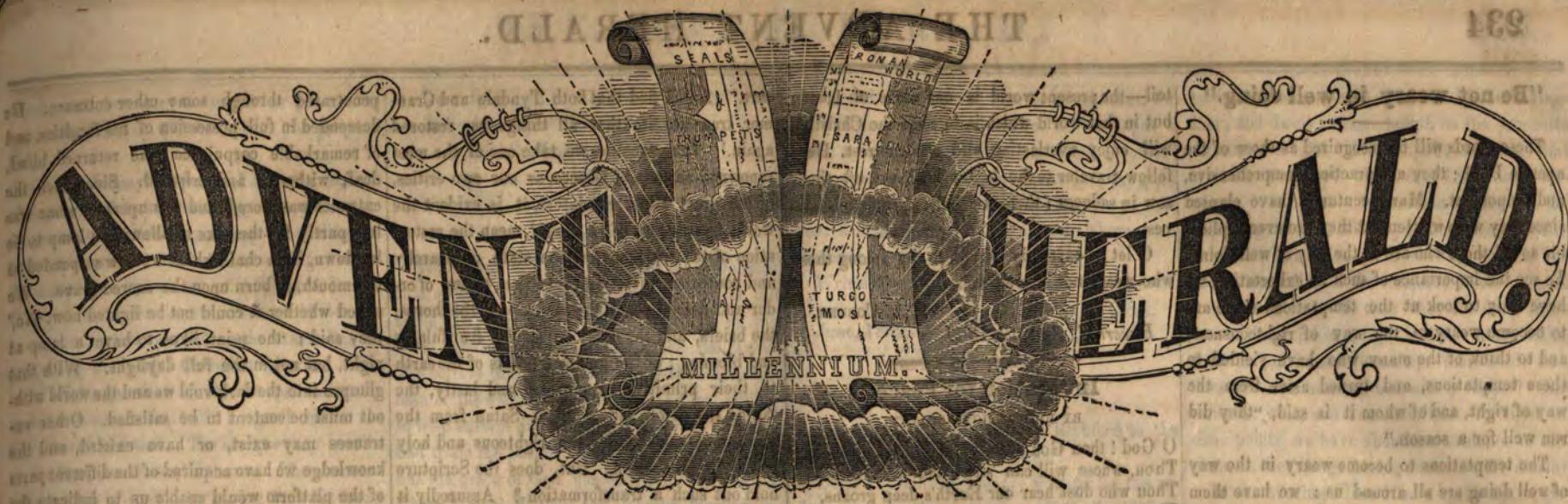
RECEIPTS.

UP TO TUESDAY, JULY 15.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and state their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family, will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember, that the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.



WHOLE NO. 1105.

BOSTON, SATURDAY, JULY 26, 1862.

VOLUME XXIII. NO. 30.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. { Committee
J. V. HINES, } on
LEMUEL OSLER, } Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE RAIN CONCERT.

Millions of thy tiny rain drops
Are falling all around;
They're dancing on the house-tops,
They're hiding in the ground.

They are fairy-like musicians,
With any thing for keys,
Beating tunes upon the windows,
Keeping time upon the trees.

A light and airy treble
They play upon the stream,
And the melody enchants us,
Like the music of a dream.

A deeper bass is sounding
When they're dropping into caves;
With the tenor from the zephyrs,
And an alto from the waves.

O, 'tis a stream of music.
And Robin "don't intrude,"
If, when the rain is weary,
He drops an interlude.

It seems as if the warbling
Of the birds in all the bowers
Had been gathered into raindrops,
And was coming down in showers.

A Solem Lesson.

God is impressing upon us the great and solemn lesson which in the days of our nation's prosperity we were too apt to pass by unheeded. It is the lesson of our mortality. When our commerce was flourishing, and our marts of business were crowded, the absorbing and eager pursuit of our citizens was the accumulation of wealth and the luxurious enjoyments which wealth could purchase. Most men seemed too busy to reflect on the transitoriness of life. God has signally arrested this tide of successful trade; commerce has been curtailed, the stores of merchants have lost the hum of activity, profits have been diminished, and the terrible evils of war have been obtruded on our attention. The news we now hear is of battles and the thousands casualties of war. Death, in its most frightful forms, is made familiar to us. Whichever way we turn we hear of the fearful fate of hundreds of our citizens, and of battle fields strewn with victims; we hear of hospitals filled to repletion with sick and dying soldiers, and of hundreds of lately happy families mourning over their slain ones, who have been cut off in the maturity of strength. In how many households is there mourning over at least

one death! Death has to them a reality which it never had before. And among our troops how many exposed to peril every hour are constrained to reflect that their time may be short! We cannot now hide death from us, or divert our thoughts from it. O, that we might think of it aright, and so number our days as to apply our hearts to wisdom! To be thoughtless now, amid such daily scenes of woe, is madness; to refuse to hear the solemn admonition of God, amidst the triumphs of death, will be an insane trifling with our souls.

Death of Louis XVI.

The 21st of January will long be a memorable day in the history of France, as that on which an agonized nation, driven frantic by the threats of external enemies, threw down the bloody head of their king as a gage of defiance to all gain-sayers. Innocent and amiable, but fallen upon evil times, Louis XVI. warmly engages our interest, as a victim who suffered for the evil doings of those who went before him. The story of his imprisonment and death, including the final parting with his family, is one of the saddest ever put on record.

Early on a gloomy winter morning Paris was astir with the movements of large bodies of troops, forming a guard along the line by which the unfortunate King was conducted from his prison to the scaffold. He has made all religious preparations for death; yet is believed to have still entertained some hope of rescue, it being understood that five hundred devoted adherents had vowed to interfere in his behalf, even at the scaffold. Hence his last moments did not exhibit the serenity and meek submission which would have best become an innocent sufferer. There may, however, be room for debate as to the exact degree in which an unsubmitting spirit manifested itself. Somewhat to the surprise of our generation, it is thus described in Louis Blanc's *Histoire de la Revolution Francaise*, tom. viii., published in 1856:

"At ten minutes past ten they reached the foot of the scaffold. It had been erected in front of the Palace of the Tuilleries, in the square called after Louis the Fifteenth, and near the statue of the most corrupt of kings—a king who died tranquilly in his bed. Upon quitting the Temple he had refused the redingote which Clery had offered him, and now appeared in a brown coat, white waistcoat, gray breeches, and white stockings. His hair was not disordered, nor was any change perceptible in his countenance. The Abbe Firmont was dressed in black. A large open space had been kept round the scaffold—with cannon ranged on every side—while beyond, as far as the eye could reach, stood an unarmed multitude gazing. . . . Descending from his carriage, Louis fixed his eyes upon the soldiers who surrounded him, and with a menacing voice, cried, 'Silence!' The drums ceased to beat, but at a signal from their officer, the drummers again went on. 'What treason is this?' he shouted; 'I am lost! I am lost!' For it was evident that up to this moment he had been clinging to hope. The executioners now approached to take off a part of his clothes; he repulsed them fiercely, and himself removed the collar from his neck. But all the blood in his frame seemed to be

turned into fire when they sought to tie his hands. 'Tie my hands!' he shrieked. A struggle was inevitable; it came. It is indisputable, says Mercier, that Louis fought with his executioners. The Abbe Edgeworth stood by, perplexed, horrified, speechless. At last, as his master seemed to look inquiringly at him, he said: 'Sir, in this additional outrage, I only see a last trait of the resemblance between your Majesty and the God who will give you your reward.' At these words the indignation of the man gave way to the humility of the Christian, and Louis said to the executioners: 'I will drain the cup to the dregs.' They tied his hands, they cut off his hair, and then, leaning on the arm of his confessor, he began, with a slow tread and sunken demeanor, to mount the steps, then very steep, of the guillotine. Upon the last step, however, he seemed suddenly to rouse, and walked rapidly across to the other side of the scaffold; when, by a sign commanding silence, he exclaimed, 'I die innocent of the crimes imputed to me.' His face was now very red, and, according to the narrative of his confessor, his voice was so loud that it could be heard as far as the Point-Tournant. Some other expressions were distinctly heard—'I pardon the author of my death, and I pray Heaven that the blood you are about to shed may never be visited upon France.' He was about to continue, when his voice was drowned by the renewed rolling of the drums, at a signal which, it is affirmed, was given by the comedian Dugayon, in anticipation of the orders of Santerre. 'Silence! be silent!' cried Louis the Sixteenth, losing all self-control, and stamping violently with his foot. Richard, one of the executioners, seized a pistol, and took aim at the king. It was necessary to drag him along by force. With difficulty fastened to the fatal plank, he continued to utter terrible cries, only interrupted by the fall of the knife."—*Book of Days*.

"I thought it was my Mother's Voice."

A friend told me, not long ago, a beautiful story about kind words. A good lady, living in one of our large cities, was passing a drinking saloon just as the keeper was thrusting a young man out into the street. He was very young and very pale, but his haggard face and wild eyes told that he was very far gone in the road to ruin, as with oaths he brandished his clenched fists, threatening to be revenged upon the man who had so ill-used him. This poor young man was so excited and blinded with passion that he did not see the lady, who stood near to him, until she laid her hand upon his arm and spoke in her gentle, loving voice, asking him what was the matter.

At the first kind word the young man started, as though a heavy blow had struck him, and turned quickly round, paler than before, and trembling from head to foot. He surveyed the lady for a moment, and then with a sigh of relief he said:

"I thought it was my mother's voice, it sounded so strangely like it! But her voice has been hushed in death for many years."

"You had a mother then," said the lady, "and she loved you."

With the sudden revulsion of feeling which

often comes to people of fine nervous temperaments, the young man burst into tears, sobbing out, "Oh yes, I had an angel mother, and she loved her boy! But since she died all the world has been against me, and I am lost! lost to good society, lost to honor, lost to decency, and lost forever!"

"No, not lost forever; for God is merciful, and his pitying love can reach the chief of sinners," said the lady in her low, sweet voice; and the timely words swept the hidden chords of feeling which had been long untouched in the young man's heart, thrilling it with magic power, and awaking a host of tender emotions, which had been buried very deep beneath the rubbish of sin and crime.

More gentle words the lady spoke, and when she passed on her way the young man followed her. He marked the house which she entered, and wrote the name which was upon the silver door-plate in his little memorandum book. Then he walked slowly away, with a deep, earnest look on his white face, and deeper, more earnest feelings in his aching heart.

Years glided by, and the gentle lady had quite forgotten the incident we have related, when one day a stranger sent up his card, and desired to speak with her.

Wondering much who it could be, she went down to the parlor where she found a noble-looking, well dressed man, who rose deferentially to meet her. Holding out his hand, he said:

"Pardon me, madam, for this intrusion; but I have come many miles to thank you for the great services you rendered me a few years ago," said he in a trembling voice.

The lady was puzzled, and asked for an explanation, as she did not remember ever having seen the gentleman before.

"I have changed so much," said the man, "that you have quite forgotten me; but though I only saw your face once, I am sure I should have recognized it anywhere. And your voice, too, is so like my mother's!"

Those last words made the lady remember the poor young man she had kindly spoken to in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the man's cheeks.

After the first gush of emotion had subsided, the gentleman sat and told the lady how those few gentle words had been instrumental in saving him and making him what he then was.

"The earnest expression of 'No, not lost forever,' followed me wherever I went," said he, "and it always seemed that was the voice of my mother speaking to me from the tomb. I repented of my transgressions and resolved to live as Jesus and my mother would be pleased to have me; and, by the mercy and grace of God, I have been enabled to resist temptation and keep my good resolutions."

"I never dreamed that there was such power in a few kind words before," exclaimed the lady, "and surely ever after this I shall take more pains to speak them to all the sad and suffering ones I meet in the walks of life."—*Sunny Faces*.

If we could see the end as God does, we should see that every event is for the believer. When we get to the haven, we shall see that every wind was wafting us to glory.

"Be not weary in well doing."

These words will be recognized as those of the apostle Paul: they are practical, comprehensive, and important. Many centuries have elapsed since they were written, but they are ever applicable to all those who are in the way of well doing. To see the importance of such an exhortation, we have only to look at the temptations there are to become weary in the way of righteousness, and to think of the many who have yielded to these temptations, and turned aside from the way of right, and of whom it is said, "they did run well for a season."

The temptations to become weary in the way of well doing are all around us: we have them from within and without. The general course of the world is opposed to that of righteousness, there is great antagonism between right and wrong—a constant warfare between sin and holiness, and he who would do well must engage in this mighty struggle, and continually, with armor on, battle for the right. There is no time to cease laboring in the vineyard of the Lord: we must ever pursue the onward march, however great and numerous our foes may be. The great adversary of souls will present his allurements in various forms to tempt us to depart from the right, but we must heed them not: our purpose must be firm, our determination unwavering, and our zeal to go onward, resolving that we will know no weariness in the cause of the right. But while we have temptations to be weary in well doing, we have many and strong inducement not to be weary: among them is the heartfelt satisfaction which one feels who has the blessed consciousness that he is doing well. And there is the blessed assurance to those who are in the right way that divine strength shall be given to assist. Were it not for this we should have reason to faint and tire in the race-course to eternal life; for we are weak indeed of ourselves, and without aid from a greater than human source, should assuredly fall: but seeking and receiving the promised strength divine, we may say with Paul, "I can do all things through Christ which strengtheneth me." Therefore let us go forth "strong in the Lord, and in the power of his might," unweary in works of faith, and labors of love. The examples we have of those who have pursued this course are a source of encouragement to those who would walk in the same path. The illustrious Paul is a conspicuous example: he had much to contend with—many trials to encounter—much persecution to meet for his adherence to the right: but he overcame all. And who can read his language uttered when nearly at the close of his pilgrimage, and not feel stimulated to continue zeal and activity in the work of the Lord? Many examples might be cited from Scripture; and the history of the church in all ages tells of those who have worthily and faithfully fulfilled their mission, and now rest from their labors. The history of Christ furnishes us with the most perfect example of not being weary in well doing. Of him it is said, he went about doing good. Let us pattern after him. Then it is the privilege of the well doer to look forward to the crown of glory and immortality which awaits him: for there is for the overcomer such a crown; for him the glad hereafter has much in store; and cheered by the prospect which it holds out, he is encouraged to pursue his way unwearily. Minister of the gospel, do you at times become disheartened and find it difficult to obey the Apostolic exhortation, "Be not weary in well doing?" Teacher in the Sunday school, are you almost ready to give up your labors in despair? Christian, in whatever sphere you move, are your hindrances so great that you are tempted to become weary? Think of the magnitude of the work in which you are engaged; think of your high and holy calling; think of the certain consequences to yourself, and the probable consequences to others, if you suffer yourselves to become weary in well doing; think of the eternal weight of glory, which is to be the final portion of those who endure to the end: think of these things until you are fired with new zeal, and come to the fixed determination to be faithful to the end.

Let us even bear in mind that here we are to

toil—the present world is our place of labor; but in that world which is to come the Christian will enjoy everlasting and glorious rest. Here fellow traveler to the better land, we oft times sow in sadness; there we shall reap a joyous harvest.

O let us earnestly strive to be among those who weary not in well doing.

S. A. COBURN.

Haverhill, June 6th, 1862.

Invocation for Peace.

BY DEXTER HOYT WILLEY.

O God! thou God of war! thou God of peace! Thou, whose will can strife and tumult cease; Thou who dost hear our Earth's deep groans, That break along Columbia's happiest homes; Thou who dost count each drop of precious blood, Stay! O stay the tide! the crimson flood!

O God! to thee we look, to thee, in prayer, While war-sounds fill the trembling air; While hurled to each foe, by the cannon's fierce breath, Fatal shells bear their contents of torture and death, And thousands were slaughtered in rivers of blood; Stay! O stay the tide! the crimson flood!

O God! thou whose dwelling is every place, Thou who sees unveiled Earth's tortured face, And hears the orphan's feeble, piteous cry, The widowed mother's throbbing, heartfelt sigh; Thou the great giver of all that's good, Stay! O stay the tide! the crimson flood!

O God! thou whose hand held back the wave That closed o'er Pharaoh's host their grave, Thou who can't breath into the avenged soul Forgiveness, and the avenging heart control, Spare, O spare our country's precious blood! Stay! O stay the tide! the crimson flood!

O God! thou who dost hear our feeble prayer, Who doth watch thy children with loving care, Who granteth each blessing we stand in need, Who has promised in mercy our prayers to heed; Hear! O hear our invocation to thee, our God! Stay! O stay the tide! the crimson flood!

St. Paul, Minnesota, 1862.

The Restitution.

The following remarks on this interesting theme are from the second number of a series of lectures on the Dispensations, delivered in Montreal, C. E., by W. C. Baynes. We are personally acquainted with the author, and know him to be an earnest believer in the speedy coming and kingdom of Christ. After quoting Rom. 8: 20-23, he says:

"The whole creation is represented as in a condition of expectation; and whether it is the earth, or he who was put in dominion over it, all look forward to that blessed moment when the curse shall be removed. Restoration, therefore, of the creation to its original primitive beauty, and the entrance of man again upon the undisputed lordship of it, is what we are told is to be effected by the Lord from heaven,—the second Adam,—of whom it was announced in the temple by Peter, 'the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' That speech of Peter is a blessed gleam of the great purposes of God in Christ relative to this world. You will observe that He is announced as departing for a season only, and having gone into heaven. He is there to be retained until the time of the restitution of all things.

"Now, what is the restitution? The word occurs only once in the New Testament; and as great and momentous truths are established by this and other portions, let us get a clear definition of the word. Raphelius (whom Parkhurst calls 'that learned and accurate critic'), says that the word was used by Polybius to signify 'a restoring of things to a state of tranquility after wars and tumults'; and Dr. Doddridge translates it, 'the regulation of all things,' and says that Dr. Thomas Burns, Mr. Whiston, and other learned writers, urge it for such a restoration of the parisaical state of the earth as they, on their different hypotheses, have ventured to as-

sert.' And I find that both Tyndale and Cranmer translate it, 'that all things be restored again.' Thus, whether we take one of the most renowned authors of Greece, or our own critics, or our great Bible translators, it is evident the words 'restitution of all things' mean the restoration of the creation from the state of anarchy and confusion, revolt and rebellion, to one of order and discipline; of the condition of the thorns, the briers, and the curse to Eden's fruitfulness and blessing; of the groaning beasts of the earth to their primitive happiness; and lastly, the taking the power and sway of Satan from the earth, and substituting the righteous and holy reign of Christ Jesus. But, does the Scripture hold out such a transformation? Assuredly it does, in multitude of passages."—pp. 30, 31.

In common with most English Millenarians, Mr. B. differs from the Adventists on some points pertaining to the nature and character of the Millennium; but our differences are much as the small clocks in a town may differ from the town clock, not by the hour, but by the minute and second; for we are agreed that the coming of Christ will be personal and pre-millennial; and we know that when Messiah comes he will make all things right. We therefore wish Mr. Baynes success in his efforts to arouse the church to the importance of investigating the "sure word of prophecy," and being ready for the coming of the Just One.—*Millennial News.*

The Cave of Macpelah.**VISIT OF THE PRINCE OF WALES.**

(Continued from our last.)

"The tombs of Jacob and Leah were shown in recesses corresponding to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosque. Against Leah's tomb, as seen through the grate, two green banners reclined, the origin and meaning of which were unknown. The gates of Jacob's shrine were opened without difficulty, but it calls for no special remark.

"Thus far the monuments of the mosque adhere strictly to the biblical account, as given above. The variation which follows rests, as I am informed by Dr. Rosen, on the general tradition of the country (justified perhaps, by an ambiguous expression in Josephus), that the body of Joseph, after having been deposited first at Shechem (Joshua 24: 32), was subsequently transported to Hebron. But the peculiar situation of this alleged tomb agrees with the exceptional character of the tradition. It is in a domed chamber attached to the enclosure from the outside, and reached, therefore, by an aperture broken through the massive wall itself, and thus visible on the exterior of the Southern side of the wall. It is less costly than the others, and it is remarkable that, although the name of his wife (according to the Mussulman version, Zuleika) is inserted in the certificates given to pilgrims who have visited the mosque, no grave having that appellation is shown. No other tombs were exhibited in the mosque. Two, resembling those of Isaac and Rebekah, which were seen (by one of our party only) within an adjacent smaller mosque, were afterwards explained to us as merely ornamental.

"It will be seen that up to this point no mention has been made of the subject of the greatest interest to all of us—namely, the sacred cave itself, in which one at least of the patriarchal family may still be believed to repose intact—the embalmed body of Jacob. It may be well supposed that to this object our inquiries were throughout directed. One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guardians of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cavern of Macpelah. This was the only aperture which the guardians recognized. Once, they said, 2500 years ago, a servant of a great King had

penetrated through some other entrance. He descended in full possession of his faculties, and of remarkable corpulence; he returned blind, deaf, withered, and crippled. Since then the entrance was closed, and this aperture alone was left, partly for the sake of allowing a lamp to be let down, by a chain which we saw suspended at the mouth, to burn upon the sacred grave. We asked whether it could not be lighted now. 'No,' they said; 'the saint likes to have a lamp at night, but not in the full daylight.' With that glimpse into the dark void we and the world without must be content to be satisfied. Other entrances may exist, or have existed, and the knowledge we have acquired of the different parts of the platform would enable us to indicate the points where such apertures might be expected.

But for the present it was the full conviction of those of the party best qualified to judge that no other entrance is known to the Mussulmans themselves. The unmistakable terror to which I have before alluded is of itself a guarantee that they would not enter into the cave if they could, and the general language of the Arabic histories of the mosque is in the same direction.

"The result of the Prince's visit may, perhaps, be disappointing to you and to those who hoped for a more direct solution of the mysteries of Hebron. But they are, I am convinced, all that can at present be obtained, and I will, in conclusion, draw attention to two or three indirect benefits which may be derived from the use which has been made of this great opportunity. In the first place, by our entrance, the first step has been taken for the removal of this bar of exclusion from this most sacred and interesting spot. Had the Prince and his advisers shrunk from pressing the claim which the Turkish government had conceded, or had the Pacha of Jerusalem persisted in repudiating the responsibility which his government threw upon him, the doors of the mosque would have been closed with a still firmer hold than before. As it is, although the relaxation may be slight and gradual, and although the advantages gained must be used with the utmost caution and forbearance, yet it is impossible not to feel that some effect will be produced even on the devotees of Hebron when they feel that the Patriarchs have not suffered any injury or affront, and that even Isaac rests tranquilly in his grave. And Englishmen may fairly rejoice that this advance in the cause of religious tolerance and of Biblical knowledge has been attained in the person of the heir to the English throne, out of regard to which he and his country hold in the Eastern world.

"In the second place, it will be a considerable gain to future inquirers that a survey of the mosque has been taken (however imperfectly) by persons who saw it not in disguise, or by stealth, but at leisure, and with their attention fixed on the objects most to be sought for. Perhaps the above account contains little more than might be gleaned from those of the early pilgrims, or of Ali Bey. (The latter narrative in particular, is as you will see, substantially corroborated.) But it enables us to understand them better, to correct their deficiencies, and to rectify their confusion. To do this in the present letter would require more time and space than I could command; but I am surprised to find how much light this short inspection has thrown on passages which before seemed to me irrecoverably dark. Dr. Rosen, you will also be glad to hear, has, with the help of one of our party, constructed a ground plan of the whole platform, and I trust that these results in his hands, and in the hands of other Biblical students, will serve to render the Prince's visit not merely an occasion to be long remembered with gratitude by those whose entrance was thus facilitated, but a real advance in the knowledge of this world-renowned spot. The existence and exact situation of the cave, the closer view of the ancient enclosure within and without, the origin and arrangements of the mosque, the precise relation of the different tombs to each other, and the general conformity of the traditions of the mosque to the accounts of the Bible and of the early travelers, are now for the first time clearly ascertained. To explore the recesses of the cave and to discover within them (if so be) the embalmed remains of

Jacob, must be reserved for another generation, for which this visit will have been the preparation.

"P. S. It may be observed that the shrines of Isaac and Rebekah, standing as they do in the centre of the mosque, occupy a position altogether unusual in Mussulman buildings, where the corners are the places of honorable burial. This and their peculiar structure would lead us to suppose that they stand on the exact sites described by the early Christian pilgrims. The belief of the guardian of the mosque is that the massive enclosure was built by genii under the direction of Solomon. The mosque they ascribe to the Egyptian Sultan Kalaran. They account for the tomb of Joshua by saying that his body was buried in the Nile for 1005 years, after which the secret was revealed to Moses by an Egyptian, on condition that Moses should marry his daughter. Moses did so, and carried off the body to Hebron. It would seem from the account of Arculf that there were seven tombs there in his day, but that the seventh was that of Adam. The tradition of Adam's burial in Hebron, however, appears to be a Christian (not a Mussulman) tradition, founded only on the Vulgate. It occurred both to Dr. Rosen and myself that Arculf's expression about the low wall (*humili muro*) might be explained by his having seen it only from the inside of the platform, whereas modern travellers have seen it only from the outside, where its height is much more striking.

Canada East and North Vermont Conference.

(Continued from our last.)

North Brome and East Farnham.

Beloved brethren in Jesus Christ: — The revolving wheels of time have borne us on another year, and still earth's jubilee has not yet come. Long have we sighed for it, and hope being deferred has made our hearts sick. Weary and tried in our protracted journey, we often, yes, very often and very ardently, desire to enter upon that sweet unbroken rest that remains for the people of God! For several years we have been favored with the labors of Elder John Chapman, who is still our pastor, and in whom we are all united. During the past year we have not been favored with any great revival of religion; still there have been three persons added to our number, which is about fifty. We sustain a prayer meeting twice a week when there is not preaching, and have a monthly covenant meeting, and the Lord's supper administered once in three months. We have had many very good meetings, in which our souls have been comforted and encouraged to press on in the heavenly journey.

Yours for the truth,

LOREN MARSH, Deacon.

June 9th, 1862.

Waterloo.

Report of the Advent Church in Shefford, Canada East.

Since our last annual conference we have had no additions to our numbers, and three have been removed by death. The number of our church members at present is 41, but several of them live so remote as to meet with us but seldom. Only about 20 of them regularly attend our meeting for public worship. Since last conference we have not had stated preaching, but have regularly kept up our meetings for public worship on the Sabbath, having a sermon read in the forenoon and having a prayer meeting in the afternoon. We have also sustained the weekly prayer meeting, on Wednesday evening, with a regular attendance of from 6 to 8. Our Sabbath school has for a time suspended. Such is our present standing. We have a little strength remaining, and expect a greater measure of prosperity for the future, relying upon the promises of our Heavenly Father, and meaning to do what we can. We have erected this commodious house and have engaged the services of Elder Orrock for three-fourths of the time for the ensuing year as our pastor. Such are our prospects, and we confidently expect a blessing just in proportion to our faithfulness; and, believing in a redemption near, we pray that our work may correspond

with our faith, and to this end we ask the prayers and sympathy of this conference.

In behalf of the church,
R. PARMELEE, Scribe.

June, 1862.

Brome.

The church in Brome reports to the conference that a few disciples, though in the midst of the trials of the last days, remain steadfast in the faith, looking for and hoping to see the Lord. We believe that we must obey God rather than man or the spirit of this world; and feel willing to help sustain and defend the gospel. We have had trials the past winter, and severe trials too, but the grace of God has been sufficient for us. Elder Samuel Hurlbut and Ishmael Hurlbut labored with us about two thirds of the time, until the first of February last; since which time Elder Ishmael Hurlbut has had the care of the church. Our meetings have been held regularly twice on the sabbath.

Dear brethren, we feel that we are pilgrims; we need your prayers. We are soldiers of Jesus, and though we walk in the flesh, we do not war after the flesh; for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Pray for us.

W. J. CUMINGS.

North Stanbridge.

Brethren in conference: Since the last annual conference Elder C. P. Dow has labored with us as pastor. Once in three months we have had the sacrament of the Lord's supper administered by him. Our monthly meetings are generally well attended, and good attention is paid to the truths spoken. The names of six members have been dropped on account of apostacy; four others have been added, making our present number fifty-seven. During the past fall and winter there have been prayer meetings sustained, and generally very well attended. The cause of Christ in this locality is not in as prosperous condition as we would like to see it; but we have no great reason to complain. The Lord is still with us by his spirit, and some are led to rejoice in the glorious hope of soon seeing Jesus appear and gather the weary ones home. My prayer is that we who profess to be Lord's follower may be prepared for the great event.

H. N. CURRIE, Clerk.

Fitch Bay, in Stanstead.

The annual report of the church at Fitch Bay, to the brethren in conference assembled in Waterloo: Mercy, grace, and peace be multiplied unto you, through our Lord and Saviour Jesus Christ.

We beg respectfully to inform you that a few in this vicinity have covenanted together to walk by one rule, that is the Bible.

The Adventists in by-gone days exerted a good influence in this place, but lived for years without any church organization; and as we must be coworkers with God in order to prosper,—for evil spirits are abroad in the land, causing dissension, division, and strife among the people,—a lack of discipline opened the way for distraction. Divisions crept in amongst us, which, together with "the last enemy," greatly diminished our numbers. At the close of a protracted meeting held here last winter by Elder J. M. Orrock, it was deemed advisable, therefore, to organize a church, and at that time there were sixteen who united together and agreed to walk in gospel order. Two have since been added, and others we trust will come and join us, to help carry forward the good work. Elder D. W. Sornberger and D. H. Merrill were chosen to labor with us conjointly, one-fourth of the time, for one year. We have a prayer meeting every Sabbath, and hope to sustain the same.

We have the common enemy to contend with, but hope, through grace and perseverance, to overcome and be found among those that shall praise God in his everlasting Kingdom; and though now a scattered flock, then to be gathered into one fold, and our shepherd Jesus Christ, once de-

spised and rejected, will then be all glorious, for "the earth" will be gathered into our Father's kingdom; he will have on his vesture, and on his thighs a dom; and dwelt at some length on the prophetic periods of Daniel 12th chapter, showing that in order to prove when the 1335 days terminate, it is not only desirable to understand the beginning of the 1260 days, but more needful to be able to terminate the starting point of the 1290—according to the inspired declaration of v. 12, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." But while we wait, and anxiously seek for light on some points, we have abundant evidence to convince us that the gathering cannot be far distant.

In conclusion, we earnestly pray that the good Shepherd may be with you, and guide you in your deliberations and crown your labors with success.

Written by request and in behalf of the church.

SIMEON GAGE, Clerk.

June, 1862.

VERMONT.

Richford.

The church of Adventists in Richford to the brethren assembled in conference:

Beloved brethren, who are waiting for the redemption and the time when all God's children will be assembled, for your consolation we report we are increasing in numbers, and hope we are not diminishing in graces. Twelve have been added to our number the past year, the fruit of the power and truthful preaching which we had in our conference last June; together with the untiring labor of Elder J. V. Himes last winter; and the faithfulness of Elder S. S. Garvin, our beloved minister, who preaches the word faithfully here and elsewhere. But how much labor to accomplish so little! These are truly the last days. O that God would anoint his servants anew. O that the church would rise up, leaning on her beloved, and be clear as the sun, fair as the moon, and terrible to her enemies as an army with banners.

Two of our members have removed and one has died, leaving our number sixty-one. We have a Sabbath school in connection with the Methodists and Baptists, numbering fifty occasionally. Prayer meetings twice a week, and covenant meetings once a month.

We have chosen to sit with you in your deliberations and consultations Elders S. S. Garvin, Samuel Heath, and Porter Scott.

In behalf of the church,

RUSSEL SMITH.

June, 1862.

The next conference was appointed to be held in Richford, Vt., commencing the 2nd Wednesday in June, 1863 (D. V.).

In the afternoon service beginning at 2 o'clock, Elder Himes preached from Dan. 12: 12, 13, presenting his views of the prophetic periods, brought to light, in the text and its connection.

After the discourse a collection was made to assist the publication department of the conference, which, with what was subsequently added, amounted to \$7.44;—and after a vote of thanks to the brethren and citizens of the place, for their hospitality to the friends from abroad, the business sessions of the conference terminated.

In the evening, C. P. Dow preached from Rev. 22: 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

According to previous arrangement, meetings were continued over the following Lord's day. On Saturday at 9 o'clock A. M. a prayer meeting was held, conducted by J. M. Orrock, who also preached at half past 10, from 1. John 2: 28, "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at his coming." In the P. M. Elder Himes spoke from the parable of the "great supper," Luke 14: 16-24; and in the evening we had an excellent prayer meeting, of which Dr. Hutchinson took charge.

The social meeting on Sunday morning was conducted by Elder J. Chapman. The church was thoroughly packed with an attentive auditory. Elder Himes gave two discourses on "the seven vials"—or a running commentary on Rev. 15th and 16th chapters. After the forenoon discourse the secretary read the "Declaration of Principles" made at the Albany Conference in 1845, which according to one of our by-laws we are required to read at every conference, that the public may become better acquainted with the views which we cherish as a denomination. Near the close of the afternoon service the Lord's supper was administered, and was to many a solemn and interesting season. Dr. Hutchinson referred to the day when all "the excellent of the

evening Elder Himes spoke again, giving us a good practical discourse on diligence in the Lord's work, based on Joshua 18: 2, 3. Thus another of our annual gatherings became numbered with the things of the past, and though there was not all that interest manifested and apparent good accomplished which we have sometimes witnessed at such convocations, yet some evidence of the presence of the Lord was seen among us, and for all his mercies we felt to praise him.

The re-publication of a resolution on ordinations, passed last year, being desired, I give it here:

Whereas, It is our duty to encourage young men of piety and talent to enter the gospel ministry; and as we are to "lay hands suddenly on no man," therefore,

Resolved, That a committee of seven be appointed to look after such persons who may be among us, and to advise and encourage them as may be thought best; and while as a general rule, ordinations are to be performed at the conference, yet in case of apparent necessity, ordination may be performed by two or more ministers of this conference, by the concurrence of a majority of this committee.

The following Elders were elected said committee: Dr. R. Hutchinson and J. M. Orrock, Waterloo, Shefford Co., C. E.; D. Bosworth, Waterbury, Vt.; B. S. Reynolds, Moores, Clinton Co., N. Y.; S. W. Thurber; C. P. Dow, Stanbridge, C. E., and S. S. Garvin, Richford Vt.

The following ordained ministers attended the conference as members thereof: Dr. R. Hutchinson and J. M. Orrock, Waterloo, C. E.; D. W. Sornberger, Fitch Bay, Stanstead; John Porter, Danville, Shipton; Samuel and Ishmael Hurlbut, Brome; John Chapman, Magog; Thomas Buckingham, Sherbrooke; Moses Dudley, Farnham; S. S. Garvin, Richford, Vt.; D. Bosworth, Waterbury, Vt., and C. P. Dow, Stanbridge, C. E.

The following remain members, though not present this year: B. S. Reynolds, S. W. Thurber, P. V. West, and A. Cleaveland.

J. M. ORROCK, Sec'y.

Details of the Foreign News.

By the City of New York we have our foreign files to the 2d inst., from which we supply the following:

LORD PALMERSTON ON MEDIATION.

In the House of Commons, June 30, Mr. Hopwood inquired whether the British government intended to take any steps to endeavor to put an end to the civil war in America? And Lord Palmerston replied as follows:

I trust I need not assure the honorable member and the House that Her Majesty's Government are deeply sensible of the sufferings now existing in the cotton manufacturing districts. We know that the privations in those districts are great, and also those who suffered them have endured them with the most heroic fortitude and patience; (hear! hear!) thus doing the greatest possible credit to their understanding and intelligence. They know that the sufferings which they endure have not resulted from any bad legislation or any misconduct on the part of the government of the country. They know they are caused by circumstances in other countries, over which we have no control. (Hear, hear). Her Majesty's Government would be most happy if it were in their power to do anything which would be likely to afford relief to those unhappy classes of the population. But I am sure

the House will see that anything like interference with the war now going on would only aggravate still more the sufferings of those now under privation. (Hear.)

With respect to mediation and good offices there is no doubt whatever that both her Majesty's government and the government of the Emperor of the French would be delighted to avail themselves of any opportunity that appeared to offer a fair prospect that such a step would be attended with success. But in the present state of the contest, while the two parties seem animated with the most vehement anger and resentment against each other, I am afraid that any proposal of that kind would not be well timed, and would be sure to meet with objection on both sides. If, however, at any time a different state of things should arise and a fair opening appear for any step which might be likely to meet with the acquiescence of the two parties, it would be not only our duty to offer our services, but would afford us the greatest possible pleasure to do so. (Hear, hear.)

FRANCE.

The accounts of the corn crops in France are more favorable, but a general feeling prevailed that the harvest will not be as productive as was expected a short time ago. It was not expected, however, to fall short of any ordinary year.

Gen. Lorenz, in his dispatches, confirms the reported repulse of the French troops at Guadoupe, Mexico. There were fifteen officers killed and twenty wounded, one hundred and sixty-two rank and file killed, and two hundred and eighty-five wounded. Information received gives the loss of the enemy at one thousand men. The general discussion of the Mexican expedition elicits nothing new.

THE CONFLAGRATION IN RUSSIA.

The conflagrations in Russia are spreading from St. Petersburg to the provinces. At Tiflis, on the 16th of May, ten houses were burnt to the ground. At Mohilew, on the 19th of June, twenty houses; at Czernichow, on the 11th of June, forty-four houses, one hundred and thirty-three shops, and a church. Conflagrations have also taken place at Novgorod and at Cronstadt.

Terror prevails at the seat of government. The force intrusted with the care of the public safety has been increased. The houses are closed, and no stranger is admitted. The losses at Petersburg are estimated at many hundred millions of roubles. In addition to the numerous arrests that have been made, the sudden disappearance of Colonel Rostoff, aid de-camp of the Emperor, has given rise to much comment. He is accused of being connected with the secret societies, and in correspondence with them. What adds to the excitement caused by this incident is, that the colonel, now denounced as a revolutionist, is the son of the general who put a stop, by his revelations, to the insurrection of 1825, and was ever afterwards the devoted, confidential adviser of Nicholas.

COTTON STATISTICS.

In five months, ending May 31, the total receipts from the United States were only 30,396 bales, against 4,946,622 bales in the corresponding period of 1860. Our aggregate importations from all countries were 1,267,881 bales, which is equal only to 23 per cent of the total receipts in the first five months of last year. India has contributed 734,034 bales, Egypt 308,722, and Brazil 75,133; and these quantities are about double those that were furnished from the same countries in the like period last year. Our miscellaneous receipts, from various places not specifically distinguished, have been 119,596 bales against 27,906 in 1861.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, pre-

cede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JULY 26, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. G. Sterling. Will get that obituary notice in our next.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

REV. EDWARD BICKERSTETH, author of "A Practical Guide to the Prophecies," London, 1839, reckons in the same manner, but makes a two-fold commencement and termination of this period. Reckoning the seventy weeks of the 9th chapter as a part of and the commencement of the 2300 days, he says:

"There is a first commencement of this period from Ezra's decree. The renewing of the sacrifice under Ezra (7: 12-23) was 457 years before Christ, making sixty-nine weeks of years to our Lord's commencement of his ministry, at thirty years of age. The desolation, or the remaining part of the 2300 years after the ceasing of the sacrifice, would bring us to 1843, the beginning of the sacrifice restored." *Guide*, p. 222.

Mr. Bickersteth made "a second commencement of this period from Nehemiah's decree," for his view of which see under the date of 1867-8.

In a later edition of his "Practical Guide," London, 1844,—the Preface being dated "Sep. 24,"—Mr. Bickersteth attempts to show the completion of the Mohammedan Woe, or 6th Trumpet of Rev. 9., and the fulfillment of the 2300 days, by the events in Turkey, as brought to view by "the Papers entitled 'Correspondence relating to executions in Turkey for Apostacy from Islamism,' presented to Parliament, May 3, 1844;" which "Correspondence occupied a considerable part of a year, from Aug. 24, 1843, to April 19, 1844." Says Mr. Bickersteth:

"The difficulties in the way were thus stated by the Grand Vizier, Aug. 24, 1843, 'The laws of the Koran compel no man to become a Mussulman, but they are inexorable both as respects a Mussulman who embraces another religion, and as respects a person, not a Mussulman, who, after having of his own accord publicly embraced Islamism, is convicted of having renounced that faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy. The only mode of escaping death is for the accused to declare that he has again become a Mussulman.' The same difficulties were pressed Dec. 1, 1843, when our Ambassador was assured that although the Porte wished to avoid any recurrence of the atrocity, yet as such executions were obligatory under the Law considered by Mahomedans divine, it would be embarrassing to give an official declaration. And again, Feb. 10, 1844, the Ottoman Minister for Foreign Affairs drew a strong line of distinction between custom and divine law, intimating that a law prescribed by God himself was not to be set aside by any human power, and that the Sultan in attempting it might be exposed to a heavy, perhaps a dangerous responsibility.

"The causes of this intervention of the European Powers are remarkable. In August, 1843, an Armenian youth, who after, under fear of punishment, becoming a Turk, had returned to his Christian faith, was put to death. This called for the interposition of our Government and its serious remonstrances, and produced in Nov. 1843, some promises of terminating such affairs without capital punishment. In December, a young Greek, who had become a Mussulman, returning to his own creed as a Greek Christian, at Bilegik adjoining to Brussa, was executed. This taking place in the midst of the correspondence, called forth Lord Aberdeen's decisive letter of Jan. 16. Thus we are indebted to the faithfulness of Greek and Armenian martyrs for this remarkable change.

"The energy put forth to accomplish this change, required the concurrent exertions of the five European Powers, Austria, Prussia, France, Russia, and England."

Mr. Bickersteth then proceeds to give the correspondence that passed in relation to this question, from which we extract as follows: The Earl of Aberdeen, the head of the Foreign Department in the British Ministry, instructed Sir Stratford Canning, the Representative of the British Court at Constantinople, under date of Jan. 16, 1844, to "demand that all persons, subjects of the Porte and professing Christianity, shall be exempt from cruel and arbitrary persecution on account of their religion;" to inform the Sultan that the Christian Powers "will not endure that the Porte should insult and trample on their faith by treating as a criminal any person who embraces it;" to "require the Porte to abandon once for all, so revolting a principle," and to "renounce absolutely, and without equivocation, the barbarous practice."

The Russian Minister was instructed by his government to demand the same discontinuance of capital punishment for the abandonment of Mohammedanism. At length, says Mr. Bickersteth:

"On the 21st of March, 1844, the question of religious execution was, as our ambassador observes, 'happily, and to all appearance, conclusively settled.' The concession has been obtained with great difficulty, and even to the last moment it required the firmness of resolution inspired by your Lordship's instructions to overcome the obstacles which were raised against us."

In confirmation of the above Sir Stratford Canning communicated to the Earl of Aberdeen the "Official Declaration of the sublime Porte, Relinquishing the Practice of Executions for Apostacy"—the closing paragraph of which was in these words:

"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate—March 21, 1844."

On the day following, the Sultan in an audience given to Sir Stratford Canning, (March 22, 1844), said to him:

"Henceforward neither shall Christians be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

And Lord Aberdeen, on the 19th of April, in communicating the Queen's approbation, wrote to Sir Stratford Canning, "you have brought to a successful close a question of which the importance cannot be too highly rated."

Mr. Bickersteth adds:

"The date of the official declaration, March 21, is very remarkable as being in fact the first day of Nisan, the first sacred month of the Jews. And this is the more remarkable, as it is connected with the termination of the remarkable date of 2300 years, which closed in 1843." *See Practical Guide*, Ed. of 1844, pp. 387-392.

Mr. Bickersteth is correct in respect to the Jew-

ish year, according to the present Rabbinical reckoning: but that is generally admitted to be a full month too early according to their ancient reckoning—the barley being always ripe by the middle of the first month. The event, also, is a very marked one, and seems amply sufficient for the termination of the Mohammedan Woe Trumpet of the Apocalypse; but whether it is significant as the predicted cleansing of the Sanctuary, which was to mark the close of the 2300 days of Daniel, is a point needing more mature consideration. It may well be questioned whether this event equals in magnitude the one predicted: and it is very certain that if it does not, there has no event yet transpired indicative of a termination, in the past, of this period.

MATTHEW HABERSHON, Esq., author of "An Historical Dissertation on the Prophetic Scriptures," London, 1842, remarks of B. C. 457.

"It is the point of time that marks the commencement of the 70 weeks, relating to the first coming and death of Christ; and as such, and happening under the reign of one of the Persian monarchs, and about the time when his arms were particularly victorious—or, to use the symbol of the prophecy, when the ram was in the height of his power, and manifesting an angry and successful defiance to the power of the goat, it seems to form the proper commencement of the vision. And in this conclusion I am happy in agreeing with Mr. Cunningham"—the extract from whom has already been given. *Dissertations*, p. 306.

Mr. Habershon farther observes:

"The period of the termination of their power is styled 'the time of the end' (v. 17);" By which "we are to understand that portion of time which is cut off from the Great Calander of prophecy; that is, from the 2520 years of the seventh chapter; or that portion of time between the first termination of this period in 1844, and the second in 1919. This latter date has been shown to be what is styled the end of the days, when Christ will take possession of the throne of his father David;" and I consider the reason why the termination of the 2300 years of this vision is called the time of the end, is, because at that time Mohammedanism, as a power, quietly ends." *Ib.* p. 312.

The manner in which Mr. Habershon arrives at the later date, is by a two-fold commencement of the 1260 days. He dates them first from 533, as the commencement, and then from 584 as the full development of the papacy; and so ending respectively in 1794 and 1844. And from the latter epoch, viz. A. D. 584, he dates the 1290, expiring in A. D. 1874, and the 1335 years, ending A. D. 1919.

A. D. 1847.

In the chronology of Archbishop Usher, the reign of Xerxes is estimated at only twelve years, instead of twenty-one, its actual duration, as now conclusively substantiated by Ptolemy's Canon; and the nine years, to which extent the reign of Xerxes was shortened, were added to the forty-one of his successor, Artaxerxes Longimanus, whose reign was estimated by Usher at fifty years. This did not affect the length of the whole period between the 1st of Cyrus and our A. D., which Usher estimates the same as all standard chronologers, at 636 current, or 535 complete years; but it did affect the date of the years of the reign of Artaxerxes, whose 7th year, when the decree was given to Ezra, instead of being B. C. 457-8, was thereby carried back nine years to B. C. 466-7; so that the seventy weeks, or 490 if reckoned from that epoch, would terminate in A. D. 24-5.

The decree given to Ezra, therefore, in Archbishop Usher's scheme, could not be used as the commencement of the seventy weeks; so that Usher was necessitated to adopt the 20th year of Artaxerxes, when Nehemiah went up to Jerusalem, which in his reckoning synchronized with B. C. 453-4; and from which the 490 years would not terminate till A. D. 36-7—leaving A. D. 33, Usher's date for the crucifixion, in the middle of the last week. And reckoning the 2300 years from the same epoch, they would extend to A. D. 1846-7.

This error in Usher's chronology has, since he wrote, been conclusively demonstrated by Hales, Prideaux, Hengstenberg, Jarvis, and all the standard writers, who acquiesce in the conclusiveness of the periods of Ptolemy's Canon,—sustained as it is by the agreement of oft calculated eclipses and other demonstrative chronological evidence. But as Usher's chronology was adopted by act of Parliament, and is indicated in the margin of most English Bibles, those who are not chronologists have been very liable to follow him in his date of the seventy weeks; and this also has led several writers who follow to terminate the 2300 days in A. D. 1847.

JAMES HATLEY FRERE, Esq., author of "Combined View of Prophecy," London, 1815, reckoning this period as 2400, terminated it in 1847, in the manner and for the reasons already given under that reading.

REV. EDWARD IRVING, author of "Babylon and Infidelity Foredoomed," Glasgow, 1826, according to a writer, who presented Irving's view, in the Vermont Chronicle, adopted the Septuagint reading and ended the period at this date. According to this writer Mr. Irving says:

"Daniel's 2300 days," (2400, according to Mr. I. following the Septuagint,) "will terminate in 1847, in which, year, he says, 'true worship will be restored in Jerusalem.'"

To be continued.

"The Land Shadowing with Wings."

BRO. BLISS:—I would like your view of the 18th Chap. of Isaiah. Does the land described answer to North and South America? "Beyond the rivers of Ethiopia" is that morally or literally? Does the second verse mean the proclaiming of the gospel to the Jews? Does the third verse refer to a civil war, which like a pall falls on all the nations of the earth? What may we learn of that harvest mentioned in the fifth verse? the ripening of sour grapes, the pruning, &c.? Is the sixth verse a great slaughter of human life? The 7th verse presents the present of a people to the Lord of hosts, to the praise of the name of the Lord of hosts, the Mount Zion. Who are this people, and what of the Mount Zion? Will time continue after this present to the coming of the Lord?

JOSEPH SHEPARD

La Fox, Ill., June 14, 1862.

ANS. The following is our exposition of the 18th chapter of Isaiah, and answers, we believe, all the enquiries in the foregoing:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, Even in vessels of bulrushes, upon the waters, saying, Go ye swift messengers, to a nation scattered and peeled, To a people terrible from their beginning hitherto; A nation meted out and trodden down, whose land the rivers have spoiled.—vs. 1, 2.

Translators almost universally render this, "Ho! land," &c. It is an apostrophe to the land addressed, to elicit its attention;—land, by a metonymy, being put for its inhabitants. God had something for them to do in connection with Sennacherib's army; and this address to the land illustrated God's purpose to command their attention, and a performance of the work which he had designed for them—viz., to cause Sennacherib to hear a "rumor" of Tirhakah's approach, which should cause him to abandon Egypt and advance towards Jerusalem, till the angel should smite his army.

"Shadowing with wings,"—lit. the rustling noise, or clangor of wings,—is a very obscure expression. Mr. Lord understands wings as a metaphor for borders, without making it apparent why it should be thus understood. The Editor of Calmet's *Eng. Dic.* supposes that it refers to the winged CNEPH which are sculptured over the temple gates in Upper Egypt, and emblematic of the god CNEPH to which the temples are dedicated. That god was represented with wings, and an egg coming out of his mouth, to signify the creation of the world by its spoken word. Its wings indicated that it shadowed or protected the land. With this view the land of Upper Egypt is addressed, which trusted in the god thus symbolized.

"Which is beyond the rivers of Ethiopia,"—literally, "which borders on the rivers of Cush." Cush was the eldest son of Ham, and his descendants peopled all the region of the upper waters of the Nile above Egypt—including the modern Nubia, Dongola, Sennar and Abyssinia. They also settled the south of Arabia, east of the Red Sea, but the former region is undoubtedly the one to which reference is made.

"That sendeth ambassadors by the sea." The Hebrew word for "sea" (*yam*) is used for any large collection of water, or large river. In Isa. 21: 1, it is applied to the Euphrates: here it probably means the Nile, which was the great channel of communication with Egypt for the countries of Cush. "Ambassadors," were those through whom the government communicated.

"In vessels of bulrushes." The word "bulrushe" is applied in the Scriptures to the Egyptian *papyrus*, a plant which grew only in moist places near the Nile, twelve or fifteen feet in height, and a foot in circumference. These were woven into boats, or light vessels, and smeared with pitch or bitumen, and were used by the inhabitants to traverse the waters of the Nile. It made a vessel more serviceable than the birch canoe of the American Indian. The ark in which Moses was placed, (Ex. 2: 8,) was thus constructed.

"Go ye swift messengers"—Heb., *light* messengers. This is an apostrophe to the "messengers"—the "ambassadors" sent in the "vessel of bulrushes."

They were to go down to Egypt to frighten away Sennacherib by the rumor of Tirhakah's approach.

"To a nation scattered and peeled." The word rendered "scattered," conveys the idea of a people driven out or extended over a country of consider-

able length, but of a narrow breadth—VIRTRINGA. And the word "peeled," literally describes a people made smooth by shaving the hair from their faces,—a custom which, according to Herodotus, was peculiar to the Egyptians, and abhorred by all other nations.

"A people terrible from their beginning hitherto," The cultivated portion of Egypt is from twelve to twenty-five miles in breadth, and extends on both sides of the Nile about six hundred miles in length.

It was settled by Mizraim, the second son of Ham, and was early the seat of a respectable empire and was the mother of the sciences and arts. The invention of alphabetical letters and writing is generally attributed to Egypt, and the first discoveries in astronomy were made there. It was a haughty and idolatrous kingdom, was respected and feared by its neighbors, and its alliance was often sought for.

Egypt had been a terror to Israel, from the first existence of the Hebrew nation to that time. They had not only been in cruel bondage to the Egyptians, but were several times invaded by them with powerful armies.

"A nation meted out." This is generally referred to the necessity of meting out, or measuring the land, to determine the boundaries of fields, after each inundation of the Nile. To this necessity, Strabo ascribes the origin of the science of Geometry. It is however, the nation, and not the land which is meted out, and therefore a metaphor illustrative of the subjection of the people by "So" the Ethiopian. The same idea is conveyed in the next phrase.

"And trodden down." Herodotus and Diodorus, say that when the Nile had retired within its banks, they sowed their seed on the muddy deposit and, then sent in their cattle to tread in the seed; and, without any farther care, expected the harvest. This using it as a metaphor illustrates the condition of the people.

"Whose land the rivers have spoiled." Instead of "spoiled" Dr. Clark, Bishop Lowth, Dr. Scott, and others, render the Hebrew word "nourished"—it being applicable to either meaning; and they explain it by its being enriched by the vast quantities of deposit brought down by the river from its tributaries. Such is the country to whom the ambassadors were to be sent from Ethiopia, for the purpose before named.

All ye inhabitants of the world, and dwellers on the earth, See ye, when he lifteth up an ensign on the mountains; And when he bloweth a trumpet, hear ye.—v. 3.

The nations less interested, are also called upon to see the signal defeat of the Assyrians. They were to consider, and witness the result when Sennacherib should have made all his preparation for his contemplated attack on Jerusalem.

For so the Lord said unto me, I will take my rest, And I will consider in my dwelling-place like a clear heat upon herbs, And like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, And the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning-hooks And take away and cut down the branches. And they shall be left together unto the fowls of the mountains, And to the beasts of the earth: And the fowls shall summer upon them, And all the beasts of the earth shall winter upon them.—vs. 4-6.

These texts teach that in his advances against Jerusalem, Sennacherib would at first meet with no hindrances; everything would befall an easy victory. But before he should accomplish his purposes, God would effectually frustrate him.

The prophet records the purpose which God had communicated to him. By a comparison to the serene shining of the sun upon the herb, and the shadow of a cloud of dew mitigating the heat of the harvest, so would God at first look on them; but before the herb thus protected should be harvested, he would cut off the shoots and branches.

This substitution of a vineyard for Sennacherib's army, illustrates the analogous acts of God's providence, in permitting the Assyrian to approach to Jerusalem, to have every prospect of an easy victory, and then in sending an angel to slay in one night 185,000 of his soldiers, whose carcasses were left for the birds to feast on. Thus when the kings of the earth shall set themselves against the Lord, Psa. 2: 4, 5, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

In that time shall the present be brought unto the Lord of hosts Of a people scattered and peeled, and from a people terrible from their beginning hitherto; A nation meted out and trodden under foot, whose land the rivers have spoiled.

To the place of the name of the Lord of hosts, the mount Zion.—v. 7.

"At that time," is when the Assyrian should be defeated and forced to return to his own land. When he should be overthrown, the nation before described would recognize the act by sending gifts to Jerusalem; and we read after this result, (2

Chron. 32: 22, 23,) "Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hands of Sennacherib king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth."

Earthquake at Callao.

A correspondent of the Boston Journal, writes from Callao, under date of "twenty-three minutes past one," May 28, 1862, the following graphic account of an earthquake which had that moment transpired:

An awful earthquake has this moment passed by. It is the first severe earthquake I have ever felt. I have felt two before that were not marked—one at Acapulco, in 1853, the other in this place. At first, while writing here at my table, I felt a slight tremor, like the shaking of the building by a heavy cart passing over the street pavements. I stopped to listen a moment, suspecting it to be a cart-shake, and commenced to write again, when the slight tremulousness increased into successively harder and more distinct but rapid waves and trembling, the undulations proceeding apparently from the east, and passing toward the west. The shaking culminated, and then gradually subsided just as it sprung up, and increased, by a sort of scale or gamut. It was an awful motion; but perceiving it to be an earthquake, I collected my senses to observation, and sat still, bending over my paper unmoved to wait the result. I thought of everything for an instant, especially of the beams falling; but this building never having cracked by preceding shakes, I had previously made up my mind not to leave it and run into the street. Those in the Consul's office rushed down stairs into the street, except Mr. Lay, the clerk. He rose from his desk and placed himself under the lintel of a wide door leading into the balcony, overlooking the street. I continuing to sit still, and the earthquake traveling like a swift horse-gallop, he began to upbraid me with carelessness and recklessness in sitting here while in so great danger. However, I sat still till it was over mostly, and then went to the window to look out. The middle of the street was filled with people as far as I could see, and some were still rushing out of the buildings. It seemed to me there was an instability or slightly quivering condition of the earth for some two or three minutes after the shock was over. The shock itself lasted nearly or quite a minute. A moment is a long time while the earth is trembling, with the soul in fear.

It seemed a very long time. I was astonished at the duration of the earthquake, and yet it was not so violent as I had heard them spoken of, and not so long. Persons long resident here, in speaking of this shock, say it was not very bad. It was not, of course, inasmuch as no walls around me cracked. Still they fretted and rustled, and made a thousand little noises. The most violent earthquakes have done but little damage in Lima or Callao by the mere shaking. The palace that Pizaro built is still standing in good preservation. The cathedral and many other old churches have no fissures in them, though they have been severely shaken by many earthquakes.

Callao was destroyed in 1846, on the 26th of October, by an enormous wave that rushed in from the Pacific some hours after the earthquake had passed. It has been stated that Callao sank, but I have made careful examinations of all the vestiges and evidences of the catastrophe, and I doubt if the earth opened and swallowed any portion of it. I once believed it from the statements made by writers and voyagers, but I have observed for myself and I see no evidence of submergence, but all the evidence needed to show the destruction of the town by a mighty movement of the sea, that swept along millions of tons of stones and gravel of all minor sizes, and deposited them in undulating hills and waving lines of low elevations, which, if hardened into rock, would resemble the conglomerate of Roxbury and the looser deposits which stretch out into Newton, and so on. Only the deposits of Roxbury are the result of a still more mighty movement of the sea than that which occurred here in 1746.

I did not experience the electrical effect from this earthquake that I did from that in Acapulco. To be sure I nervously against it, for the purpose of calmly observing any phenomena that might accompany it. There was no noise with it indicating an explosion of gasses. The movement and the sensation was as if an enormous building of elastic materials had been struck by some great mass more solid than itself, so that it rocked and trembled.

I could feel the motion of the earth through the solid adobe walls which compose the edifice where I sit, and this communicates with other thick walls for 50 feet west and 500 feet east, and 200 or 300 feet backward. This shock—with all the sensations communicated by it, and all the phenomena accompanying it—indicated the action of a violent force upon the under or inner surface of the crust over which I am sitting. It conforms, so far as I reflect and judge of the phenomena observed, the opinions I have heretofore expressed, that although some earthquakes may result from explosion of gasses in great cavities in the earth's crust, the most violent result from the impact of the molten nucleus, or portions of it against the crust, or the bursting of the crust by the irresistible impulse of molten masses against it. However I do not mean to mix theory with observation; but I am so struck with these sensations that my mind runs toward the action of cause in producing effect, as when I feel the motion of blood in an artery at the wrist or foot, I judge of the nervous or physical condition of the heart thereby.

Nevertheless the earthquake has passed and this portion of the earth is still again. The sensation is awful. One feels so small and powerless. It is the only thing I have yet felt that has impressed me with an idea that an infinite power, something like that of a God, might grasp the pillars of the planet and shake it to alarm and forewarn wickedness of its final doom.

Now I wait for another yet more awful. I am confirmed in my belief of a solar force, as the ultimate agent, or rather that living behind the agitations of the central molten mass of this globe. I thank God for this expression of his power and my convictions arising therefrom.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Are the Periods in Daniel 12th chapter Contemporaneous?

In my previous article the question was considered, "Are the periods symbolical, each day the representative of a year?" By the advocates of 1868 it is assumed that they are. My argument was to show the insufficiency of the assumption to sustain such a position as is predicted upon it. If asked why I am opposed to the preaching of the 1868 doctrine? I reply, simply because I do not believe the argument sufficiently strong and conclusive to warrant faith in it. I believe it to be an error; and all error is, in the final issue, injurious. It is through the truth alone we are to be sanctified. I love the appearing of my Lord as ardently as those who believe he will come in 1868. But my Lord and Master does not require me to believe anything without good and sufficient evidence. He does not ask me to believe on the strength of assumptions.

"But can you give us anything better on time than the advocates of 1868 have done?" If I cannot, that is no reason why we should believe that without good evidence. It is better to suspend judgment for a little, until we have more light, than to receive an insufficient and inconclusive argument as the basis of our faith. "Our business is to 'prove all things,' and to hold fast that which is good." I do not profess to fix upon any definite period for the Lord's coming. That we are in the closing period of earth's history, and in the midst of the signs of the last times, is a matter perfectly plain. That the Lord will in his own good time make the prophetic periods plain, also, I have no doubt; and until he does so, we must wait and watch. Although I cannot now fix dates, I can see how the Lord can give us dates which will be unmistakable and conclusive, so as to fulfil his word: "But the wise shall understand." Does this relate to the time? I reply, clearly it does. The question was asked, "How long the end of these wonders?" The answer was given, "A time, times and a half. And when he shall have accomplished to scatter the power of the holy people all things shall be finished." The prophet then said, "I heard, but I understood not." Evidently the time was the theme he did not understand. "Then said I, O my Lord, what the end of these? And he said go thy way, Daniel, for the words are closed up and sealed, even to the time of the end, many shall be purified, made white and tried, and none of the wicked shall understand, but the wise shall understand." Is not the whole subject in reference to time? But the angel continued: "And from the time that the daily shall be taken away and the abomination which maketh desolate shall be set up, there shall be 1290 days." This, then, is to be the key to the time, when the period arrives for the seal to be broken. And so our Saviour said, Matth. 24: 15. "When, therefore, ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." If both the angel and Christ have selected this as the key to Daniel's times, we should fix our attention there and watch its development. I will now show the reader how easy it will be for the Lord to make this time plain. I do not assert that this will be the Lord's way of doing it; but show that it can be done thus, with great ease. To do this I will collate Dan. 9: 26, 27, with chap. 22: 7, 11; and Matth. 24: 15. "And after 62 weeks shall Messiah be cut off, but not for himself." This brings us to the crucifixion of Christ. He proceeds, "And the people of the prince that shall come, shall destroy the city and the sanctuary." This evidently brings us to the destruction of the city, Jerusalem, and the temple, A. D. 70. Then the angel describes the continuous desolation to the end of the war, or as Christ expressed it, Luke 21: 24, "Till the times of the gentiles are fulfilled." And, having thus been brought down to the end of Gentile times in verse 26, it becomes an important question whether verse 27 carries us forward or backward. The general belief is that it carries us backward to the days of Christ, the end of the 62 weeks, and gives the history of seven years from Christ's baptism. But there are great difficulties in the way of this history.

1. The seven and sixty-two weeks reach only to Messiah the prince, Jesus became the Messiah when he was anointed with the Holy Spirit at his baptism, being about 30 years of age. Being born B. C. 4, as is generally conceded, he was 30 years of age in A. D. 26; and this is the place where chronologers place his baptism. His crucifixion is then placed A. D. 33-4. Here we have seven years from his baptism to his death, and the last week of the 70 is used up, and we have no use for the week of verse 27 back there.

2. The week of verse 27 is divided, by causing the sacrifice and offering to cease in its midst, or near its middle, and making it, the place of offering, desolate by the overspreading of abominations, to the consummation. Or if we adopt the Septuagint reading, "upon the table there shall be an abomination of the desolations," it will make it more plain and conform it to the language of Christ. Matth. 24: 15.

The difficulty of applying this to Christ's life is, that in the midst of that last week of his life he did not cause any sacrifice or oblation to cease. Much less did he place any abomination in the temple or upon it. But, according to the language of the text, both these were to be done in the midst of the week. I am sorry to be compelled to differ from so many great, learned, and good men as think differently, but I cannot help myself. I must conform my faith to the word and accompanying facts, whoever may think differently.

If the week of verse 27 cannot be referred to the last of the seventy weeks, the week of Christ's personal ministry, we must seek another solution for it, which will be more harmonious with the text and facts. Is there such a solution?

1. Daniel's prayer and confession in chapter 9 related entirely to the Jews and Jerusalem. 2. The instructions of Gabriel related to the same subject. "Seventy weeks are determined upon thy people and thy holy city, to finish the transgression," &c. "The people of the prince that shall come shall destroy the city and the sanctuary," &c. The Jews and Jerusalem and the temple being the subject of the 9th chapter, to verse 27, why are we not bound to understand it of the same people and place, after the times of the Gentiles end?

If so, then in futurity there is one week not of the seventy, but a week by itself, independent of the past, but of the same nature or length of one of the 70 weeks, to be fulfilled in Jewish history.

I prefer the Septuagint reading to our own, and therefore give it from Thompson's translation. "Now one week shall confirm a covenant for many. And in the half of that week my sacrifice and libation shall be taken away; and upon the temple shall be an abomination of the desolations."

On this verse, Prof. Whiting says (Adv. Shield, p. 180): Literally, "He shall make a covenant for many." He quotes from the *Vulgate*: "And the abomination of desolation shall be on the temple." Septuagint: "And on the temple the abomination of desolations." He remarks: "Either of these translations correspond better with the original than our common version; and the words of the Saviour, Matth. 24: 15, 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,'—these words (evidently quoted from the Hebrew) would seem to be decisive on the subject." If this is a sound criticism, (and who doubts it?) our truth is plain. There is to be a covenant made with or for many Jews for one week, or seven years, probably by an Antichrist who will come and be officially received. Under him they will gather at Jerusalem, and build a temple, or consecrate the mosque of Omar, now there, to that purpose, and restore their sacrifice and oblation. In the midst of the week he shall cause the sacrifice and oblation to cease, or take it away, and set up in or on the temple an idol, the abomination of desolations; probably the living talking image of Rev. 13, who will speak, and cause all to fall down and worship him on pain of death.

But how is this week to be divided, so as to know where the *midst* is? For although the word may signify the exact middle, it does not necessarily nor usually mean that: but some where approximating the middle. Does not the 12th chapter fix this point?

Let the reader keep in mind that the angel has undertaken to make Daniel understand what shall befall his "people in the latter days," and that the question is, not how long it shall be from the beginning of the vision in the third year of Cyrus to the end of these wonders: but "how long the end of these wonders?" The answer, "A time, times and a half," gives one part of it. This is the Jewish gathering under their covenant with Antichrist, and the concentration of their power. The second part is, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This week is divided, then, by "A time, times and a half, or 1260 literal days and 1200

literal days: 2550 literal days, or seven years. Seven solar years would exceed this by 6 days 18 hours. If these two periods do constitute the one week of Dan. 9: 27, then they are consecutive not contemporaneous periods, and the whole argument for 1868 falls to the ground. For "from the time that the daily sacrifice shall be taken away, (in the midst of the week) and the abomination which maketh desolate set up, there shall be 1290 days" of the week remaining.

If this is the true solution, how plain it will yet be to the "wise." When Rome falls the times of the Gentiles end. Then if a man comes up proclaiming himself the Messiah, and making a covenant with the Jews, there date the one week, and divide it by 1260 and 1290 days, and the Antichrist will lose his power over the saints, and the image destroyed at the end of that period; for "At the end of a time, an end shall be put to that desolation." *Thompson's Translation Dan. 9: 27.*

J. LITCH.

Views on Unfulfilled Prophecy.

At this important stage in the world's history what is of so much importance to us as the fulfillment of prophecy? What shall become of our globe in, general and of the land of Palestine in particular? I have often thought that light on these questions was much needed. The Bible settles, in my opinion, all these questions. Little doubt but that we are living under the "last sign," the shaking of the powers of heaven, which must mean the nations of the earth, as God is the power above, and cannot be shaken. And further, these "powers" must continue to shake until the battle of Armageddon, which is to take place, according to Ezekiel 39, in the valley of Hamon-gog. Zechariah describes the battle and the results of it in the following language, c. 14: 2, 3. "For I will gather all nations against Jerusalem to battle, and the city shall be taken," etc.; "and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." At this time the Lord will make his appearance; the trumpet of God shall be sounded, and his angels shall be sent to awaken the "dead in Christ." Thess. 4: 15, 16.

The binding of Satan will now take place, as seen in Rev. 20. The results will be the resurrection of the righteous, their being caught up to meet the Lord in the air, and continuing ever with Him. At the descent of the Lord the saints will come with Him. Zech. 14: 5. The Lord will then stand upon Mount Olivet, the mountain will cleave asunder and leave a great valley. Multitudes will flee to the valley of the mountains. Who are they, unless they be the saints who come with the Lord? I think these saints will remain in the valley until the new Jerusalem comes down from God out of heaven. Rev. 21. The command of the Lord to his angels is: "Hurt nothing until 144,000 be sealed." Now takes place the sealing of the number already specified. The great battle of Armageddon then goes on to a close. The Lord fights for his people, and their enemies perish fearfully; their flesh shall consume away on their bodies, their eyes in their holes, and their tongues in their mouths. Zech. 14: 12. The restoration now takes place; the land given to Abraham, Isaac, and Jacob is restored;—a remnant of the Jews, and also of the animal creation. Palestine now becomes a place of safety, as Noah's ark was at the flood. See Joel. 2: 32. "For in Mount Zion and in Jerusalem shall be deliverance." Ezek. 36: 35. "This land that was desolate shall become as the garden of Eden." And the new heavens are established or located in Palestine. The great city now comes down, having an immense wall and twelve gates; the saints leave the valley, pass into the city; then God sends his angels to gather his elect from the four winds of heaven. Isa. 11 c. also 66 c. and 24: 23. The twelve tribes who were sealed, Rev. 7, now encamp around the city, three tribes on each side: a tribe at each separate gate. The promise of Christ now meets its fulfillment, "Ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

We gather from this that a period, we cannot say how long, must intervene between the coming of the Saviour and the refinement of the earth by fire; perhaps a year, or more. Outside the city God will provide a sanctuary for the sealed Jews, who will have the privilege of going in and out of the same, while the apostles will act as their judges. During the period intervening between Christ's coming and the millennium what will become of the children born among the wicked?

In my opinion, now takes place the cleansing of the globe by fire. The risen saints have now free intercourse, inside and outside the city; but their permanent home is within the city. The restored Jews will multiply and spread over the new creation, build houses and inhabit them, plant vineyards and eat the fruit of them, etc. Isa. 65: 21.

It has often been asked, "Will children be born

during the millennium?" Certainly. See Isa. 65: 23. "They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offsprings with them." Also Isa. 11: 8. "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Nothing is plainer.

At the end of the thousand years Satan will be loosed. Rev. 20: 7. For what purpose? To deceive those whom he has already deceived? Not at all. I believe the persons to be deceived are those born during the millennium, who have had no temptations until this period. During the period of the millennium, death not having any power, and Satan having succeeded at its close to deceive many, it is stated that the "child shall die a hundred years old; but the sinner being an hundred years old shall be accursed."

Satan will at the close of the millennium gather together vast multitudes whom he shall deceive, and, after falsely representing God and religion, induce the masses to go up against the camp of the saints and the beloved city; but their triumph is short, as fire comes down from heaven and consumes them: and the Devil, who has deceived them, is cast into the lake of fire. Rev. 20: 8-10. Immediately after the casting of the Devil into the lake of fire takes place the second resurrection, in which all the wicked rise (those included who were destroyed around the camp of the saints).

The general judgment sits, and the righteous stand on the right hand of the judge, and the wicked on left. To the righteous God says, "Come, ye blessed," &c., and to the wicked, "Depart from me, ye cursed." See Matt. 25. But who are those on the right hand? I believe them to be the children born to the wicked between Christ's coming and the destruction of the earth by fire. The judgment terminates with these last great acts; Christ, having reigned for a thousand years, and subjugated all His enemies, delivers up the kingdom to the Father, "that God may be all in all." 1 Cor. 15: 24-28.

Mr. Editor, perhaps yourself and others differ from me in many of the views in these pages; if so, please explain in the "Herald" the following questions: 1st. Why does God make distinction among the saints? Some dwell within, and others without the city. 2nd. After Christ's second coming how are the weapons spoken of in Ezek. 39: 9, 10 to be preserved? 3d. What is meant by the "restitution of all things," spoken of in Acts 3: 21?

Your Bro. in Christ,

HOSEA PURDY.

Leighboro', C. W. June, 1862.

[REMARKS.—We widely differ with very many of the above views. Our explanation of the "Restitution of things" will be found in full in our tract with that title. We do not find among the saints the distinction to which reference is made. Christ's coming will destroy all weapons of war.—Ed.]

From Bro. J. Reynolds.

The Ten Horns in Rev. chap. 17 not the same as the Ten Horns in chap. 13.

The difference between the ten horns in these two chapters being known will open the way to a correct knowledge of those beasts on which the horns are. The ten horns in chap. 17 are particularly mentioned, and the time of their rule, independently of the blasphemous power given, and can be none but the ten horns on Daniel's fourth beast, as they are the next division of the Roman power, or the dismemberment of that power, or the next form of government after John wrote. Chap. 17: 10-12. But when these horns give their power to the blasphemous beast they are not the ruling power (verse 13), but are subject to the beast or eighth king (verse 11), which is blasphemous, as we have noticed. We then find that what in Daniel is represented by a horn is represented by a beast in John. For it is certain that the next dominant power after the ten kings, or Daniel's fourth beast, is that of the little horn. Dan. 7: 20, 21, 24, 25.

Here we have a stand-point from which we can look back and forward in the line of history, without fear of a mistake. John informs us where he was, at the time of this vision, in chap. 1. He was on the Isle of Patmos, for the word of God; and was sent there for his faith in God's word. As he informs us in chap. 17 that the blasphemous beast, carrying an adulterous woman, was not then, it is certain that it was after the destruction of Jerusalem, as this beast was then slain. Whatever the learned or unlearned may say, there is neither reason nor scripture to change this stand-point; and to do so is to take a liberty with the revelation of God which is every way reprehensible.

We then affirm that it is impossible to mistake the next division of the Roman kingdom after John had this vision, which was that of the ten kings; and it was the seventh horn as given by Daniel, the Babylonian power being the first, and agreeing with chap. 17: 8. These ten horns, then, in chap. 17 are the same as the ten horns on Daniel's fourth

beast. The beast from the pit, being the next dominant power, must be the same as the little horn in Daniel 7; for beast and horn are common symbols of power.

But how can it be proved that the ten horns in chap. 13 are not the same?

I answer, first, because they are crowned horns; and also because they are a beast of mixed power, having a part of the first three of Daniel's beasts. This beast has also seven blasphemous heads; and, as these heads represent so many kinds and forms of gentile power successively, and are united to an apostate church, they must begin where the first gentile power was united with the priestly—which was the Babylonian, and is represented by a lion. And, as no particular period is given for the rule of these crowned kings, the only natural view is that they represent the ten successive periods of gentile dominion over the Lord's people.

(To be continued.)

Home Mission.

BROTHER BLISS:—Information being desired, permit me to state that the balance due me at the close of 1860, for mission labors of that year, was

\$125.82

Received to Oct. 1, 1861, \$53.11

Deducted from salary, 37.58 90.70

Due at that date, 35.12

Received since, Waterbury, Vt., 1.00

Providence, R. I., 1.00

North Attleboro', Mass., 1.05 3.05

Balance now due, 32.07

I will give of this, 7.00

Will the Christian friends make up the bal-

ance soon, viz.: \$25.07

I do not beg, but ask only my just due.

GEO. W. BURNHAM.

Worcester, Mass. July 10, 1862.

[The above is justly due for labor performed by Bro. Burnham, and it is hoped brethren by whose agency he was employed will see the amount raised.—Ed.]

OBITUARY.

Died, in Gilman, N. H., Jan. 15th, 1862, Bro. PETER EATON, in the 62d year of his age. Bro. Eaton experienced religion in 1842, in the great revival that followed the preaching of the near coming of Christ. Previous to that time he had been a free believer in the doctrine of universal salvation, but from the time of his conversion to his death he was a devoted follower of the meek and lowly Jesus, and to the last cherished the faith of his second advent near to come.

Bro. E. loved the Herald, and was a subscriber from its commencement. Enclosed with this notice is the last dollar he earned, which he wished sent to pay what was due, and have his paper stopped, unless it could be sent free to his widow, who with seven children are left to mourn his absence here. May God sustain them in their affliction, and they all secure an entrance to the city, the new Jerusalem, where they may meet the departed husband and father, to part no more forever.

J. HARVEY.

[It may be that some brother will provide for the supply of the Herald to the widow and children.—Ed.]

Died, June 23d, 1862, in Francestown, N. H., of bronchial consumption, OBADIAH P. GORE, aged 30 years, 5 months; after a distressing illness of six months, under which he manifested much patience and fortitude. He was son of Thomas and Eleanor Gore, and was born in Underhill, Vt., but for several years past resided in Salem, Mass.; where he won many friends, who deeply mourn the loss of one so much beloved. About ten days before his death he came to this place, accompanied by his mother, hoping the invigorating breezes of the granite hills would again restore bloom to the pallid cheek and vigor to the wasted limbs; but, alas! it was too late, and not all the kindness of loving friends could save him from Death's cold embrace. He died at the residence of his uncle, Hiram Gilbert, where the funeral was attended by a large circle of mourning friends. Rev. Mr. Cutter, of this town, conducted the services.

L. G. W.

Francestown, N. H.

[Will the "Crisis" please copy?]

Died, in this city, July 8th, of consumption, ELIZA, wife of Leonard R. Johnson, aged 43 years. Sister Johnson had been in feeble health for several years, but about twelve months since she became seriously sick, nine months of which time she was confined to the house. Her sufferings, even until her death, were intense, so that even death was desirable as an end of mortal ills. But during her severe and protracted sufferings grace triumphed, and she was enabled to look Death in the face, and say, "Rejoice not against me, O mine enemy: when I fall I shall arise, when I sit in darkness the Lord shall be a light to me." Our sister professed faith

in Christ twenty-one years ago. She became interested in the pre-millennial advent in 1857, and continued in the faith until her death. Although naturally despondent, yet her confidence in God gave her the victory. During her sickness she frequently expressed a desire to recover her health, if it was the will of God; yet, when her husband assured her, three weeks previous to her death, that she would soon have to leave him, notwithstanding the anguish of separation, she meekly resigned herself to the will of God, and, giving full assurance of her life in Christ, she set her house in order, giving all necessary directions about her house, burial, etc. And waiting her appointed time, she quietly and peacefully fell asleep in Jesus, leaving the fragrant reflection that soon the trumpet's call would gather her among the ransomed throng who will sing: "Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ."

This hope cheers a bereaved husband, three sisters, two brothers, and all her Christian friends.

L. OSLER.

Providence, R. I. July 12, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth, thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambition of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

THE TIME OF THE END.

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

"As a collection of authorities, it is a curious and interesting book."—New Bedford Standard.

"It will be found an interesting and instructive work."—Boston Chris. Witness and Advocate.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is valuable, as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

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"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

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"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

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"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

WITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve

Mr. Farrington, a wealthy merchant, and manufacturer Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Auge, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 26, 1862.

Sermons for Children, on the Book of Genesis.

BY W. WILSON, B. D.,

Vicar of Walthamstow.

SERMON I.
THE CREATION."In the beginning God created the heaven and the earth," etc.—*Gen. i. and ii. 1-3.*

(Concluded.)

IV. GOD KNOWS ALL THINGS.

"God saw everything which he had made." He sits in the heavens, and he looks down upon the earth, and his eye sees all. There creeps the little ant, with his burden upon him: he is one of many thousands in the hill which they have raised: he is gone among the rest; you cannot tell which was he. But the eye of God is still upon him. He knows every little insect in the swarm. He gives strength to bear the burden. The insect's life was from him. All that moves is known to him. He open his hand, and fills all things living. The bird of the air, and the beast of the field, and the creeping thing; and all the people, too, which are on the earth; and the old, and the strong man, and the little child—all, all he sees. He sees by day. The darkness does not hide from him. He sees what we see not. All the many thoughts of our heart are known to him, all we speak, and all we do. I cannot hide myself from God.

He sees the wicked child when first he begins to think about sin. Before the hand has moved, before the lips have spoken, God has seen: it is written down in his book—and the sullen look, and the bad temper.

And God sees the child who tries to serve him. He knows when he kneels down to pray. He watches when he turns his heart to God. His eye is upon him when he is at church. When he is sick, God knows. When the wicked tempt him, God keeps him from evil. And God forgives his sins, for Jesus's sake. And, at last, God will take him to himself forever. "Blessed are the pure in heart, for they shall see God."

God knows what is past. He knows what is now. He knows what shall be.

See *Psa. cxxxix. 1-16*; *Psa. xxxiii. 13, 14*; *Luke xii. 6, 7*; *Prov. xv. 3*; *Psa. xciv. 9-11*; *Jer. xvii. 10*; *1 Sam. ii. 3*; *Psa. xi. 4-7*.

GOD CAN DO ALL THINGS! GOD IS KIND!
GOD IS HOLY! GOD KNOWS ALL THINGS!

Little Georgie's Prayer.

Little George, an interesting boy of four summers, had been taught by his mother to pray; and she had often told him that to pray to God was to talk to him, and tell him just what we wanted. At night, after he had repeated the Lord's prayer, he was accustomed to make a short prayer of his own, in which his childish wants were expressed in his own words. Though Georgie was generally a very good boy, and loved his parents most tenderly, yet it sometimes happened that he needed correction; for, like all children, he liked to have his own way.

One day, being unwilling to yield to his mother's wishes, she was obliged to punish him; for she did not wish her little boy to grow up a wicked and unruly son. At night, when it was time for him to repeat his prayer, he could not forget his naughty actions; and, as he had been taught, he talked to God about them, in the following manner, feeling all the while very serious,

though his language was so childish: "O Lord! bless Georgie, and make him a good boy; and don't let him be naughty again, never, no never, because you know when he is naughty he sticks to it so!"

Would it not be well for some of our little readers to make use of "Georgie's prayer?"

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	1.50
Stephen Sherwin, Grafton, Pa.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Mrs. F. Beckwith,	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

Y. The Adventists in the entire region, with all persuasions of Christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting.

All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms. Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M. Loomis, of Perry's Mills, N. Y., and Alvah Loomis, of Champlain, N. Y., may be addressed by any who wish accommodation or any further information about the meeting. The exact location of the grounds will be given in season.

The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th.

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have need of help. Many in our families are out of the Ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand on Mount Zion in the day of the Lord.

Boston, July 14, 1862. JOSHUA V. HIMES.

MAINE CONFERENCE.

THE MAINE ANNUAL CONFERENCE will convene Wednesday evening, Sept. 10th, at 7 o'clock, and continue over the following Sunday. It is hoped that all Advent ministers in the State who can work together in union and fellowship in the promotion of the objects of our conference will be present, and as many other brethren and sisters as conveniently can attend this yearly gathering; to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven. The place of the Conference is not yet decided upon, but will be soon, and given.

O. R. FASSETT, President,

I. C. WELCOME, Scribe.

Yarmouth, Me. July 11, 1862.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 9th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to.

In the evening the Annual Sermon, by Elder D. Boshworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

JOHN PEARSON, Jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. T. Welch. Have sent Harps to care of and charged to J. B. Huse.

R. M. Richards. Sent books to "Painted Post," by mail, the 21st inst.

Rev. A. R. Fox. Some friend has paid for you to the end of the present year.

D. Bosworth. Forwarded bundle to you the 22d.

Isaac Bailey. Some one, about the first of June, ordered your paper changed from Big Lake to Sheffield, Ill., where it has since been sent. Can you explain how that is? We now change it back to Big Lake, and send back Nos., except No. 25, which we cannot supply. You have paid to No. 1119.

E. P. Burdett, \$10. Sent book, and credit you to No. 1172.

George Locke, \$5. The old Harp you have, of course, seen. There is nothing else except the Lyre, a copy of which we send. We credit you on Herald, 4 copies, to No. 1153. Should send you by the quantity for 45 cts.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JULY 22, 1862.

Rev. J. F. Huber, Middleton, Conn. \$3.00

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" 3d " 10.00
" 4th " 10.00

May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa	James S. Brandenburg
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Eddington, Me.	Thomas Smith
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" " "	J. M. Orrock
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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.
UP TO TUESDAY, JULY 22.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and their letter is in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

P. Eaton, 1049; Anson Brown, 1127; Rev. J. F. Huber, 1127; James S. Brandenburg, 1127; Wm. Taylor, 1127; J. B. Payne, 1127; J. Reynolds, 1134; N. Loud, 1127; Mary S. Wicker, 1127; Mrs. Katy Tucker, 1115; Miss O. W. Allen, 1127; Eld. S. H. Horne, 1131; Daniel G. Stone, 1127; O. Powell, 1131; Lewis Howe, 1127; Asa Eastman, 1127 (we suppose "A. C." was a mistake) —each \$1.00.

ADVENT HERALD

MILLENNIUM.

WHOLE NO. 1106.

BOSTON, SATURDAY, AUGUST 2, 1862.

VOLUME XXIII. NO. 31.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, Jr. Committee
J. V. HOMES, on
LEMUEL OSLER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

"I DWELL AMONG MINE OWN."

"What shall I give thee?" the prophet said,
As before him she bowed her stately head,
And the golden light of noon tide sun
Encircled them both with its shining zone.

"Riches of wealth for thy household band?
Honors or gifts at the king's right hand?
Tell me, I pray thee, if aught there be
That my grateful heart can obtain for thee?"

Softly she spoke, yet her sweet voice low
Had a tone of freedom from pain and woe;
It thrilled the heart of the prophet lone:
"Nothing I crave—I dwell with mine own."

"I dwell with mine own!" What visions come
Of kindred beloved, of a happy home,
Of meetings in peace 'neath the household vine,
Of partings and prayers at the sun's decline!

O! blessed of heaven, to us may be
Granted the boon that so hallowed thee,
That when sunshine lights us, or tempests moan,
We may smile or suffer "among our own."

Great Fire in St. Petersburg.

REVOLUTIONARY INCENDIARISM. Our foreign files bring us startling news from Russia—including further accounts of the revolutionary schemes in that great empire, and of incendiary attempts to destroy the capital by fire. St. Petersburg is not a city which would easily burn up. To pass along its wide avenues and look upon its universal stone and stucco palaces, it would appear almost impregnable to the flames. It has ample facilities for quenching fire in summer, for it is cut up with large canals, and the Neva, a wide and inexhaustible river, runs almost through the middle of the city. Yet we learn that notwithstanding all this, some thirty fires had taken place in the city during the two weeks preceding the departure of the last European steamer. The city has been placed under martial law, trade and commerce is at a standstill, and even goods ordered from England to St. Petersburg have been countermanded. The committee of the bank has passed a resolution for the unlimited prolongation of the credits hitherto opened to large commercial firms, whose establishments were burnt in the late conflagration. A Syndicate has likewise been appointed for the purpose of opening credits to smaller shopkeepers.

These fires have a political significance, and therefore create a sensation disproportionate ev-

en to their great extent. An imperial decree has been published declaring that rapine, murder, incendiarism and destruction of crops is to be punishable with death.

The statements that a third of the city has been destroyed are greatly exaggerated, and it is acknowledged that the burnt district includes only the poorer and inferior portions of the city. Yet the loss is roughly estimated at from two-and a half to five millions dollars of money. None of the great palaces or public places near the Neva have been destroyed.

Yet this fire has consumed one of the most remarkable and characteristic features of St. Petersburg—the celebrated Apraxin Dvor, or, as it is called by the English residents, the Louse Market. This was a large space, some fifteen acres in area, surrounded by uniform rows of stores, and situated near the Gostinnoi Dvor, in the heart of the city, and but a few minutes walk from the Gevsky Prospekt, the Broadway of St. Petersburg. This Louse Market is the favorite resort of the poorer classes. It is entered by wide gates between the cordon of buildings which enclosed it, and which, quite respectable in appearance, would lead one to expect a regular and even elegant series of stores. But once inside, all this changes. The entire area is covered by a most intricate labyrinth of streets or paths wide enough only for pedestrians, and flanked by little wooden houses, never more than two stories high and generally but one. Occasionally the paths expand into little open spaces filled with peddlers instead of houses. Every conceivable thing, and a great many that are not conceivable, could be bought here—from a ton of lead to an old pamphlet worth two copeks, from a feather bed to a needle, from a pianoforte to a broken candlestick.

The old bazar was destroyed, together with rows and rows of stores in the adjoining streets. The great government building, occupied by the Minister of the Interior, was in flames, while the soldiers and police were dashing around to rescue human beings from the flames, for it was useless to try to save property. The fire engines from Moscow, five hundred miles distant, were sent for, but only staid one day, being needed in their own city, where four fires had broken out.

Toward evening the priests came out in their rich robes, flashing with gold and purple, and with banners and Greek crosses marched through the streets, the choristers chanting the magnificent chorals of the Greek church. At night the church porticoes and the halls of the palaces were crowded with homeless people, who would have starved but for government aid. During the night the Emperor came down from his country palace at Tsarkoe Selo and visited the frightened, weeping crowds, personally assuring them of his care and protection. For three days the conflagration continued, and at latest dates was not entirely subdued. The property destroyed in the stores and dwellings (apart from the edifices themselves) is estimated in St. Petersburg at 15,000,000 of rubles.

In some quarters this fearful fire is attributed to Polish incendiary, and there are fears that it is not the last the city will suffer. The Gostinnoi Dvor, comprising the most important stores in the city, representing the local wealth of St.

Petersburg, is closed day and night, and extra watchers are placed in all the public buildings. All St. Petersburg is in an excitement such as it has not known for many, many years. *N. Y. Post.*

The Emperor Constantine.

Stanley's History of the Eastern church gives the following sketch of the Emperor Constantine, who first legalized Christianity as the religion of the empire.

Handsome, tall, stout, broad-shouldered, he was a high specimen of one of the coarse military chiefs of the declining empire. When Eusebius first saw him, as a young man on a journey through Palestine before his accession, all were struck by the sturdy health and vigor of his frame; and Eusebius perpetually recurs to it, and maintains that it lasted till the end of his life. In his latter days his red complexion and somewhat bloated appearance gave countenance to the belief that he had been affected with leprosy. His eye was remarkable for a brightness, almost a glare, which reminded his courtiers of that of a lion. He had a contemptuous habit of throwing back his head, which, by bringing out the full proportions of his thick neck, procured for him the nickname of Trachala. His voice was remarkable for its gentleness and softness. In dress and outward demeanor the military commander was almost lost in the vanity and affectation of Oriental splendor. The spear of the soldier was almost always in his hand, and on his head he always wore a small helmet. But the helmet was studded with jewels, and it was bound round with the Oriental diadem, which he, first of the Emperors, made a practice of wearing on all occasions. His robe was remarkable for its unusual magnificence. It was always of the imperial purple or scarlet, and was made of silk, richly embroidered with pearls and flowers worked in gold. He was especially devoted to the care of his hair, ultimately adopting the wigs of false hair of various colors, and in such profusion as to make a marked feature on his coins. First of the Emperors since Hadrian he wore a short beard.

He was not a great man, but he was by no means an ordinary man. Calculating and shrewd as he was, yet his worldly views were penetrated by a vein of religious sentiment, almost of Oriental superstition. He had a wide view of his difficult position as the ruler of a divided empire and divided church. He had a short, dry humor, which stamps his sayings with an unmistakable authenticity, and gives us an insight into the cynical contempt of mankind, which he is said to have combined, by a curious yet not uncommon union, with an inordinate love of praise. He had a presence of mind which was never thrown off its guard. He had the capacity of throwing himself, with almost fanatical energy, into whatever came before him for the moment. One instance, at least, he showed, of consummate foresight and genius.

We have seen from his dress, and we see also from his language, that he was not without the wretched affectation which disfigured the demeanor of the later Emperors. Against one great old Roman vice, that of voracious gluttony, he struggled, but struggled in vain. The Christian

accounts all speak of his continence. Julian alone insinuates the contrary. It was only as despotic power and Eastern manners made inroads into the original self-control of his character that he was betrayed into that disregard of human life in his nearest and dearest relationships, which, from the same causes, darkened the declining years of the Grecian Alexander and the English Henry.

The Bible in Persecution.

The following touching incident was related by Chancellor Wrangel, the Swedish Lutheran minister, at a Synod of Lutheran clergymen, held in 1760, at Wicaco. Wicaco was then several miles from the good city of Philadelphia, now it is in the city. A little over one hundred years ago some Bibles were sent to the Bohemian brethren. A certain pious family of persecuted Protestants received one of them; and in order to keep it from the wicked priests, they hid it in the cellar. The pious old grandfather of the family sometimes invited his children, grandchildren, and other pious friends to his house, as if there was to be a great feast. They generally sat up to a late hour at night, and to keep up the appearance of a feast, pipes, tobacco, beer and other liquors were provided in abundance, but these were scarcely touched. At midnight, when all was quiet and the wicked persecutors were out of the way, the venerable old man went into the cellar and brought this most precious treasure from its hiding-place. The whole company sat in silence around the table, waiting with great anxiety and deep emotion for this most precious gift of God. The venerable patriarch took his accustomed seat, took the precious book from his bosom, kissed it with deep emotion and pressed it to his heart, shedding tears of joy and gratitude. The whole party were deeply affected. Next the precious treasure was handed round, beginning with the oldest, and each one in turn kissed it and pressed it to his heart. One that could read selected a portion of Scripture and read it over three or four times, until all had it by heart, so that all could drink of the bread and water of life. After this the sacred volume was again deposited in its hiding-place, and there remained until another feast came round. These pious Christians showed in their walk and conduct the power of a living faith.

Lutheran Observer.

From the *Millennial News*.

Behold.

I recently listened to a Wesleyan Methodist minister preach from the passage, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He remarked that when the word "Behold" is used in this way, we may be sure that something of peculiar importance and demanding special attention, is about to follow.

It at once occurred to my mind that if the principle thus laid down was allowed to have its perfect work, there would be no danger of the doctrines of the Second Advent and the Restitution being cast into the shade or lost sight of; for in the Apocalypse, from which the text was taken, the following passages are found: "Be-

hold, he cometh with clouds; and every eye in our own life and conversation. On the contrary, they will too naturally form false estimates of our religion if they observe no such results. In the latter case, the injury done to a family, in their immortal interests, cannot be adequately conceived till the day of universal judgment.—

O.

Pardon.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment for some misdemeanor. The officer entering the soldier's name said, "Here is—again. What can we do with him? He has gone through almost every ordeal." The Sergeant-Major, M. B., apologized for intruding, and said,

"There is one thing which has never been done with him yet, sir."

"What is that, Sergeant-Major?"

"Well, sir, he has never yet been forgiven."

"Forgiven!" said the Colonel. "Here is his case entered."

"Yes, but the man is not yet before you, and you can cancel it."

After the Colonel had reflected for a few moments he ordered the man to be brought in, when he was asked what he had to say relative to the charges brought against him.

"Nothing, sir," was the reply, "only that I am sorry for what I have done."

After making some suitable remarks, the Colonel said, "Well we have resolved to forgive you."

The soldier was struck with astonishment; the tears started from his eyes; he wept. The Colonel, with the Adjutant, and the others present, felt deeply when they saw the man so humbled. The soldier thanked the Colonel for his kindness, and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that time was there a charge brought against him, or fault found with him. Mercy triumphed! Kindness conquered! The man was won!

This is just the method God adopts with us in the everlasting Gospel. We are guilty. The charges are brought against us. The case is entered. But the Lord delighteth in mercy. He seeks to melt us by His love. He is ready to forgive. He sends to us, saying, "Only acknowledge thine iniquities;" and then offers us a pardon—a pardon which cost him the life of his only begotten Son. A pardon, not of one sin, but of all our sins; a pardon that will bring peace to the conscience on earth, and entitle us to eternal rest. The soldier, in the case before us, gladly accepted the pardon, was melted down by the kindness of his Colonel, and wept as a child would weep. But sinners too often hear of God's forgiving love without emotion, and instead of humbly confessing their sins, and gladly embracing the pardon offered, they treat it with neglect of contempt.

For the Herald.

To Arms.

"Fight the good fight of faith."

Up Christian soldier—to your arms! God's Sentinel the host alarms, Up! Gird you with your armor bright; If you'd conquer you must fight.

Set hope, your helmet, on your brow; Let faith, your shield, be with you now; Let righteousness your breastplate prove; And truth your girdle, knit with love.

And let your feet with peace be shod, Your two-edged sword, the word of God; Thus armed, obey your Captain's call, And by his grace you'll conquer all.

Legions of foes around you press, In subtle forms and specious dress; Satan, who knows his time is short, Doth lure with wiles of every sort.

His reign is short, his wrath is hot, And from the earth the truth he'd blot, And ruin every precious soul Who pants for life's immortal goal.

The worst of foes you'll find within, The foes of lust, and inbred sin; But inward foes your Captain sees, And grace he'll give to conquer these.

If outward foes do you assail, His proffered grace can never fail; And as the conflict grows severe, Your Lord to succor will appear.

Your Captain's skill you need not doubt, For all the hosts of hell he'll rout; When single handed and alone, The foe by him was overthrown.

Then courage, soldier! to the fight! A crown you'll win, of glory bright; Up, then! and gird your armor on, And fight—for thus the crown is won.

H. BUCKLEY.

For the Herald.

From Bro. O. R. Fassett.

Augusta, Me., July 21st, 1862.

Bro. Bliss:—Since I wrote concerning my mission in the Herald, I have visited and preached "the gospel of the kingdom" and of "the grace of God" in the following cities and towns in this state. Augusta, Portland, Bangor, Biddeford, Kenebunk, Lyman, Hollis, Cape Elizabeth, Cumberland, Yarmouth, Raymond, Casco, Poland, Wayne, Livemore, Rome, Starks, Belgrade, Sidney, Gardiner, Richmond, Litchfield, Bristol, Hope, Lincolnville, Rockport, Searsport, Holden, &c., &c. By looking upon the map you can see how much territory I must have traveled over, and how many towns passed through, and how many people came in contact with in the six months past. Some of the above places I have visited twice or more within this period. I have had health and strength given me to travel in all kinds of weather, fair and foul, and to fill all my appointments, I think, without exception. The heat of the season wears upon me more than the winter's cold, as my labors are so constant and unremitting:—consisting of riding, preaching, talking, praying, singing, distributing tracts, during the entire week. Early in the spring and while the Regiments were encamped in the capitol of our state, before leaving for the south, I had the privilege, in the providence of God, of preaching, Augusta, in the Baptist church, where assembled several officers and many of the soldiers and men of our state, among whom was the Pastor of the church, dressed in uniform, as the 2d Lieutenant of one of the batteries. There was good attention paid to the preaching of the word during the day; but the Pastor was evidently much stirred by the discourses. He remarked to me at the close of the services: "you have given it to us to-day, hot and heavy" I replied, "We are living in serious times." He answered, "I know it, and I do not find fault with the expression of your views; I like to see a man openly and frankly avow his faith." Looking at him, arrayed and clad in his military dress, I remarked to him, "Sir, you will soon loose all confidence in human governments." He replied "I have already." Then said I, "What is your hope?" He answered, "My hope is that this government will soon right itself and be reconstructed upon a new constitution and basis, and that in the providence of God it will be the instrument of the evangelizing of the world." I replied, "Your hope is vain." My heart was sad that day to see and think of the condition of the Christian church and her ministry, and our beloved land, all on the vortex of ruin together. Yet I could rejoice also, in the trial, that the Kingdom of God was near. O may it soon come. My last communication to the Herald was forwarded to sister Richardson of Lawrence, who was at the time in Belgrade, in this State, attending upon a sick sister-in-law, then nigh unto death. That letter was read to the dying woman, and she made request if I was near and could be obtained that I should preach her funeral sermon. As Providence ordered, I was in Augusta on the sabbath before her burial, and the day of her death, and the friends came for me to attend and officiate at her funeral. Her burial was to have occurred on Wednesday, but owing to a severe snow-storm blockading the woods, and the absence of her surviving husband, who was unable to reach Belgrade from New York, it was postponed until Thursday; and then Mr. Richardson did not arrive until after his companion was laid in the grave. This circumstance gave me an opportunity of preaching the gospel hope to a large audience, made up of all classes, and of becoming

acquainted with the Friends or Quakers of the region. Mrs. Richardson was the daughter of Mr. and Mrs. Lombard, Friends. I have visited the region since and have been hospitably entertained among the Friends and others, who universally came out to hear us concerning the Kingdom of God.

I might allude to many instances of peculiar interest occurring in my travels, showing the spread of the truth and the effect of it upon the hearts of many, had I time and space; but I must forbear. This State which in former years was visited with such wild fanaticism as to ruin for a season our cause, and we thought had cleared the door effectually against its further proclamation, is now open in all parts for the preaching of the gospel of the kingdom. Yea, the people everywhere seem anxious to hear concerning our hope and reasons of it. I regret having to leave the coming year the mission field of Maine, but my companion in life is feeble in health, and duty to her requires my presence more at home, and also it seems in the providence of God to be required of me to again take the pastoral charge of the Hudson street church, Boston, or aid them in the support of the truth in that city, and labor for the conversion of men and women to God. I know not what shall befall me there, save that I am willing to make sacrifice and suffer anywhere, I trust, for the Lord Jesus, if need be. I hope my coming to Boston will be for the glory of God and the upholding of his blessed cause and the salvation of lost men. I commence my labors in the city the first Sabbath in Sept. next. May the Lord raise up some faithful and zealous and pious laborer to take the field in this vineyard I am called to leave. There are several faithful brethren in the ministry here, but they are so situated as not to be able to become the State Missionary. Brethren pray the Lord of heaven to send you one.

O. R. FASSETT.

How shall we Escape?

The world, the wide world, is apostate. On this broad fact, wide as the world, and prolonged as its history, the Christian way of salvation is based. Here is an apostate province of God's empire. Rebellion has come upon the earth. You must not embarrass yourselves by inquiring how this came upon us, or why this is so. It is the fact with which we are concerned, not the mode. The grand question is not why this is so, or why this was permitted, or how we can reconcile it with the goodness of God, but how shall we escape? When a man is struggling in a current of mighty waters, it does nothing to facilitate his escape to be able to determine how he came there; nor would it help him if he could satisfy his own mind on the question why God ever made streams so that men could fall into them, and did not make every bank of granite or iron so that it would not give way.

The grand question is, how shall we escape? You will not escape if you remain in your present condition. Indifference is not safety, and unconcern is not salvation. It is not the way to be saved to give one's self no concern about it, or to suffer things to pass on as they are. If you remain as you are, with a sinful and depraved heart—with no love to God—what can befall you but ruin?

It will not save you to murmur and complain at your lot, or to find fault with the divine arrangements, or even reverently and devoutly to call these things mysterious. Skepticism saves no one from danger; murmuring saves no one; a sneer saves no one; contempt saves no one; nor does it save any one to call truth a mystery. None of these things make you a better man.

It will not save you to cultivate the graces of manner, or the accomplishments of life; to become more learned in the sciences, and a better critic of the productions of art; to make yourself more moral before men; to break off your external sins, or to put on the "form of godliness without its power." You may cultivate a bramble, but it will not be a rose; a rose, but it will not be a bird of paradise; a bird of paradise, but it will not be a gazelle; a gazelle, but it will not be a beautiful woman. You may polish brass, but it is not gold; and may set in gold a

piece of quartz, but it is not a diamond;—and just as certain is it that none of the graces of native character which you can cultivate will ever become true religion. The evil lies deeper than this, and must be healed in another way. It is not by works of righteousness which you have done that you can be saved. "The Son of man is come to save that which was lost."—Rev. A. Barnes.

Birks on the 2300 Days.

Bro. Bliss:—I have examined, by your request, the Rev. T. R. Birks' First Elements of Sacred Prophecy,—a work which I read with much interest several years ago, and which in my judgment is a most triumphant defense of the year-day system of prophetic interpretation. If the extract I give is longer than is really necessary to shew that his views are on the prophetic period under consideration, I am sure it will be found of sufficient merit to repay an attentive perusal. I quote from the London ed. of 1843.

The vision of the evening and the morning is the next passage which contains a prophetic number, and supplies fresh evidence for the protracted reckoning.

1. The text, according to the usual construction of the words, will be translated as follows: 'How long shall be the vision of the daily sacrifice and of the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he answered, and said, Unto evenings and mornings two thousand three hundred; and the sanctuary shall be cleansed.' And the vision of the evening and morning which was told thee is true; wherefore shut up the vision; for it will be for many days.'—Dan. 8: 13, 14, 26.

It is plain at once that this is not the usual and literal expression for a space between six and seven years. There are only three instances in all Scripture history where a period of above forty days is expressed in days only (Gen. 7: 3; Neh. 6: 15; Est. 1: 4). And it is without any precedent in scripture, or in common usage, that periods of more than one year should be thus described. When we add to this the peculiar phrase, *evening-morning*, or *evenings and mornings*, the strange form in which the message is couched becomes still more apparent. The first idea which it would suggest to any thoughtful reader would be an inquiry into the reason of so unusual and singular a phraseology.

Now the test of the two systems has already been shown to consist in this very point. If short literal periods were designed no reason can be given why they should not be expressed in the most simple, usual and literal form. We might then expect to have found them *three years and six months*, [Dan. 7: 25; 12: 7]; *three years and seven months* [Dan. 12: 11]; *three years eight months and a half*, [Dan. 12: 12]; *six years, three months and twenty days*.] [Dan. 8: 14]. But if terms, which suggest at first sight shorter periods, were used as mental emblems of longer intervals, we might expect that the form of the statement would be peculiar and bear indications on its surface of a secret meaning—indications not so strong as to compel an immediate discovery, but convincing and powerful when the lapse of ages had opened the way for a juster view of the divine counsels. The words of the present text are just of this kind; inexplicable on the literal theory, but deeply expressive when the explanation of the year-day is received.

2. A close observation of the passage appears to supply a still more direct proof. The words *evening and morning* are in the singular number, and precede the numerals. Now in the Hebrew idiom, when the noun follows mixed numerals, it may be in the singular, but when it precede them it is always in the plural number. By mixed numerals are meant those of unlike dimensions—where tens are joined with units, or thousands with hundreds. To this rule, I believe, not an exception occurs in the Hebrew Scriptures. The words occur again near the close of the chapter. 'The vision of the evening and the morning (not the evenings and mornings) which was told thee is true.'

The words in question, it would thus appear,

are not plural, but singular, or denote some one period called an evening and morning, and which must either refer to the whole course of the vision or to the time of its close. This last view of its meaning is confirmed by the words of the prophet Zechariah, where the cleansing of the sanctuary is described (Zech. 14: 6, 7): 'It shall be one day, which shall be known unto the Lord, not day nor night; but it shall come to pass that at the evening time it shall be light.'

Hence we may infer, with high probability, that the evening-morning, like the coming of Messiah the Prince (Dan. 9: 25), describes the limit or closing term of the vision, when the sanctuary shall be cleansed. The numeral 2300 will therefore stand alone, and requires a word of time to be supplied. And in this case the law of common usage forbid us to supply the word *days* with so high a number, and requires us to interpret the unit as a *year*, and the whole period as 2300 years.

3. But there are other reasons quite independent of this version, and which would retain their whole force if it could be proved erroneous. And, first, the included events prove the wider range of the prophecy. These consist of two parts—the restored daily sacrifice and a second desolation, including several centuries; and hence the whole period must be a term, not of days, but of years.

The probable reply to this argument would be, that the whole interval refers to the time of desolation only. But this is a departure from the direct and natural force of the expression. For, in the words of the celestial speaker, two distinct subjects are inquired into—the daily sacrifice and the transgression of desolation which treads down the sanctuary.

4. The connection with the seventy weeks leads to the same conclusion. There is plainly a close correspondence between the two visions. The seventy weeks are said to be *cut off* for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous date includes two events the restoration of the sacrifice, and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural [view] of the *cutting off* is that which refers it to the whole period of the former vision. The seventy weeks are thus separated from the whole interval for the duration of the restored polity until the coming of Messiah, upon whose rejection the predicted desolation, the second part of the main period, begins to be fulfilled. And since the seventy weeks are thus only a part of the numeral period 2300, the unit of time in the latter must be a natural year.

It may be observed, in passing, as a presumptive confirmation of this view, that the excess of 1810 years (the difference of these periods), reckoned from the usual date of the Passion, or the fall of Jerusalem, brings us to the time 1843—1880; and thus corresponds with those many signs which now intimate to the church the approaching restoration of Israel.

5. The words of the angel, near the close of the chapter, lead to the same inference: 'Shut thou up the vision, for it shall be for many days.' These strictly answer to the former inquiry and its answer—'How long shall be the vision? Unto two thousand three hundred days.' The vision inquired into begins with the numeral period; and the same vision is not *after* but *for* or *unto* many days. Hence the many days are not *before* but *after* the commencement of the numeral period. This cannot be, if the number denotes less than seven years, but is exactly fulfilled, if the space designed by it is twenty-three centuries.—Elements pp. 365—360.

In the 6th, 7th and 8th sections which follows the above, Mr. Birks meets some objections which Mr. Maitland and others have urged against this longer reckoning, and adds,—"On the whole, even if we retain the usual version, there is a concurrence of strong reasons which fix the meaning of the true period, to be not six years but twenty-three centuries; while if the proposed translation be just and sound, as rest-

ing on a constant law of Hebrew idiom, then the question would be decided at once, and the time cannot be days, but must be years only."—Ib. p. 363.

What he says on the other periods in Daniel must be deferred till another time. I remain, as ever, interested to know the import of the words of the "Wonderful Numberer,"

J. M. ORROCK.

Waterloo, C. E. July 16th, 1862.

NOTE. We are much obliged to Bro. Orrock for the above extracts; and we will thank him for a transcript of Birk's opinion of the several shorter periods, their commencement, termination, &c. We shall also esteem it a favor from any correspondent, for the view of any writer on the prophetic periods.

ED.

For the Herald. The Seal of the Spirit.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians 10: 30.

What is the meaning of the word sealed? Make fast, confirmed, or ratified. Made good, firm, according to law. When an individual leaves a will, running to certain persons after his death, it is necessary that it should be sealed by his own hand, in order to make it good and lawful. Now as the Sinatic covenant, (testament or will*) had its seal, the new covenant has its seal also. The seal of the old covenant was an eternal one, an outward visible ordinance. (This was the sabbath. Ex. 31). The seal of the new covenant is an eternal one stamped on the heart (or mind), the blood seal of love; by the Holy Spirit, the sealer, leaving his image, which is love, upon the heart. This is the inward anointing, of which the Apostle John speaks in his first epistle 2d chap. v 27. This anointing he says teaches you all things, and is truth, and is no lie. Glory be to God, for the truth of his word. Christ said to his disciples, The Comforter, which is the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When do we receive the seal of the Spirit? Paul says to his Ephesian brethren, In whom also, (meaning Christ,) after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of the inheritance: (how long) until the redemption of the purchased possession, unto the praise of his glory. What does he mean by the earnest of our inheritance? "Earnest" according to Webster, is money paid in advance, or a pledge. If an individual purchases a piece of property, and pays a part of the money down, to bind the bargain, and does not take that piece of property into his possession at the time, this may be called a pledge. So Christ pays us a portion of the spirit of the kingdom in advance, a pledge of his love, which makes us groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that wrought us for the self same thing is God, who also hath given unto us the earnest or pledge of the Spirit. 2 Cor. 5: 2, 5.

What reason did God give for the first seal? "That ye may know that I am the Lord, which sanctifieth you." And on condition that the Israelites, kept the first Covenant, which was perpetual, they were to be inheritors of literal Palestine. Now, on the condition that we kept the new covenant seal on our hearts, we are to inherit the New Earth, the purchased possession. This seal is to be perpetual until the redemption of that possession. The redemption price is paid; but the time has not come for us to receive it. We must wait till the resurrection morn, when the promise is, "I have ransomed them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction." Hosea 13: 14.

The seal of the spirit on our hearts, if found there when Jesus comes, will render us lawful heirs to the everlasting inheritance with good

old Abraham the father of the faithful.' If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. Rom. 8: 10. His spirit, if we possess it, is what will give us boldness in the day of judgment, and enable us to say, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation. Jesus will find a waiting people then, when he comes, will he not? Is. 24: 9. Dear brethren and sisters, let us have the lawful seal on our heart. See to it that we make nothing a test but the one which Jesus and his apostles made, which is love. This is the fulfilling of the Law. Rom. 13: 10. By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh. Gal. 5: 15, 16. O, may none of us be found among those who smite their fellow servants. Who are fellow servants with us? Christians. What is meant by smiting? Afflicting, &c. (see Webster). The judgment day will reveal those who have been smiting each other, and who have been afflicted and devoured and consumed by unkind words and unchristian acts. Divisions, and subdivisions, testing and judging, has prevailed. O! how many souls have stumbled at these things, and turned infidel, the Lord only knows. May the Lord help all who have erred in these things heartily to repent, and seek with all haste to get the Seal of the Spirit and keep it; for if any man have not the Spirit of Christ he is none of his. If we are found with bitter envyings and strife in our hearts when Christ comes we shall be left to share the portion of hypocrites and unbelievers. May the Lord forbid, is the earnest prayer of my heart.

Z. BROWN.

From the Millennial News. The Millennial Sabbath.

There is probably no opinion—with an express declaration of Scripture to warrant it—so ancient and universal in the Christian church, as that when our world has stood 6000 years from creation, a mighty change will be effected in it under the government of the Messiah:—in other words, that its long week of toil and care under the curse will terminate in the *sabbatismos*, or sabbath rest which remains for the people of God. Heb. iv. 9.

There are passages from which this view may be fairly inferred, and the fact that it has been held from the apostolic age till now, by many of the most learned and pious Christians—to say nothing of the Jewish church—certainly entitles it to respect. It has been already shown that this was one reason why the early Christians expected the second advent would take place in the sixth century, their arguments being based on Septuagint chronology, which makes the first coming of Christ occur about 5466 years from creation, and consequently, the world 6000 years old about A. D. 534. The Septuagint version is a translation of the Hebrew Scriptures into Greek, made in Egypt about B. C. 280, and was in common use among the Jews in the days of our Saviour, and for many centuries afterwards. Though there is in the main a wonderful agreement between it and the Hebrew text, its chronology gives, from creation to the birth of Abraham, 1306 years more than the Hebrew; and has been manifestly corrupted. See the Hebrew text vindicated in Bliss' Sacred Chronology, pp. 183—226.

Believing, therefore, with Dr. Scott, that "the original Hebrew is best entitled to our confidence," the question of the present age of the world, according to this text, becomes one of interest. Many relying on Archbishop Usher's chronological calculations, found in our marginal reference Bibles, hold that it lacks 135 years of being 6000 years old. Now, without affirming that Usher overlooked any of the elements essential to the calculation, it might be proper to remark that he rejected some which others have since adopted as decidedly preferable; and that he gives

* Covenant is a better word, we think.—ED.

but 256 years, after the death of Joshua and the time of anarchy, as the period of the servitudes and judges of Israel, whereas Bp. Bowen, Browne, Bliss, Cliton, Cunningham, Dr. Hales, Shimeall, and others who have given their attention to the study of chronology, give 390. He was obviously governed in his decision by the period given in 1 Kings, vi. 1,—the present reading of which text the Rev. E. B. Elliott and others consider doubtful—instead of by the details of the periods of Judges and the statement of Paul in Acts xiii. 19—21, and consequently was obliged to reckon some of the periods in the Judges as synchronous instead of successive, as there represented. If, therefore, as we have good reason to believe, he has fallen into an error of more than one hundred years in the time of the Judges alone, it will be seen that the world is much older than his calculation makes it; and while none may be able to make out its exact age, yet as some of the best modern chronologers gather from the Hebrew text that it will be 6000 years old in the present century; and as the chronology of the original Hebrew is more reliable than that of the Septuagint,—we have better reason on this ground alone to expect the coming of Christ in the nineteenth century than the early Christians had in the sixth; and with Cowper we may say:

"The time of rest, the promised Sabbath, comes: Six thousand years of sorrow have well nigh Fulfilled their tardy and disastrous course Over a sinful world; and what remains, Of this tempestuous state of human things, Is merely as the working of a sea Before a calm, that rocks itself to rest; For He, whose ear the winds are, and the clouds The dust that wait upon his sultry march, When sin hath moved him, and his wrath is hot, Shall visit earth in mercy; shall descend, Propitious, in his chariot paved with love; And what his storms have blasted and defaced For man's revolt shall with a smile repair."

The coming One has been absent from his church over eighteen hundred years,—a longer period than the world ever was before without a visible manifestation of Deity,—but He will soon come to give his people rest, and that rest will be glorious. If ordinary rest is welcome to weary ones, and that of the Sabbath is more acceptable still, how desirable must the millennial Sabbath be, whose rest will be uninterrupted by the burial of the dead, and the conflict of nations; its stillness unbroken by the sounds of suffering humanity and the din of business; and its sky cloudless—no smoke from the manufactory, or from the iron-horse rushing to its destination arising to bedim it,—but the pure and perfect worship from redeemed ones going up for ever! The rest of grace (Matt. xi. 28-30) is pleasant, but the rest of glory (Isa. xi. 10) will be much more so. "Let us, therefore, labor to enter into that rest."

O.

COBBETT.—This extraordinary man, alluding to the number of his "works," observed: If any young man wish to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent—be sober—go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew anything of. If young men will but set about the thing in earnest, let them not fear of success; they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of "consuming the midnight oil." No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We

would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, AUGUST 2, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. P. J. Will insert your article, but not as one of a series without first receiving the whole series. Would you not also sign your name in full, as it would save our answering many inquiries.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

INFORMATION WANTED.

The *Herald* sent for some time to J. Stoughton, Swan, Mt. Pleasant, O., is returned with this on the wrapper: "No such place in Ohio, or any other State." As there is a "Swan" in Ohio, it must be the Mt. Pleasant misleads. We still send as before, but would like to learn from any one the true address.

DONATIONS TO THE A. M. A.

Received by the Treasurer during its Fourth Fiscal year, commencing July 1, 1861, and ending July 1, 1862.

The constitution of the American Millennial Association requires its Treasurer to give an annual list of all contributions to its Treasury. The following statement comprises all the donations received during the time given; excepting payments made for *Heralds* to be sent to individuals named by the sender, and which was credited in *Herald* account. The sums received since July 1st belong to the next annual statement.

"A Donation"	\$00.50
A Friend	2.00
"A friend of the cause" 10; 10; 10; 10;	—40.00
A Friend Indeed, 50; 10; 40;	100.00
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East Liverpool, O.	Enoch Bullock	1,
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East Wallingford Vt.	N. A. Holton	3,
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Gardener Mass.	Joel Cows	1,
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Hamilton O.	Louisa S. Phares	1,
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Harrisburg Pa.	"Mill. Aid Society"	16.25
"	Mary Jane Yoder	5,
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"	Adolphus Haskell	1,
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"	Joseph L. Clapp	2,
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Lockport N. Y.	Mrs. Adaline Reed	2,
"	Mrs. J. W. Reed	2,
London, Eng.	Richard Robertson, Esq.	4,
Lowell Mass.	Mary Nason	3,
Lowell Mass.	Miss D. Maynard	2,
Low Hampton N. Y.	Mrs. R. A. Phelps	1,
"	" Myra Bosworth	1,
"	" R. B. Phelps	1,
"	" Norman Peck	1,
Lowville C. W.	Issac C. Burkholder	3.28
Lynn Mass.	Micajah C. Butman	1,
McDonough N. Y.	P. A. Beckwith	1,
"	" Jabez N. Breed	1,
Marquette, Wis.	Mrs. D. S. Green	1,
Mechanicsville Pa.	Mrs. B. Eberly	1.50
"	" Levi Beck	.50
Mendon Vt.	Tasker Williams	50
Middlebury O.	Mrs. F. Beckwith	1,
"	" Edward Matthews	1,
"	" Wm. Emmett	1,
Milesbury Pa.	Martin L. Jackson	2,
Milford, N. Y.	Peter Burns	2,
Millville O.	Henry S. Ross	1,
Montgomery Vt.	Lemuel Robbins	1,
"	" Columbus Green	2,
Mount Holly Vt.	Church in	4.10
Newburyport Mass.	Newburyport Church in	8,
"	" Henry Lunt Jr.	2,
"	" Philip H. Lunt	2,
"	" John Pearson, Sen.	1,
"	" M. F. Whittier	1,
New Haven Vt.	Osmond Dowd,	5,
"	" Mrs. Mary Ann Dowd	5,
New Kingston Pa.	Mill. Aid Society	4.50
Newton Mass.	John Hunt	10,
New York City.	"R. D. W."	10,
"	" Anonymous	50
"	" Bro. Goodchild	1,
North Abington Mass.	A Friend	1,
Norwalk O.	Edmund W. Mead	1,
Nunda, N. Y.	Arba Town	3,
Orleans Mass.	Mrs. H. Walker	1,
Orrington Maine.	James Brooks	1,
Pawtucket R. I.	Mrs. Mary Everett	1,
Paysipps Wis.	Jacob Cady	1,
Philadelphia, C.	Burnham	2,
"	Herman Yost	1,
"	Frederick Mear	1,
"	Dr. Wm. Stiles	5,
"	" A Friend, by J. Litch	10,
"	" "	3,
"	" "	7,
"	" "	14,
"	" A Friend	1,
Pickering C. W.	John Pearce	5,
Pine Grove Mills Pa.	Samuel Sharer	2,

Pittsfield Mass.

Mrs. Sarah Williams

2,

Portland Me.

Mrs. Sarah S. Pearce

2,

"

Alexander Edmonds

2,

Preble N. Y.

Edward Lloyd,

2,

Providence R. I.

See Ad. Church "Mill.

2,

Aid Society."

18,30

Rahway N. J.

Willard Ide

2,

"

" Mrs. Eliza Ide

2,

Randolph Mass.

Mrs. Joshua Mann

3,

Raymond Wis.

John Clague

2,

Richford Vt.

Stephen B. Goff

5,

"

" M. Scott

2,

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

[Not having the first vol. of Mr. Birks' writings, we were unable to give his view of this period in its place; but by the aid of Bro. Orrock we now present it.]

Rev. T. R. BIRKS,—author of "First Elements of Sacred Prophecy," London, 1843; "The Four Prophetic Empires, and the Kingdom of the Messiah," &c., London, 1843, also finds a connection between the seventy weeks of the 9th chap. and the longer period of the 8th; and he terminates the 2300 days either in 1843 or 1880, according as the 1810 years of excess over the seventy weeks is reckoned from A. D. 33 or from the fall of Jerusalem in A. D. 70. He says:

"There is plainly a close correspondence between the two visions. The seventy weeks are said to be cut off for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous dates includes two events, the restoration of the sacrifice and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and thence the most natural view of the cutting off is that which refers it to the whole period of the former vision. The seventy weeks are thus separated from the whole interval for the duration of the restored polity until the coming of Messiah, upon whose rejection the predicted desolation, the second part of the main period, begins to be fulfilled. And since the seventy weeks are thus only a part of the numeral period 2300, the unit of time in the latter must be a natural year."

"It may be observed, in passing, as a presumptive confirmation of this view, that the excess of 1810 years (the difference of these periods), reckoned from the usual date of the Passion, or the fall of Jerusalem, brings us to the time 1843—1880; and thus corresponds with those many signs which now intimate to the church the approaching restoration of Israel."

HENRY DRUMMOND Esq.,—author of "A Defense of the Students of Prophecy," in answer to the attacks of the Rev. Dr. Hamilton, London, 1829, is the reputed author of "Dialogues on Prophecy," an anonymous work in 3 vols. London, 1827-9, in which this view is advocated.

In the characters introduced in those Dialogues, Mr. Drummond is supposed to answer to "Anastasius;" Viscount George Mandeville, a Peer of England, and author of "Hints upon Prophecy;" to "Philalethes;" Wm. Cunningham Esq. to "Sophron;" Rev. C. S. Hawtrey, author of "The Nature of the First Resurrection," to Philemon; John Bayford Esq. author of "Messiah's Kingdom;" London, 1820, to "Evander;" James Hatley Frere, Esq., author of "Combined Views," London 1815, to "Crito;" Rev. H. Simonds to "Thales;" Rev. James Haldane Stewart, author of "A Practical View of the Redeemer's Advent," London, 1828, to "Theophilus;" Rev. W. Irving to "Aristo;" Rev. William Marsh, author of "Plain thoughts on Prophecy," Colchester, Eng. 1830, to "Theodosius;" Rev. Hugh Mc. Neile, author of "The Times of the Gentiles;" to "Isocrates;" and Rev. Joseph Wolff, D. D., to "Josephus." Under these and other names are presented, in a conversational form, the sentiments of those eminent writers on prophecy, as delivered in private discussions or in their published works—though it is only just to them to admit that some of them have claimed that their views are not always there correctly represented. See "Dictionary of Writers on Prophecy," London, 1835, p. 71. in v. 5, of "Investigator."

In the course of the Dialogue Mr. Drummond, ("Anastasius,") in reply to the enquiry of Lord Mandeville, ("Philalethes,") thus gives his opinion of the commencement of the 2300 days:

"Philalethes. What then is the period from whence you would date the 2300 days?

"Anastasius.—A decree went forth to restore and build Jerusalem, by Cyrus to Ezra, 536 years B. C., the execution of which occupied a considerable number of years; or rather it is more correct to say, four commandments went forth in favor of the Jews from three several kings of Persia; 1st, from Cyrus; 2d, from Darius Hystaspes; 3d and 4th, from Artaxerxes Longimanus: we shall find, hereafter, that many other periods terminate in the year A. D. 1847; and if this period end in the same, its commencement must be 453, or 73 [83?] years after the original decree; (provided always that our chronology is sufficiently correct.) Thus the time of the typical or partial cleansing of the sanctuary will be the point from which to commence, and the time of the anti-typical, or true cleansing, will be the termination

of that period expressed by 2300. Mr. Mason reckons from the year 457; but it is obvious, that unless the date of the decree itself be taken, any one subsequent year, during the time that the cleansing was in progress, is as probable as another. Although this is the best interpretation which has hitherto been given of this number, I confess it is to me far from satisfactory." *Dialogues* vol. 1, p. 320.

REV. JOSEPH WOLFF, D. D., the distinguished Jewish Missionary, gives in his Journal a letter, dated in 1833, from a Mussulman of distinction, who says:

"I have received your second epistle and perused its contents. You say that it is mentioned in the 8th chapter of Daniel that Christ would descend upon earth after two thousand three hundred yrs. from the time of Daniel, which was 453 years before Christ; that, having deduced 433 from 2300, there remained 1847; and the present year is 1833, from which the latter sum having been deducted, there remained 14 years, which is the period of Christ's coming." *Missionary Labors*, pp. 258-9.

In a letter dated April 20, 1829, Mr. Wolff wrote:

"I proclaimed for two months to the Jews the great truth, first, that Jesus of Nazareth came the first time on earth, despised and rejected of men, to die for poor sinners; and secondly, that he will come again with glory and majesty; and, glorious in his apparel, and traveling in the greatness of his strength. He will come the Son of Man, in the year 1847, in the clouds of heaven, and gather all the tribes of Israel, and govern in person as man and God in the literal city of Jerusalem, with his saints, and be adored in the temple, which will be rebuilt, and thus he shall govern a thousand years; and I, Joseph Wolff, shall see with my own eyes Abraham, Isaac, and Jacob, in their bodies, in their glorified bodies; and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to Jesus of Nazareth. I shall see you all here at Jerusalem, where I am writing these lines," *Jones on the Apoc.* p. 487.

After the passing of this date, Dr. Wolff abandoned the "year-day" and adopted what Rev. E. B. Elliott denominates the "day-day" theory—but still adhering to the reading of "2400."

From Bro. I. G. Sterling.

BRO. BLISS. Will you give through the Herald an exposition of Ezekiel 39: 9? Do you consider it past or future?

2. Is the rendering of Zech. 14: 16—19 accurate? 3. What "land" is referred to in the 18th verse, and what "army" in the 20th, of the 2d chapter of Joel? and please to explain verse 2 to 11 and 18 to 20?

We desire light, especially on the points referred to, but would be thankful for any suggestion or explanation on other passages connected therewith.

I. G. STERLING.

It would give us pleasure to be able to give an exposition of Ezek. 39: 9, that would be satisfactory to our own judgment; but being unable to explain it satisfactorily to ourselves, we cannot, of course, be justified in presenting any view as its meaning.

We know of no reason to question the rendering of Zech. 14: 16—19. We think that verses 12—15 are designed to give a more full explanation of the manner in which the Lord will go forth and fight against the nations, as described in the 3d verse: which will be at the second advent: and does not follow, but precedes the condition of all things described in verses 6, 11. Those who are left of the nations, in v. 16, we understand to be the children of the kingdom, when all that offend and them which do iniquity shall have been gathered out, as in Matt. 13: 41. When these last are cast into a furnace of fire, "then shall the righteous"—every one that is left of all nations, "shine forth as the sun in the kingdom of their Father," Matt. 23: 43. Those described in vs. 17—19, as they partake of the punishment and plague, are destroyed in it, and therefore are not among the left of the nations.

The "land" referred to in Joel. 2: 18 we regard as the land of Judea; and the "army," in v. 20, is the army of Babylon. "Out of the north an evil shall break forth upon all the inhabitants of the land," Jer. 1: 14. "I will bring destruction from the north," 6: 1. We suppose the prophecy of Joel was uttered previous to B.C. 800, or more than 200 years prior to Babylonian captivity; that it was a warning to the Jews for their sins, and a prediction of evil that would befall them if they repented not. We are unable to give the precise interpretation of the texts referred to; but that what precedes v. 28 has respect to the Jews, and speaks of threatenings and promises to them, is clear from what follows in v. 28, which Peter applies to the day of Pentecost, or to subsequent time.

Death of Ex-president Van Buren.

The venerable ex-president Martin Van Buren, in his 80th year, died at his residence at Kinderhook, N. Y., on the 23d of July, 1862,—leaving of the surviving ex-presidents only Messrs. Fillmore, Pearce, and Buchanan.

Powder Mill Explosion.

On Wednesday the 23d ult. at about 3 o'clock P. M. five of the wheel mills of the Hazzard Powder Co., at Hazzardville, in Enfield, Ct., blew up with a tremendous explosion, killing nine men and one woman. Says the Hartford Courant:

The five mills were several hundred feet apart, and were substantial buildings, some twenty by thirty feet in size. In the first mill that exploded there were six men at work, and they with the building, were blown to atoms. One human foot which was found a quarter of a mile distant, was all that could be found of the six men. One man was crossing a bridge with a mule and cart near the mill. Not a vestige of the man could be found; the mule was torn into two parts, one half being thrown across the stream, and the other thrown over the trees into a field several hundred feet distant, while the cart was demolished. Another man was bathing in the stream; he was found lying in the water, dead, with a large stone on his head. A large elm tree, several feet through, was broken off, and the limbs scattered in all directions. Other trees were stripped of their limbs; fences were destroyed, and acres of grass looked as if heavy rollers had passed over it. Most of the principal mills and buildings had their roofs crushed in, windows destroyed, and were otherwise damaged. In one building was a large quantity of coarse, unground powder; this building was much damaged, but fortunately the powder did not explode. In one of the buildings which escaped there was powder enough stored to have destroyed the whole village. How the accident occurred will never be known. The first explosion took place in the press mill, the others were in the cracker and corning mills. They took place so near together as to sound like one explosion. The noise of the explosion was heard in this city, and in Springfield the shock was distinctly felt. Some forty tons of powder were stored in the buildings at the time, which would be worth some \$12,000. The mills and buildings were worth about \$3000. The building in which the first explosion took place was old, but had stood unharmed through all the explosions which have occurred during the past twenty years. The loss will not interfere with the operations of the company, as there are some seventy-five mills left.

"Nearer my God to Thee."

It is related by one of the chaplains in the army, of a little drummer boy in an Illinois regiment who was shot in the battle of Pittsburg Landing on the Tennessee river, that on being carried from the field he was heard to murmur something, and on putting the ear close to his mouth the words he was uttering were those of the lines which commence that beautiful hymn:

"Nearer, my God to thee,
Nearer to thee!"

Tearless Eyes.

"God shall wipe all tears from their eyes." The expression is one of exquisite tenderness and beauty. The poet Burns said he could never read this without being affected to weeping. Of all the negative descriptions of the "world to come," there is no one perhaps that would be better adapted to produce consolation than this. Who is there of the human family that has not shed a tear? And what a change it would make in our world, if it could be said that henceforward not another tear would be shed, not a head would ever be bowed again in grief! Yet this is to be the condition of the "world to come." In that world there is to be no pain, no disappointment, no bereavement. No friend is to lie on a sick bed—no grave is to be opened to receive a parent, a wife, a child. Amidst the trials of the present life, when friends leave us, when sickness comes, when standing on the verge of the grave and looking down into the cold tomb, it is a blessed privilege to be permitted to look forward to that brighter scene in the "purchased possession," where not a pang shall ever be felt, and not a tear shall ever be shed.

LAST WORDS OF EDWARDS.

When Mr. Edwards was dying, having taken leave of his family, he looked about and said, "Now where is Jesus of Nazareth, my true and never failing friend?" and so he fell asleep, and went to the Lord he loved. How unfailing is the instinct which leads the pious heart to cry out for Jesus in the last hour! The grand intellect of Edwards, after all its acquisitions during a life of usefulness, must then lean upon the Saviour's arm, with the same helpless dependence as a young child just able to syllable that precious name.

A QUIET REBUKE. The St. Paul (Minn.) Press says that "on Sunday morning last two gentlemen of Chicago called at the residence of Edward Stimson, Esq., and sent their names up to the Hon. Edward Everett, wishing to pay their respects. The honorable gentleman returned an answer that he could not see them, as he was preparing to attend divine worship. What gives the rebuke a point, is the fact that the two gentlemen who called are prominent members of the church themselves."

The Progress of the War.

New York, July 25. The World publishes a dispatch from Washington which says, "I learn from pretty accurate private sources that Ewell's, Hill's, Longstreet's, and Jackson's division of the rebel army have left Richmond gradually during the past fortnight, most of them going over the Virginia Central Railroad, and they are now concentrating near Gordonsville, constituting an army 60,000 strong. Undoubtedly an attempt is to be made on Maryland or Washington. Our people are still uncertain whether it will be made up the Valley or this way. Counter raids and attacks are to be instituted by us. A force may push for Richmond from Fredericksburg, with the purpose either of fighting them back or of gaining more than they can."

Special dispatches from Washington say that Senator Jim Lane has been commissioned by the Government to raise and organize an army in the Department of Kansas, in his own way and upon his own principles.

Gen. Halleck and staff, with Generals Burnside and Meigs, went to the Peninsula yesterday afternoon.

The Post Office Department will continue after the first of August to issue stamps for currency. Those intended for this purpose will be without gluten, and will be redeemed at the United States Treasuries, or exchanged at the post office for postage.

Col. Norton, the accuser of Gen. Mitchell, has been ordered to be arrested. He has not yet been found.

Foreign News.

THE POPE AND HIS TEMPORAL POWER.—The Paris Opinione Nationale learns that the Bishops in Rome are making great efforts to induce the Pope to pronounce the major excommunication against Victor Emanuel and his adherents, and to relieve his subjects from their oath of allegiance. The Bishops, in their address to the Pope, deplore the oppression of the Church, and declare the temporal power is necessary for the independence of the Pope. They approve all that the Pope has done in defense of the rights of the Holy See, and exhort His Holiness to continue firm in his resistance. The address is signed by 21 Cardinals and 244 Bishops.

The Pope at a consistory held the 9th ult. pronounced an allocution, in which he deplored the errors spread by the revolutionary spirit against the authority of the Catholic Church, as well as against divine and human laws. His Holiness further regretted the oppression exercised against the Church in Italy, and the war declared against his temporal power. He urged the Bishops to redouble their zeal in combatting and arresting the diffusion of these errors.

Galignani's Messenger of Paris, of the 5th of July, says: "A letter from Jerusalem states that a young American gentleman named Carter, a divinity student, was lately drowned in the Jordan. A friend who had accompanied him from the United States was a witness of the disaster, but could not afford him any assistance. The young man, when bathing, was carried away by the rapid current, and after sinking two or three times disappeared."

The Austrian Government has published a decree nullifying a previous regulation which prohibited the distribution of foreign Bibles in the province of the empire. The present decree permits free circulation to foreign Bibles, subject to the ordinary regulations and formalities prescribed by the law of the book-selling trade.

TRUSTING IN GOD.

"Trust in the Lord," and none trust; "wait patiently for him," and all are impatient. I was walking along the street and I saw a child who had slipped away from its nurse's side, and was crying out in a whining impatient voice, "Will no one take hold of my hand?" My steps were arrested; thus were my very thoughts repeated for me. I too was a wanderer, I too had slipped wilfully away from my Guardian, and was crying out, "Will no one take hold of my hand?" Wonderful words! thus to find my thoughts bodied forth by this unconscious child.—Rev. Horace Field, London.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR IN CANADA EAST.

Waterloo, June 12, 1862. Attended the Conference of Adventists embracing Canada East and Northern Vermont. This body has come up in the last ten years, from a few individuals, among whom were Dr. R. Hutchinson, Elder J. M. Orrock, and Elder J. Portor, and now constitutes one of the largest and best of our conferences. I had not met with them for many years, and found a warm and kind reception as an old fellow-laborer in the Advent cause. The business was conducted with harmony and good feeling throughout. Differences of opinion on questions that agitate the great body of Advent believers exist here, but did not disturb the peace of the body. This is as it should be. The "watchmen may not expect to see eye to eye" till we rise to the perfect state in the kingdom, when all darkness and error will pass away, and we shall "see as we are seen and know as we are known." Till then we will have to bear with each other in our differences, our bond of union being the "love of Christ's appearing," connected with the proofs of sincerity which will be manifest in lives of upright and holy living before all men. Such will lead "quiet and peaceable lives, in all godliness and honesty."

The preaching was practical and edifying. Elder Bosworth gave one discourse from Joel 3: 14. — "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." It was timely and stirring. It was in harmony with my most radical views on the question of the near coming of the Lord. As I remained over the Sabbath, I gave in all nine lectures, practical and prophetical. I enjoyed the fullest freedom of utterance on the doctrine of entire consecration and the evidence of the speedy coming of Christ, and of what I meant by the phrase "speedy coming," in the termination of the periods in 1867-8. While I was heard with candor, I do not suppose many were converted to either the doctrine of full and entire consecration and instant readiness for the coming of Christ or to the time of the advent. But I was assured, from many testimonies, that this labor was not in vain in the Lord. Some are becoming deeply interested in both the above views. And, if I am right, we may expect all the Lord's people to wake up and trim their lamps, and be ready and waiting for the Bridegroom. God's people will be ready when Christ comes, because they will know the time and prepare.

Our Sabbath service, the last day of the Conference, was a precious day to us all. It was the largest and best meeting we ever had in Waterloo. The chapel was crowded in every part, with aisles and pulpit. I gave three discourses. It was a day of good cheer to the church and society, who have so liberally poured out their substance to provide a place of worship and sustain a pastor. It must have been a day of joy to Elders Hutchinson and Orrock, and their fellow-laborers, to witness the success of their long toils for the cause here. Elder Orrock has taken the pastoral charge, with every prospect of good, in the thriving village of Waterloo. Dr. Hutchinson goes to England this summer, to visit his relatives and to preach the gospel of the kingdom as the door may open. Blessings attend them all.

Monday evening, June 16. I closed my labors in Waterloo, with a sermon on "How to Live," showing that those who seek to attain to the "higher life" must pay some attention to the manner of their living; that they must avoid all stimulating foods and drinks, as well as drugs and narcotics; abstinence from all poisons and temperance in the good and wholesome things of God, given for the health and life of the body and the good cheer of the soul. There was some fluttering among those whose habits of eating and drinking were at variance with this standard of reform. But I had the *conscience* of those who complained on the side of reform, and so my work was done. The least I can hope is that Christians who heard me will be awakened to look at this question, and, on examination, will modify

their habits of living, so as to eat and drink more to the glory of God.

Tuesday, June 17. I took leave of Dr. Hutchinson and the friends in Waterloo, and Bro. Orrock took me to the Outlet, twenty miles, in a scorching sun, and much of the way through the smoke and flame of the woods. The whole country is suffering with a drought, and fires are spreading and raging in all the region. Unless there is rain soon there will be no food for man or beast. We arrived at the Outlet at 3 P. M., and were welcomed by Bro. Johnson and Dr. Somers. Here I found a sick house, a hospital. Sister Somers is still confined to her bed, where she has lain many years, patient and heroic in the endurance of suffering, in the hope of deliverance when Jesus comes. Here, too, I found our much loved sister Helen M. Johnson, the poetess, sister of Mrs. Somers, still confined to her couch: suffering much of the time with severe pains. She, too, has been confined to her bed for many years. But the blessed hope is the stay and comfort of the soul. Her hope is in the Lord, and with the blessed ones where the inhabitants shall not say they are sick. And yet another sick room opened to me. And here was the mother of sisters Somers and Johnson, whose unfailing health for long years had enabled her to watch over her sick ones, and wait on them day and night. By a severe fall she is disabled for some time to come. But in all this it was good to see the power of Christian faith and hope. Our dear Bro. Johnson and his son-in-law, Dr. Somers, have much care and sorrow in the continued sickness of their families. But they are patient and submissive to these dark dispensations, and cherish the blessed hope of soon seeing the land where health and immortality will be the portion of God's people. I trust these afflicted friends will have the prayers of the faithful waiting ones. We are one family. Let us love and pray for each other.

I preached in the evening to a very good audience, on Rev. 16: 15. Our cause here is low, but the faithful few are living for the kingdom.

Wednesday, June 18. Rose at 4 A. M. and took leave of Bro. and sister Orrock and Johnson, and rode seventeen miles (by stage) to Sherbrooke, where I took breakfast with Elder Buckingham, formerly of Burlington, Vt. Bro. and sister B. received me very joyfully, and ministered to my wants. He stands almost alone here as to his faith and hope. Yet he is much respected as a Christian man. He feels the need of sympathy. May the Lord open his way, and give him success in his work. After a visit about the town for a couple of hours I took the cars for Melbourne. Eld. B. kindly accompanied me to the depot, where we parted at 10 A. M. At noon I was in Richmond, where Bro. Gilman met me, and took me to his house and home for the rest of the week. Here I am to give a course of lectures, afternoon and evening, and over the Sabbath.

While at the Conference in Waterloo Bro. A. Newton, one of the oldest and most valuable of the early friends and believers in the Advent faith, taught by Father Miller, and a subscriber to the Herald for many years, called my attention to an article from the "Christian Witness," copied into the Herald of June 7th, page 178, signed "H," on the "Coming Kingdom," referring to the time. He says: "We may not be able to set the precise time. It may be unwise to name the year. For mistakes are possible, and when they occur they increase the infidels and scoffers. A vast amount of injury was done by Mr. Miller in this respect. Yet because he was mistaken, and the excitement by his views have repelled many from the subject, let us not blind our eyes to the truth." Bro. Newton wished me to say that he thought it was quite bad enough for our enemies to publish such things, with a view to bring the time of our Saviour's coming into disrepute, without its being given in the Advent Herald without note or comment. I told him I was of the same opinion; but, the article being copied from another paper, perhaps the item was overlooked. I have no sympathy with the cry about the terrible evils consequent on the publication of the specific time. But for the publication of the time both the church and the world would be in darkness as to the nearness of the event; and more, the doctrines connected with it, such as the personal reign, the first resurrection, the restitution of all things, would have been ignored, and both the church and the world would have been slumbering, even now, on the threshold of the judgment. Even the writer "H," who repudiates the preaching of the time by Mr. Miller, would probably never have been awakened to see the subject as he now sees it but for Mr. Miller and Dr. Tyng, (to whom he refers, with others) proclaiming the time. It is not the failure of time, of man's calculation, that makes scoffers. It is quite a different thing. It is the fact that *divine revelation* teaches the coming of Christ, and the consummation of the earth by fire, and the introduction of new heavens and a new earth, that the scoffers scoff at.

2 Pet. iii. 2-4. And the proclamation of its imi-

nence stirs them up to scoff at what God has revealed.

JOSHUA V. HINES.
Melbourne, C. E. June 18, 1862.

[NOTE.—The article to which allusion is made was copied from the "World's Crisis," where we found it; and for its appearance there we do not learn that any censure has been incurred. The article as a whole was too valuable to be rejected because of a few words in it that were not palatable. And when it is considered that Mr. Miller was fully sustained by the Herald, and by its present editor; and that any censure of him is equally a censure of us who sustained him, it will be seen that no one had more cause to take exception to the objectional sentence than ourselves. We did not, however, feel that it was always necessary to notice every fling to which we or our friends may be subjected. When our Lord was reviled he reviled not again; and any comments that could be made on it would not have altered the matter. We rejoice for the good there was in that article, and are grateful when the Lord measurably opens the eyes of any one, even though they do not see in all things as we do. To God be all the glory.—Ed.]

From Bro. J. Reynolds.

The Ten Horns in Rev. chap. 17 not the same as the Ten Horns in chap. 13.

Concluded.

But a still stronger proof is found in the unreasonableness of this beast representing a portion of Daniel's beast, if there is no meaning in its being composed of a part of each. And it is certain that the ten horns of Daniel 7 never did, for any length of time, include in their dominion any part of the first three of Daniel's beasts; and if it does not represent a portion of the first three of Daniel's beasts there is no meaning in its component parts, and its mixed power is a meaningless representation.

There is also still further proof that this beast is a compound of the four beasts of Daniel: for the dragon gave it its power, and seat, and great authority. Chap. 13: 2.

But here we have another symbol, not before explained in God's word. But what power does the dragon represent? The meaning given in chap. 12: 9 and 20: 2 is that it is the old serpent, the Devil, and Satan. That is, that it represents the power of Satan for a given time, just the same as the ram and goat in Daniel represent the powers of Medo-Persia and Grecia for a given time only. The heads and horns, then, of the dragon represent so many periods and kinds of Satan's power or dominion; for his power is superior to that of the beast in chap. 13, because he gave that beast his power, and seat, and authority. The beast in chap. 13 is all heathen, or blasphemous, and must be from Satan, as the direct author of all heathen and anti-Christian powers.

In Daniel we are plainly told that the gentile nations did subdue the Lord's kingdom, and that these nations were represented by the lion, leopard, and bear, and another notable beast, a part of each being represented by the beast in Rev. chap. 13.

We then say that the dragon represents Satan's power for a given time and over a limited portion of the world, and the territory and time is known by the exponent of his power represented by the beast in chap. 13. And as we have noticed that the line of prophecy is direct, — as there is no intimation in Daniel, or any other prophet, of a going aside to the origin of any heathen power in order to give us the different forms of any one of them, we are not at liberty to do so with the dragon; but we are justified in following a direct line from the mouth of the lion, in chap. 13, as the beginning of the dominion of Satan's power over the Lord's kingdom.

The dragon is not and cannot be a representative of pagan Rome, as not one passage of scripture can be found to sustain the view. But, on the contrary, in chap. 12, particularly, as well as in other places, we find much which is irreconcilable with this mere opinion without proof. The dragon, then, being a representative of Satan's power over the Lord's kingdom until Christ shall come to take the kingdom under the whole heaven, we can see — by the agency with which he is at work — what must be meant by his heads and horns. The heads and horns of the beast, in chap. 13, being successive, the heads and horns of the dragon must be also. The crowned horns of the beast are ten, and are so many successive periods of Satan's power; but as the heads only of the dragon are crowned, it shows us that he is truly king in those seven heads, and when the two-horned beast spake as a dragon it was truly like Satan, while it was truly lamblike.

The Two-horned Beast in Revelation chap. 13: 11.

This beast is a dominant power, for he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. v.

12. The first beast, which was wounded, was the blasphemous, and this two-horned beast is a deceiving power. v. 14. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live." And also v. 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak and that as many as would not worship the image of the beast should be killed."

This beast, then, must be a dominant power; and, as he caused the inhabitants of the earth to make an image of the first blasphemous beast (which was a beast supporting an apostate or adulterous church), this beast must have dominion over other kings, as it must take a kingly power to make an image of that which was wounded. Thus it is certain that it was a dominant kingdom over other kings, or it could not make them subject to it.

What power in the line of prophecy, we ask, could this be?

It was a deceitful power, as it was professedly lamblike, but its acts were Satanlike. It also had power to give life to the image of the first blasphemous beast, and cause it to speak. That is, he caused the kings to act according to his will, and they who did not should be killed, and also any subject of these kingdoms were to be killed if they did not worship that form of power, or support it, and so acknowledge it. And all must openly acknowledge this power, or support it, as the mark must signify in the forehead and hand. It is certain also, as a matter of course, that no contracts could be lawfully made in these kingdoms but according to their laws, as is mentioned in v. 17.

As there is but one and only one power brought to light in God's word which has been dominant, or which was a blasphemous power, and a supporter of such power, but the Papal, we are not permitted by the word of the Lord to look for any other; and, as we have its numerical characters given, by which to learn its name, we are forced to admit that no other power could be represented by the two-horned beast than the Papal Rome, then in its last dominant form.

It was the Roman beast which was slain by the sword in connection with the Jewish nation, and it was the revived Roman head which caused an image to be made to the first. The ancient Romans were Latins, as this was their tongue; while they were called Romans after the name of their capital. The proper name of the kingdom would be the Latin kingdom. And this tongue has been and we believe still is used in the Latin church in all the kingdoms which have been subject to the Papal power.

This beast, then, has three names: Roman, Latin, and Blasphemous. Thus we have the mark, and name, and the numerical name.

J. REYNOLDS.

Is the "Daily Sacrifice" of Daniel 12: 11 Paganism, or Pagan Worship; and "the Abomination which maketh Desolate" Popery?

In my former article, I endeavored to show that the abomination of desolation in Daniel 9: 27, 12: 11, and Matt. 24: 15 were identical. If successful in that point, as I think I was, the question now under consideration is already settled. For it is not pretended that the abomination of desolation of Matt. 24: 15 is Popery. Neither is it maintained by any, that I am aware of, that the abomination of Dan. 9: 27 is Popery. Then if Dan. 12: 11, is identical with them it cannot be Popery.

But is the abomination of desolation of Matt. 24: 16 the Roman army, or the Roman ensigns? It is generally interpreted as one or the other of these, but how unjustly we shall see.

1. Dan. 9: 26, we read, "The people of the prince which shall come shall destroy the city and the sanctuary." The Saviour, in predicting the destruction of that city and temple, was asked, "When shall these things be, and what sign will there be when these things shall come to pass?" He answered: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." In this text the Saviour evidently referred to Dan. 9: 26. "The people of the prince," &c.

Again, we are told, in Matthew 24, that he was asked, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" His answer was that certain things should take place, "but the end is not yet." Certain other things would transpire, and "these are the beginning of sorrows." This gospel of the kingdom shall be preached in all the world, for a witness to all nations, then shall the end come." "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them that are in Judea flee to the mountains: for then

shall be great tribulation." Is this abomination of desolation the same as "when ye see Jerusalem compassed with armies?" Clearly not; for one was to stand in the holy place, the temple, as a sign or admonition for flight; and the other to compass the city. They cannot, then, be identical.

We are told that one was fulfilled to the letter when Vespasian invaded Judea to besiege and destroy Jerusalem, and then retired with his army; that every Christian in city and country took warning, and fled to Pella before that army returned. Then after a siege of months the city was taken and the Roman ensign was set up on the battlements of the temple, and constituted the abomination of desolation at the sight of which the Christians were to flee! But if they all fled months before, on the invasion and retirement of the army, it is difficult to see how they were to do it after the enemy was in the city and his ensign floated on the temple. This single incongruity stamps the assumption as an error. Again, this appearance of the abomination of desolation in the holy place was to be followed by great tribulation, such as was not from the beginning of the world, no nor ever shall be. If this referred to the siege of Jerusalem by the Romans the greater part of the tribulation was over before or when they entered the city, and before their banner was set on the temple.

But Christ places this scene in Judea in the holy place, just before his second advent. He says, "For the sake of the elect those days shall be short," *Campbell's Trans.* "And IMMEDIATELY after the tribulations of those days the sun shall be darkened," &c. "And they shall see the Son of man coming in the clouds of heaven, with power and great glory." This also accords with Dan. 12: 1-3. "Michael shall stand up;" "there shall be a time of trouble;" "thy people shall be delivered;" "many of them that sleep in the dust of the earth shall awake." Then the conclusion is a plain one, that Luke 21 records Christ's answer as to when shall these things be, and his reference to the 9th of Dan. 26th verse. Matth. recorded his answer as to the sign of his coming and the end of the world, and referred to Dan. 9: 27. Luke did not record his answer as given by Matthew, nor Matthew the answer as recorded by Luke. But together they have given his answer to all the questions.

We are therefore to look, just before Christ's second Advent, for a gathering at Jerusalem, where a great desolating abomination will be set up, at the sight of which, and to escape his power, all who regard Christ and his words are to flee from Judea, the same as the Christians fled from the same place when Jerusalem was compassed with armies in A.D. 70. That the great tribulation is to come I firmly believe; and I should be a traitor to my trust not to give the warning when I see the sword coming. I know that such an idea is very unwelcome to the church, and how few will accept it. But it is none the less important, on that account, that the warning should be given. In my next I shall point out for what I conceive it to be our duty to watch and prepare; and the hope of escape.

J. LITCH.

OBITUARY.

Died, in Canadice, Ontario county, N.Y., Wednesday, July 9, 2 o'clock A. M., at his own residence, Bro. ENDRUS TUCKER, in the 43d year of his age.

Bro. Tucker was one of those who entered the vineyard of the Lord at the eleventh hour. He attended a series of meetings held in this neighborhood last winter, and listened with deep interest to the truths presented by Bro. Samuel Chapman, who labored with us at that time. He became anxious for the salvation of his soul, and for a season we had strong hopes of his conversion. But our hopes seemed not destined to be realized. The fearfulness of backsliding seemed for a time to prevent him from taking a decided stand. He did not find the peace for which he sighed; and finally his mind became perplexed about the "annihilation theory." His convictions seemed to decline, and we feared that it was all day with him, so far as religion was concerned. But

heaven still had mercy in store for him. He had for a long time been troubled with a bronchial difficulty, which, with a cough that had troubled him of late, increased upon him. His physical strength began to decline; and he felt himself sinking into consumption. But as his disease increased his anxiety for his soul returned, and he earnestly sought and we trust found the "pearl of great price."

Last Sabbath morning, in company with Bro. Whiting, I had the opportunity of conversing with him, and our souls were made to rejoice in finding him in such a hopeful state of mind. Conscious of his approaching dissolution, he seemed calm and resigned to the will of his Maker. He cherished a forgiving spirit toward all the world, frankly confessed his sins, and sought for and hoped in redemp-

tion only through Jesus Christ. He expressed a desire to recover, if it was God's will, that he might live a Christian life and set a different example before the world, and establish a family altar in his house. He prayed earnestly for his family and friends, especially remembering his companion, his two eldest sons, and an only brother. May God answer his prayers in their behalf. He expressed his faith in the Advent doctrine, "for," said he, "I can't help it; there's too much evidence." On the evening previous to his departure, two or three hours before he breathed his last, he said to me, "I am all ready to go." He retained, I think, his senses to the last. I expect to meet him in the kingdom.

JAMES G. STERLING.
Springwater, N. Y. July 12, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

THE TIME OF THE END.

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attestting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctribs so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer.

Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss's Sacred Chronology	.40	.08
The Time of the End	.75	.20
Memoir of William Miller	.75	.19
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.50	.12
Orook's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.10	.05
Fassett's Discourses	.10	.05
Memoir of Permelia A Carter	.10	.03
Questions on Daniel	.12	.03</

ADVENT HERALD.

BOSTON, AUGUST 2, 1862.

My Future Labors.

I am now able to say to the brethren of the Advent faith everywhere that, by the blessing of God, I can hereafter devote my entire time to preaching and publishing the gospel of the kingdom. Bro. O. R. Fassett is to take charge of the Advent church in Hudson street, Boston; so that I shall be relieved from that care and responsibility.

I enter on this glorious work anew in the strength of God and the unshaken confidence in Protestant principles of interpretation, — that the visions of Daniel reach to the everlasting kingdom, — that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things, — that a prophetic day denotes a natural year, and a prophetic time 360 natural years, — that the times and seasons were to be understood and proclaimed. The church were not to be in darkness, that that day should overtake her as a thief. And believing (with the most distinguished, pious, and learned expositors of the word of God in this century) that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation, I give myself entirely to the work of proclaiming these things. As a "watchman on the walls of Zion" I can do no less, if I am faithful to my proper work.

I ask the sympathy, prayers, and co-operation of all who cherish this faith, and look for the speedy coming of the Lord in his kingdom, whether you look for the event soon, without definite time, or, with me, to the termination of the periods in 1867 and 1868.

I shall solicit new subscriptions for the Advent Herald, collect old dues, and further the interests of the office. I intend to furnish an article every week for the paper, when in my power in connexion with other duties.

Let all take hold anew in this work. It is no time to slumber, or fold our hands in sleep. Standing on the threshhold of eternity, as we confessedly do, we ought to preach, write, and give as never before.

JOSHUA V. HIMES.

Boston, Mass. July 27, 1862.

New Hampshire Tent for the Wilbraham Camp Meeting.

Brethren and sisters of New Hampshire — what say to getting a tent, and raising a company to go the Wilbraham camp meeting; so as to furnish our own bedding, provisions, etc.? This will make it much cheaper than to hire our board. Several have already spoken to me about this.

If a suitable number can go, so as to make it an object, I think I can get the fare reduced to half price from this place (Concord), if I can only know it in season to make the arrangements.

Do any of our brethren own a tent? or does any one know of a tent that can be hired for the occasion?

All those who would like to go, as already proposed, or know of a tent that can be hired, will please write to me immediately: so that we can have time to make proper arrangements. If any would wish me to return an answer to their communications, please don't forget to enclose a postage stamp.

We must move lively, brethren, if we bring this matter to perfection; as we have only about four weeks before the meeting commences. The devil, with all his family, are doing all they can to destroy men; let us do what we can to save them. The Lord is near at hand.

T. M. PREBLE.

Concord, N. H. July 24, 1862.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00
Stephen Sherwin, Grafton, 1.00
Martin L. Jackson, Milesburg, Pa. 2.00
Mill. Aid Society in Providence, R. I. 16.30
Millennial Aid Society in Shiremanstown, Pa. 9.00
" " " New-Kingstown, Pa. 4.50
S. Blanchard, Barre, Vt. 1.00
Lloyd N. Watkins, Toronto, C. W. 1.00
Church in Newburyport. 9.00
Pardon Ryon, Smith's Landing N. J. 2.00
Josiah Vose, Westford, Mass. ("or more") 2.00
Henry Lunt, Jr., Newburyport, Mass. 2.00
Church in Stanstead, C. E. 4.00
Joel Cowee, Gardner, Mass. 1.00
Joseph Barker, Kincardine, C. W. 5.00
H. B. Eaton, M. D., Rockport, Me. 5.00
Edward Matthews, Middlebury, Vt. 1.00
Mrs. F. Beckwith, " " " 1.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00
Miss O. W. Allen, Johnson, Vt. 1.25
Mrs. Mary Ann Dowd, New Haven, Vt. 5.00
Alexander Watties, Troy, Mich. 1.00

We leave a blank space here, which it is desirable to see filled with names and amounts of pledges of annual payments.

Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M. Loomis, of Perry's Mills, N. Y., and Alvah Loomis, of Champlain, N. Y., may be addressed by any who wish accommodation or any further information about the meeting.

The meeting is located in a grove on the farm of Fry Clark, one-fourth of a mile from the depot, Perry's Mills. Water for man and beast, and lumber for tents, in close proximity.

The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th.

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have need of help. Many in our families are out of the Ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand on Mount Zion in the day of the Lord.

Boston, July 14, 1862. JOSHUA V. HIMES.

MAINE CONFERENCE.

THE MAINE ANNUAL CONFERENCE will convene Wednesday evening, Sept. 10th, at 7 o'clock, and continue over the following Sunday. It is hoped that all Advent ministers in the State who can work together in union and fellowship in the promotion of the objects of our conference will be present, and as many other brethren and sisters as conveniently can attend this yearly gathering; to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven. The place of the Conference is not yet decided upon, but will be soon, and given.

O. R. FASSETT, President,
I. C. WELCOME, Scribe.

Yarmouth, Me. July 11, 1862.

APPOINTMENTS.

At Loudon Bridge the first Sabbath in August; and Clark's meeting house, Barnstead, the second Sabbath.

T. M. PREBLE.

In Stark, Me., second and third Sundays in August, the 10th and 17th of said month.

In Truro, Mass., fourth Sunday in August, the 24th, in the Advent chapel.

Fraternally, THOS. SMITH.
Bangor, Me. July 25, 1862.

CAMP MEETING.

The members of Messiah's Church will hold a camp meeting on the ground owned by Mrs. Stockton, deceased, situated two miles south of Yardleyville, Pa., to commence August 6th, and continue over the Sabbath.

Dr. Litch of Philadelphia, Rev. L. Osler of Providence, R. I., and others, will be present, to preach the word. The community in general are invited to attend.

J. D. BOYER,
RALPH LEE,
GEORGE WORTHINGTON,
Committee.

"If the Lord will," there will be a wood's meeting at Herbertsville, Ocean Co., N. J., commencing August 7th, holding over the Sabbath.

An effort will be made to have accommodations upon the ground; still, if those coming from a distance can bring tents and provisions, it would be well.

Those from the north and east will take the Thos. Colyer, foot of Murray street, New York, which connects with the Raritan & Delaware Bay R. R., leaving the cars at Lower Squamkum; thence five miles by stage. Fare from New York about \$1.25.

Friends of Jesus help on the work.

Oceanport, N. J. July 19, 1862.

NOTICES OF ELEDER J. V. HIMES.

Monday, Aug. 4. Albany, N. Y., in the evening. Wednesday, Aug. 6. Commence a meeting in Esperence, N. Y., and continue over the Sabbath, as Bro. Brownell shall appoint, — perhaps in the grove.

Tuesday, Aug. 12. Sandy Hill, N. Y., in the evening. Thence to Perry's Mills, to prepare for camp-meeting.

Friday, August 15. Commences a camp meeting in Perry's Mills, N. Y., to continue from the 15th to 24th.

Tuesday, Aug. 26. Will be at the Wilbraham camp meeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their plans for my labors after the camp meeting.

ADVENT CAMP MEETING.

A general camp meeting for Northern N. Y., Vermont, and Canada East, will be held in Perry's Mills, N. Y., near the depot of the Ogdensburg Rail Road in that place, six miles from Rouse's Point, N. Y. The Adventists in the entire region, with all persuasions of Christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting.

All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms.

ACKNOWLEDGMENTS TO TUESDAY, JULY 29, 1862.

Mrs. S. N. Nichols, Coloma, Cal. \$50.00
Collier Snow, South Orrington, Me. 1.00
Mrs. Sarah W. Adams, Mason Village, N. H. 1.00
Miss Sarah H. Knight, Harvard, Mass. 1.00

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" 3d " 10.00
" 4th " 10.00

May the Lord raise up for the A. M. A. many such friends."

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 35 Lydius-street
Burlington, Iowa. James S. Brandeis
Chazy, Clinton Co., N. Y. C. P. Dow
Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace
Cincinnati, O. Joseph Wilson
De Kalb Centre, Ill. R. Sturvesant
Dunham, C. E. D. W. Sornberger
Derby Line, Vt. S. Foster
Eddington, Me. Thomas Smith
Fairhaven, Vt. Robbins Miller
Freeland, De Kalb Co., Ill. Wells A. Fay
Homer, N. Y. J. L. Clapp
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Philadelphia, Pa. J. Litch, No. 27 North 1st st
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Toronto, C. W. Daniel Campbell
Waterloo, Shefford, C. E. R. Hutchinson, M. D
Waterbury, Vt. J. M. Orrock
Worcester, Mass. Benjamin Emerson
Yarmouth, Me. I. C. Wellcome

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of — dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10-12 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, JULY 29.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

R. T. Price, 1184; Alvah Tenney, 1114; Phoebe Hoyt, 1127; C. Kinney, 1127; Phineas T. Davis, 1127; D. Bsworth, 1140; D. Rankin, 1127; A. D. (sister Dunbar?) Whittmore, 1127; Mrs. Diana Royce, 1127; T. Adamson, 1127—If you direct to Boston it will reach him; Mrs. Lewis Baker, 1127; J. T. Richardson, 1101; H. Guild, 1119; Mrs. Sarah W. Adams, 1127; J. W. Barber, 1127; M. Thayer, 1127; A. Haskell, 1127; Miss S. H. Knight, 1127; H. G. Fraas, 1127; Mrs. Naomi Colburn, 1101—each \$1.00.

Henry Hayes, 1144; H. M. Duffin, 1179; Mary A. Norton, 1122; R. V. (or B.?) Jones, 1127; Caleb Hazen, 1127; Mrs. C. Starbets, 1127; Rev. C. C. Norton, 1153; W. A. Fay, 1127; C. Snow, 1158; E. M. Palmer, 1135; Miss Mary Seaman, 1153; S. Burke, 1153—each \$2.00.

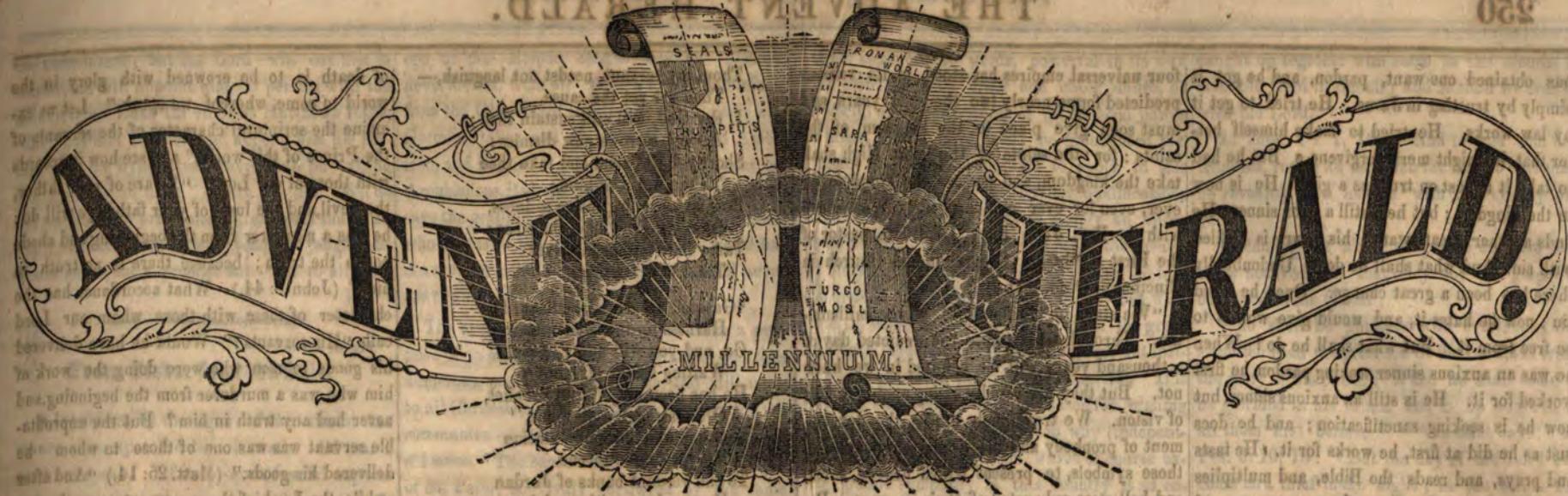
Daniel New, 1136, \$4.00.
Dr. O. E. Noble, 1166, \$2.50; Mrs. Mary Royce, 1092, when it was stopped, 50 cts.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.



WHOLE NO. 1107.

BOSTON, SATURDAY, AUGUST 9, 1862.

VOLUME XXIII. NO. 32.

THE ADVENT HERALD

Published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee
J. V. Himes, on
LEMUEL OSLER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$8 per year.

FLY-LEAF SCRIBBLINGS.

In a Bible of the Genevan version, fol. 1576, in a very old hand:

"If preaching fayle as yt doth begin
the people must quayle & dy in their sin
& if yt decrease gods curse is at hand
to destoy us our peace or soules & or land
therefor lets be mending gods pleague to prevent
for after our ending tis to late to repent
tak heed then to preaching gods word to imbrace
& lerne to take warning, lest god yu deface."

The Professor whose Pipe was Stronger than God?

OR, TOBACCO HINDERS SANCTIFICATION.

Just returned from addressing an audience of Methodist friends here in Jamestown. The subject was consecration to God, unreserved and complete, touching the whole man. We urged sanctification as heartily as the great Wesley ever did. We told them that habitual wrong-doing of any kind was in direct conflict with all acceptable prayer for this spiritual attainment. "Brethren," we inquired, "how are you daily employed? Are you manufacturing, selling, or using tobacco? Are you patronizing deadly drugs and drinks, and swelling the curse of intemperance? If so, we beg you to change your course. You live in known sin, and your prayers for 'the higher life' are worse than vain, for they are an abomination at God's throne. Renounce every wrong practice, and even suspicious ones; and then you may pray for sanctification consistently and with a better grace." We had unusual freedom among these dear brethren, and it was an hour of marked solemnity and tenderness—a feast of Christian love.

As I withdrew to the vestibule, a well-looking brother approached me, under very strong excitement of mind. "You have struck the nail on the head once," he said, in trembling, tearful tones. "You have struck the nail on the head," he said again, in a louder voice, and sobbed like a broken-hearted child. "Tell us, brother," we said, "what you mean?" After a while he replied: "I have been praying for sanctification five or six years. There has always been an Achan in my soul—always something in my way; and you are the first

that ever told me what it is. It is my pipe. When I have been praying in my closet for the blessing, something has raised me suddenly from my knees, and I have run to the mantle-piece for my pipe! My pipe has been stronger than God! And when reading the Bible, in my family devotions, I have often cut short the exercise, and before I was aware, have run for my pipe. My pipe has been stronger than God!" he said again; then, straightening up, with the dignity of a man, wiped the tears from his eyes, raising his hand, and looking upwards, with eloquence he exclaimed:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

Then, suiting the action to the word, he drew his meerschaum from his pocket, dashed it down indignantly upon the steps of the church, and, like the baptized eunuch, went on his way rejoicing.

We hope this dear man obtained the blessing to which he aspired; but we parted there, and as Bunyan said of a pilgrim, "we saw him no more." —*Anti-Tobacco Journal.*

The Dying Soldier.

A pious soldier, mortally wounded in one of the great battles of the Peninsular war, was carried by two or three attached comrades to the rear of the scene of action. They laid him down under a tree, and unwilling to leave him in such a condition of agony and of peril, lingered beside him to see if there was no other act of kindness which they could do. His speech seemed affected; so that he was unable to answer intelligibly to their inquiries, but he made them understand by signs that he would not wish them to remain with him to the neglect of their post of duty in the battle. Reluctantly they left him and returned. A little while after, an officer, who had been hastily summoned from a distance to join the action, rode past. He pulled up on seeing a fellow-countryman alone and bleeding to death, and asked if there was nothing he could do for him. The soldier murmured something in the negative, and motioned to him also to go forward. "My poor fellow," said the officer, kindly, "if you are so far gone as to be beyond the reach of help yourself, perhaps I could do something for your friends at home; is there any message I could carry for you to your wife and children?"

At the mention of his family, a flash of consciousness seemed to return to the dying man. He said distinctly: "Yes; knapsack—book."

The officer dismounted, and opened the knapsack beside him. He search for a book in it, and soon drew out a Bible. The soldier continued: "Read John xiv. 27."

The hand which held it was little accustomed to turn over the sacred pages, and slowly, and not without difficulty, the verse was found and read. A radiant and heavenly smile lighted up the poor man's features as he listened. "There! There!" he exclaimed, in thrilling and triumphant tones, "is all I want. I have peace. I am going home; my Saviour is waiting to receive me."

The officer gazed on him a moment in speechless astonishment, and then remembering that he

ought to have been at his post before now, threw the Bible into the knapsack, sprang into the saddle, and was gone.

Within an hour afterwards that same officer was carried by his men, on a rude litter, out of the field of battle. He, too, was mortally wounded, and had not spoken until they approached, the scene where the lifeless remains of the soldier were now stretched on the ground. The spot too vividly recalled the circumstances which had taken place there so short a time before. Passing his hand over his forehead, he was heard to say, in tones of heartfelt anguish: "I have no Bible, I have no peace, there is no Saviour waiting to receive me."

Both these men were exposed to the power of the sword; both, as to their mortal life, fell victims to it; yet the heir of the promise, in his lonely death, experienced the "I will" of deliverance—his soul was redeemed from the power of the sword.—*The Sayings of the King.*

From the True Presbyterian.

Jehovah Shalom.

During the period of the Judges, Gideon was called of God to deliver Israel from the Midianites. And when the Lord first appeared to him, to bestow upon him his commission, Gideon was filled with fear, just as Zacharias was troubled when the angel Gabriel appeared to him in the temple. But the Lord said unto him: "Peace be unto thee; fear not: thou shalt not die." And Gideon built an altar there, and called it Jehovah Shalom.

The word Shalom, or Ialem, or Salem, as it is variously written in the English version, signifies peace, and was in ancient times given as a name to the town which afterwards became the capitol of the Hebrew nation. Salem is first mentioned in the Scriptures as the city of which Melchizedek was king and priest. Subsequently, the word Jerusalem was fixed to it. Jeru means foundation, and the word Jerusalem, "foundation of peace." What better name could weary, tempest-tossed, sowing man suggest for the city of our God?

Peace is a great blessing. Unless the members of family maintain peace with one another there can be no domestic happiness. Peace is a great blessing in a church or community. "Behold how good and how pleasant it is for brethren to dwell together in unity." So peace among men is a great blessing to the world. And we have the cheering promise that the time is coming when the nations shall learn war no more, but they shall beat their swords into ploughshares, and their spears into pruning hooks." * Athose who walked up and down this wicked world labouring to promote peace, unity and love not only great benefactors to the human race, but they enjoy the special favor of God: "Bless are the peace-makers; for they shall be called the children of God."

Of all the different kinds of peace, internal peace of conscience and peace with God are the most important. For without these no man can be happy. Man is the child of sorrow. And the cause of all our woe is sin. And sin does two things for man: 1. It brings him into condemnation. The sinner's own conscience con-

demns him, and lays upon his heart a heavy burden of sadness and remorse. God also condemns the sinner, and appoints him to be punished, both in this world and that which is to come.

2. Sin defiles the heart. It makes man morally imperfect and morally unclean, and thus completely disables him for good, and renders him unfit for the society of heaven. Now, in order to obtain perfect peace of mind, we must have some way of getting rid of the condemnation of sin, and of the defilement of sin. Not only do we need forgiveness, but sanctification is just as essential. Hence it is a cause of great rejoicing to an anxious soul when it obtains a sense of pardoned sin; but it fills that soul with fulness of joy when it secures the earnest and the assurance of that satisfaction which fits it for glory. But how shall we obtain these? No doubt, Christian, you have often rejoiced over the blessings of salvation of which you have had experience. But your peace does not flow on continuously as the waters in the channel of a deep and quiet river.

You are troubled with multiplied breakers of doubt. Perhaps you are under the impression that constant peace is not designed to be the portion of God's children on earth; or that it is reserved entirely for those who are far advanced in the divine life. But hear the language of God's word: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Here is a promise of perfect peace, and on the one simple condition of trust. The promise is not to the aged child of God; it is to all who will trust.

A large proportion of Christians seem to labor under a great error, and one which is easily pointed out; but it is one which multitudes do not fully discover until they reach the last stages of their earthly pilgrimage. As I have already stated, we all need two things, forgiveness and sanctification. Now, God in providing salvation for us, has provided full salvation, and he bestows it all as a gift. He pardons gratuitously, and he sanctifies by his own power. And we can do nothing to merit either. When a man is brought by the Gospel and spirit of God into that anxious state of mind which generally precedes conversion, his principal trouble perhaps is the law of God. He dreads its curse, which he feels that he deserves. And his first work is to try to do something to merit the removal of the sentence. But we assure him, on the faith of God's word, that Christ has met all the demands of the law; that he as a sinner is perfectly helpless; and that now he must just cast himself into the arms of the Saviour both for pardon and a new heart. Christ has done all, and is willing to forgive all, if he will simply trust. At last the sinner gives up all earthly hope, and casts himself on the mercy of God through Christ, and he obtains a sense of pardoned sin, and experiences a change of heart. His first impulses are those of gratitude and joy for the free and full pardon of all his sins. Sometimes the joy is unbounded. But this lasts only a short time. The young Christian, who thought he never would sin again, soon finds that his heart is still very imperfect. The old motion of sin still works in his members. He cannot keep himself in a spiritual frame of mind. Old temptations return, and perhaps he yields to some of them. Doubts come, and much anxiety. Then peace goes out of his heart. He

has obtained one want, pardon, and he got it simply by trusting in Jesus. He tried to get it by law works. He tried to make himself better that he might merit forgiveness. But he had to take it at last on trust as a gift. He is now in the kingdom; but he is still a poor sinner. He finds another great want; his heart is defiled with sin. And what shall he do? Undoubtedly there has been a great change. Once he loved sin; now he hates it, and would give worlds to be free from it. But what shall he do? When he was an anxious sinner seeking pardon, he first worked for it. He is still an anxious sinner, but now he is seeking sanctification; and he does just as he did at first, he works for it. He fasts and prays, and reads the Bible, and multiplies resolutions, and frequents the sanctuary, and floods all his unsuccessful exertions with tears of the deepest sadness. He does all this to make himself better. But he does not grow better, and never will under such a process. Having been once made free by Christ, he has gone back and made himself a bond-slave to the law of works. He toils, and fails, and weeps over it; and then doubts whether he was ever converted. And in this way he drags out his weary years until he comes to die, and there with earth receding, and eternity approaching, and every other hope gone, he just trusts Christ to fit him for heaven, as at first he trusted him for pardon. As soon as he does this, his doubts are all gone, he has perfect peace, and his soul is rejoicing in the full hope of glory. But he might just as well have done all this at first. The grand secret of the Christian life is to open the heart and take in Jehovah Shalom in all his offices. Too many learn only half this secret when they first embrace the cross. Think for a moment, doubting child of God. Can you, by any of your works, make your heart better? Would you, if you could? Do you not want the best heart that can be made? a heart pure, holy, and attuned to all heaven's services? And if you put your hand to the work, will you not spoil it? Open your heart; take in Christ; let him do the work in his own time, and in his own way. Do not fret yourself because he chooses not to make you perfectly holy at once. Christian, tarry for a little while to-day in your closet. Give all your efforts to make yourself better. Make a new consecration to Christ. Let faith and love impel you to do all that your Master requires for his pleasure, that you may not grieve nor hinder the Spirit in his work of sanctification. And here, at this stage of your spiritual pilgrimage, erect a new altar unto God, and dedicate it with the name of Jehovah Shalom. A. P. F.

From the Millennial News.

Where are We?

As we gaze on an aged man who tremblingly leans on his staff for support,—whose white locks wave in the breeze, while deep furrows wrinkle his brow, we know not how soon his earthly career will terminate, but feel sure that according to the common course of nature there can be but a step between him and death: so while we look on our world that stood in its pristine beauty nearly 6000 years ago, and mark the traces of sorrow and judgment which rest upon it now, we see so many predictions of the Bible respecting it fulfilled, that though we know not the precise time of its end, yet are we fully satisfied that soon the last pages of its history will be written in the fires of the judgment day.

The passing of 1836 without bringing "the imprisonment of Satan," which Wesley expected; or of 1843, or some other year, without the Advent of the King of kings taking place, does not affect great historical events. That the chain of worldly kingdoms given in Daniel 2nd chapter, extending from the days of Nebuchadnezzar to the establishment of the everlasting kingdom of God, requires no additional link to consummate it, is a truth unmoved by the passing of a given date. That to-day we are not connected with Babylon, "the beauty of the Chaldees' excellency;" nor controlled by "the laws of the Medes and Persians, which alter not;" nor by Greece, with Alexander the Great at its head; nor by Rome's iron sceptre of imperial greatness, is an indubitable truth. The last of the

four universal empires has stood in its various predicted forms nearly two thousand years, and must soon give place to the kingdom of the saints: for "the saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever and forever." We believe with the Rev. John King Lord, late pastor of the First Orthodox Congregational Church in Cincinnati, Ohio, that

"We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in we know not. But they are rapidly rising upon our field of vision. We tremblingly expect the development of prophecy and the actual explication of those symbols, to present which heaven, earth, and hell were exhausted of their imagery. Relieved against the back-ground of history standeth the great image of gold, and silver, and brass, and iron, looming up like a mighty pillar between us and the sky from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone. It trembles on its poise, and in the pathway along which it must speedily rush, the monument of the empires is reared. Who can conceive or describe the terrors of the collision? The solid earth will shake. The sea will depart from its place and unwrap itself from its dead. The heavens shall be rolled together as a scroll and the stars shall be thrust into the bottomless pit, and the angel shall lock them in. And Christ shall come. Already he makes ready is coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming." . . . "In due time the world shall be purged by fire—swept by the besom of Divine vengeance, and no ark can ride on that molten sea, no power can stay that terrible overthrow. The supremacy of Jehovah shall be maintained, his glory shall be assured. He will be glorified in his enemies; glorified in the old heavens and earth, that shall pass away before the lightning of his wrath, and glorified in the new heavens and earth, in which the lost harmony of the creation shall be restored: and Christ shall dwell with his ransomed church." Sermons, pp. 182, 335.

Yes, we are on the verge of a crisis in the earth's history. A storm more universal than that in which the cities of the plain were overthrown is about to burst upon us. The chisel of the living God will be safe, but the impotent will have no way to flee; for it is "the judgment and perdition of ungodly men." O sinner! in the light of God's word see the rising storm, and "flee for refuge to lay hold hi upon the hope set before thee in the gospel. Prepare to meet thy God by an affection, practical confidence in the testimony which has given of his Son, Jesus Christ. Do it now, or thy feet will soon stumble on the dark mountains, and thou wilt fall into the abyss which never spanned by the bow of hope, nor gladdened by the offers of salvation. Flee, lingerer, while the gates of the celestial city are open to receive thee." O.

From Zion's Herald.

Elijah's Translation.

Father, I am sad and lonely,
Bowed and pensive here I roam;
O accept my heart's petition,
Send and take me home.
I have been a faithful prophet,
Or at least have tried to be;
Wept and prayed, and sighed and struggled
To keep Israel free.
But thine altars lie in ruins,
None thee as their Master own,
All thy people bow to Baal,
I am left alone.
View me in my sad condition,
Father, bid me cease to roam;
O accept my heart's petition,
Send and take me home.

"Wherefore art thou grieved, Elijah?
Why doth sorrow fill thy mind?
I am just as near as ever,
Just as good and kind.
Though mine altars lie in ruins,
And my people spurn my laws,

Thou, my servant, needst not languish,—
Thou art not the cause.
I, thy God, will still sustain thee;
All thy sorrows now dismiss;
Shortly I will send and take thee
To the world of bliss.
Bow no more in pensive sadness,
Soon my glory thou shalt see;
Tarry here beside the river
Till I call for thee.

"Gabriel, an errand earthward;
Harness up the golden team;
Go, and you will find Elijah
Waiting by the stream.
He has been my faithful prophet,
Often struggled all alone,
And has won himself a station
Very near the throne.
To the verdant banks of Jordan
Hasten down without delay,
For I know he is expecting
To come home to-day.
Bear him upward very gently,
Sing of Canaan on the road,
Tell him he will find a welcome
In the bright abode.

"Angels, in your robes of beauty,
Gather round the golden gate,
And with softest, sweetest music,
For Elijah wait.
I have sent the fiery chariot
To convey my servant here;
Hail him with a joyous welcome
When he shall appear.
Take this glittering crown of glory,
Place it on his worthy brow.
Hark! the chariot wheels are rumbling;
See! he's coming now."
Welcome! welcome! faithful prophet,
To our sweetest pleasures come;
See this dazzling, beauteous city!
'Tis thy final home.*

For the Herald.
Review of Editorial Remarks on
Dr. Seiss's "Ten Virgins,"
IN HERALD OF JUNE 21, 1862.

"Dr. Seiss is an able writer, and has here presented arguments worthy of consideration on many parts of this parable. We cannot, however, but feel that he is in error in his position that the foolish virgins have a period of grace extended to them after the coming of the Lord. The Advent, as we read the Scriptures, closes probation, and seals forever the destiny of each son and daughter of Adam."—Advent Herald.

We cannot receive the Editor's position, that the Advent closes probation, and seals forever the destiny of every son and daughter of Adam, unless he could prove it to be tenable upon scriptural grounds. To the contrary, we think that Mr. Seiss has, by a masterly chain of arguments, throughout the whole volume of his "Ten Virgins," established his view, that the unwise virgins have a period of grace extended to them after the coming of the Lord, and that "themselves will be saved so as by fire, with the suffering of loss." 1st Cor. 3: 15. This fire we conceive to be the great tribulation through which they will pass, after the wise virgins are translated, and that the unwise virgins will be in the second translation, being purged, and prepared by the fiery tribulation through which they will pass, as a chastisement upon their sloth, and cause great unreadiness for the marriage. "For that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." This is the award of the slothful servant after he comes, and there is no mention of death in it. He first bestows a blessing upon the waiting, diligent servant, and then adjudges the chastisement of stripes to the unprofitable. (Luke 12: 40-47.) It is true it is said in the preceding verse that they will have a "portion with unbelievers," that is a portion of their temporal judgments; but this is not the final adjudication of their case. We can find in no Scripture, concerning this class of servants, any intimation of their final condemnation. To the contrary, they are every where judged in the first judgment of the servants, and this is concluded before that of the world commences.

In the first place our Lord calls them "his servants." There are but two masters: "the prince of this world" and "Him who for the suffering

* Not his "final home;" for when the Lord shall come He will bring all his servants with him.—ED.

of death is to be crowned with glory in the world to come, whereof we speak." Let us examine the scriptural character of the servants of the Prince of this world, and see how it accords with those of our Lord. "Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him." (John 8: 44.) What accordance has the character of these with those whom our Lord calls "His servants?" Would he have delivered his goods to men who were doing the work of him who was a murderer from the beginning, and never had any truth in him? But the unprofitable servant was one of those to whom "he delivered his goods." (Matt. 25: 14.) "And after awhile the Lord of those servants cometh and reckoneth with them." (Matt. 25: 19.) Here, in the very last act, the reckoning which decides their fate, they are still recognized as servants. We read that "judgment shall begin at the house of God." (1 Pet. 4: 17.) Here, in the very process of judgment, they are called "the house of God;" for they are in the first judgment, which was concluded before that of the gathering of the nations before him. (Matt. 25: 19-22.) The nature of his sentence does not indicate a doom with the wicked. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Notice the difference in the sentence of the wicked—"But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." "These shall go into everlasting punishment." "Depart from me ye cursed into everlasting fire." (Luke 19: 27. Matt. 25: 41, 46.) We look in vain for any such sentence upon the unprofitable servant. Whatever that "outward darkness, and weeping" and chattering of teeth may mean, there is no sentence of death or eternal fire in it. It may mean, "the gross darkness," which shall cover the earth during the period of the tribulation, when the church, which is the light of the world, as long as they are in it, shall flee to the wilderness, and spiritual darkness shall prevail. And the weeping and trembling may be from the trepidation and suffering of their persecution, flight, and sojourn in the wilderness. The unprofitable servant of Matt. 25: 24-30,—the servant whose work did not stand the test of fire, of 1 Cor. 3: 18-15,—the delaying, unprepared, do-nothing servant of Luke 12: 41-47,—and the "unready virgins" of Matt. 25: 8-10, are the same class of characters, identified by many points of similarity. And it is positively said of the servant whose work was burned, "he shall suffer loss, but himself shall be saved yet so as by fire." And rule was the loss he suffered. For while rule over five or ten cities was allotted to those who had improved their talents in proportion to their gifts, there is no mention of any such thing in connection with the unprofitable servant. Those whose work was of gold, silver, &c. and consequently stood the trial of fire, were to have a reward; and here we see the nature of the reward. It was rule co-extensive with the improvement of their talents. Whilst to the other class it is said, "take from him the pound, and give it to him that hath ten pounds." (Luke 12: 42.) We would like to see this subject thoroughly discussed by the Editor, or some of the brethren; for if there is Scriptural proof of the closing of our probation at the Advent we have failed to find it. A. P. J.

REMARKS. "In the end of the world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13: 40-42.

"To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ," 1. Thess. 2: 7, 8.

If the above texts are not specific, if they do not teach that all things offensive are to be gathered out of the kingdom at Christ's coming, and vengeance will be taken on all who obey not the gospel, we know not how language can be so framed or moulded as to be unequivocal.

The scriptures do not read, as quoted, that the unfaithful servant will have a portion with

the unbelievers; but the Lord "will cut him in sunder, and will appoint him his portion with the unbelievers," Luke 12: 46; or as Matthews reads, "shall cut him asunder, and appoint him his portion with the hypocrites: there shall be wailing and gnashing of teeth." Matt. 24: 51. We do not see how the principles of exegesis that can apply such language to mere temporal judgments, would not equally promise salvation to all men.

ED.

For the Herald.

From Sister Martha Salt.

It is evident, by the signs of the times, that we are close upon the day of wrath. Of war I need not speak. Of its present fearful aspects and consequences, who can think without a shudder? The indignation of the Lord is upon all nations, and his fury upon all their armies; for, "Behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity." All society is trembling to think what may be the end of these disasters and commotions; some terrified at the approaching judgment which seems to be coming upon the earth. We have judgments of different character, national convulsions, and political overturnings such as the world never witnessed. Christianity, instead of converting the world, as is the boast of our day, has itself been corrupted, and is the means in this corrupted state of plunging men into deeper moral debasement than that in which it found them. Would that, even now, men might be warned and led to consider these solemn and impending visitations of God's wrath. We are passing into a crisis long expected; and God is doing strange work in the earth. The order and mode in which he will operate will be altogether his own, and will doubtless baffle and put to shame all the wit and sagacity of man. But the end, we know, will be the exhibition of God's glory in the punishment of the wicked, the termination of Satan's kingdom, and the establishment of the throne of the Son of David. But will the usurper give up the possession quietly? Will he not, as a bad tenant, when rejected and forced to quit, do all the damage he can to the premises before he goes? Mark 11: 17, 29. But, amid all the uproar and confusion of the earth, God's time-piece may be heard chiming the morning watch of a new day; and streams of light are now seen to streak the darkness of the sky. Happy are the men who are awake to watch the awful and sublime phenomenon, and expect to be prepared for it. No man can tell how soon the day or hour may come when the Lord shall descend; but this is plainly declared, that that day shall come as a thief, suddenly and unlooked for; and everything seems to prove the time to be at the doors. Grant, O Lord, that we who are looking may be prepared for it, and be among that happy number who shall be caught up in our redeemed bodies to meet the Lord in the air, and so ever with the Lord.

Yours, in the blessed hope.

MARTHA SALT.
East Liverpool, Ohio, July 28th, 1862.

The Papacy in 1862.

"It is necessary that the Roman Pontiff, Chief of all the Church, should be neither the subject nor even the guest of any Prince; but that seated upon a throne, and a master in his own domain, and in his own kingdom, he should recognize no law but his own, and in a noble, peaceful, and gentle liberty should protect the Catholic faith, defend it, and rule and govern the whole Christian republic. Who can deny that in the conflict of affairs, of opinions, of human institutions, there should be in the centre of Europe a sacred spot placed between the three continents of the Old World—an august see, whence should arise from time to time, for peoples and princes, a great and powerful voice, a voice of power and liberty, impartial and without preference, which can neither be silenced by terror nor circumvented by artifice?" So spake the near four hundred Bishops recently assembled at Rome, ostensibly to assist at the canonization of the "Japanese martyrs" of 1597—all, of course, Bish-

ops of the Roman communion—but bishops, nevertheless, from all countries and dominions, from the Old World and the New, French and German, Italian and Spaniard, Greek and American, and English—"Mitred Abbots, Patriarchs, Archbishops, Bishops," and Cardinals: a "sight," says the graphic description of the eye-witness who writes to the Times, "which the world has not seen for centuries," "and perhaps will never see again."

The event itself, the presence for such a purpose of an assembly thus constituted, and thus numerous, must to all statesmen, and still more to all Christians, whether within or without the communion of Rome, be one of interest and significance. The scene within the famous Temple of St. Peter, so vividly portrayed by the same pen already referred to, deeply touching as no doubt it was to the votaries and devotees of the Roman Catholic worship, can hardly fail, also, even in description, to impress itself in its deep solemnity and grandeur on all who "profess or call themselves Christians." Yet, interesting as may be the mere event of such a celebration and such an assemblage—impressive and striking as may be the ceremonies with which it was attended; more interesting, more striking still, as it seems to us, than either the ceremonial or the assemblage, are the words cited at the head of this article—the words in which these 400 Bishops, of all climes and countries, speak of the great question of the day, so far as regards Roman, or perhaps all Western Christendom—the question of the temporal power of the Papacy.

We may freely and at once admit that their ideal is an imposing one. How beautiful is the theory—that there should be a "sacred spot, placed between the three continents of the Old World," where under the reign of a "noble, peaceful, and gentle liberty," conspicuous amid the surrounding "conflict of affairs, of opinions, of human institutions," there should reside a supreme Protector and Defender of Christendom, calmly "powerful," yet calmly "free," "impartial and without preference," "neither silenced by terror, nor circumvented by artifice!" The picture is almost Lucretian.

Yet, alas! how little, how very little is the fact in accordance with the theory; and if this be so, why is this difference? We English churchmen, for our part, can derive neither pleasure nor support from the self-degradation, the folly, the ambition, or the crime, which unhappily have been so often associated with and still but too often accompany the temporal wealth, grandeur, and power of Roman Catholic Christendom. Why, indeed, in the nature of things, temporal power, temporal grandeur, or temporal wealth, are or should be, as we are now informed, necessary conditions, in the theory at least, of spiritual excellence, spiritual influence, and spiritual authority, we must humbly profess our total inability to discern. We could well wish, indeed, without any fear of injury to our position as members of an independent Church, that so far as the Chair of S. Peter, whether the temporal power and grandeur were there or not, at all events that calm and lofty spiritual temper and dignity, which these Bishops know so well how to describe, were sometimes to be seen and felt by the world without. Talk, indeed, we may, as who may not, of "a voice of power and liberty," "a voice great and powerful," "a voice which can neither be silenced by terror nor circumvented by artifice." Yet who that looks back on either the last dozen years or so, or on the entire course, of the history of the Papacy, can fail to ask himself, not where are the facts to support,—but whether the facts do not most positively and particularly contradict and reverse, the dream of these excellent prelates? Where is the power, we may well ask—and where is the liberty, or still more, where is the impartiality, which signalizes now, or has ever signalized, the government of that territory which has had the misfortune to be ruled by Popes and Cardinals? Time was, indeed, when the spiritual power and might of the Papacy drew with it also a temporal power of tremendous import; a power, the very existence of which was an abuse, and the exercise of which was a despotism. But

proper sense of the words, powerful in its own dominions to keep order and check abuse, or powerful abroad in respect of its material power at home, this it may safely be pronounced the Papacy has never been; and to apply to this temporal government the further qualifications of freedom and impartiality is simply an audacious fiction. Our complaint against the assumed temporal authority of the Popes, and the reason indeed why in England we cannot but wish (and do wish) for its merger in that of the great Italian Kingdom is, that that temporal authority is not powerful, not free, not impartial. If it were so, there might be some reason for wishing its continuance. But the reason why (independently of theological antagonism, which of course exists) public sympathy in this country is so entirely with the Sardinians and against the Pope, is that the Papal authority is not powerful but weak, not free but tyrannical, not impartial but arbitrary.

These canonizations at Rome, we may well conclude, were all along designed to be not only a religious demonstration, but also a political one, a demonstration in defence, if defence be still possible, of the temporal power of the Papacy. The demonstration has no doubt been a great one, the celebration has been grand and imposing, and the voice of all Roman Catholic Christendom has been, we may well suppose, united or almost united, by this movement, in defence of the old worldly position and magnificence of the Patriarch of Rome. Yet can the movement after all be expected to be, or ought it to be wished to be, in this political sense, in any degree successful? No one, we suppose, not actually blinded by the infatuation of Ultramontanism, can fail to see not only that there is no necessary connection between worldly grandeur and spiritual excellence, but that the two are (if anything) incompatible rather than otherwise; and if so, any movement which proceeds on the assumption that this connection is to be regarded as a vital article of religion must necessarily be a mistaken one. The Popes may or may not be destined to be presently stripped of their temporal dominions, but whether they are or not, the elevation of their temporal sovereignty into a tenet of religious belief, which seems to be the object and design of this assemblage of clergy at Rome, does appear to be not simply unwarrantable and wrong, but, even from a Roman point of view, a real and dangerous mistake.—*Guardian.*

The Second Coming of Christ Sifted.

SECOND SERIES, CONCLUDED.

[We have received a single copy of the "Western Recorder," published at Louisville, Ky., and containing the following article, which appears to be the closing one of a series. As it is all we have of the series, we give it as it is. — ED.]

Christ Jesus, the Lord of life and of glory, having by omnipotent power and authority overthrown Satan, and sin in all its length and breadth and depth, and heighth, will destroy death and him that hath the power of death, that is, the devil, the old serpent, the dragon, and will banish him and his to the bottomless pit, to endure eternal punishment as their just portion. "O, what eternal horrors hang around the second death."

The last battle having been fought, a triumphant and complete victory won, then Christ will be revealed from heaven, will raise the dead saints, translate the living saints, all of whom will meet the Lord in the air and ever be with him, will raise the wicked dead and judge the world in righteousness; the righteous will go into life eternal, the wicked into everlasting punishment. Some important passages of Scripture will be quoted to set this matter in a clear light, only a sufficiency for the purpose. Acts 1: 2: "Which also said" [i. e. the angels], "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." 1st Thes. 4: 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

Then we which are alive and remain, shall be

caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

2d Thes. 1: 7, 10: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe *** in that day." 2d Pet. 3: 10, 13: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought yet to be in all holy conversation and godliness.

Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Rev. 20: 11-15: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."

Matt. 25: 31-34 and 41: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Here ends the scenes of earth's enactments in the great drama of life. Death and hell, and him that hath the power of death, being destroyed, the kingdom will be delivered up to God the Father; and he that had all things put under him, Jesus Christ, will be subject unto him the Father, that put all things under him, that God may be all and in all.

1 Cor. 15: 24-28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all."

Now, it may be said, time shall be no longer. The end of all things has come. Eternity, in all its majesty, is unfolded. We enter upon its glories and its bliss. Its sun, which will never go down, is shining in all its effulgence. Eternal glory, eternal bliss, eternal joy, eternal rest: what

ideas! What finite mind can comprehend them? God and the new Jerusalem, with men on a new earth.

Rev. 21, 1-6: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea."

And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end."

And the heavenly state is entered and heaven itself. Heavenly peace, and joy, and rest, infinite pleasure, infinite happiness, in the infinite presence of the infinite God! "Thou shalt show me the path of life; in thy presence is fulness of joy: at thy right hand there are pleasures forevermore."

Having written briefly, and concluded my arguments upon this subject, the essay is committed to the impartial reader, and especially to the student of the Bible. The truth is revealed upon this subject, and ought to be generally understood. No one who has sufficient opportunity for studying in the Word of God ought desire to be excused from comprehending it; indeed, nor ought to be satisfied until he understands, or at least thinks he does, the whole subject. All I have of Bro. Waller's productions, I wrote of what he said or wrote, not of himself. I would not engage in discussing him nor any other man, but simply truth and principle. Yes, truth, principle, things, not men, ought to be discussed. May God bless what has been written to the good of all.

"Great Jehovah, we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne:
Endless praises
To Jehovah, three in one."

To God be all the glory!

D. N. PORTER.
Eminence, Ky., July 14, 1862.

NOTE. It will be seen that the division into paragraphs of the above is quite defective; but it being a printed article, and the defect not noticed till it was in type, it has been thought best to let it stand as in the copy. ED.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O.

address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.



ADVENT HERALD.

BOSTON, AUGUST 9, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

We learn from Bro. F. GUNNER, who passed through this city on Monday, on his way to Bridgeborough, N. J., that the Lowell church has extended to him a unanimous call.

The church in Boston has also extended a call to Bro. FASSETT, who takes charge in September.

CORRECTION.—By an error of the types the notice for our annual meeting, at Waterbury, Vt., has been made to say the "9th of Oct.," whereas it should have read, as now corrected, the 7th.

A THOUGHT WORTH TREASURING.

In an article in another column, copied from the *Western Recorder*, and appearing to be a review of the arguments of another, the writer says:

"I would not engage in discussing him, nor any other man, but simply truth and principle. Yes, truth, principle, things, not men, ought to be discussed."

The Sabbath.

To Bro. S. Norcross. The keeping of one-seventh part of time as holy, we regard as a divine commandment for perpetual observance, during all the periods of human probation.

The resting of God from all his labor, after the six days of the creation-week, is sufficiently significant of our obligation to rest in like manner after every six days of necessary labor, in commemoration of the creation. And this institution of the week, was therefore, not for any mere national observance, but was for all nations and ages.

The Sabbath institution was not only commemorative of the creation, but it was typical of the rest that remaineth for the people of God; and therefore the keeping of it had a two-fold significance, also, for all nations and all times.

In the establishment of the weekly cycle there was no intimation that the day designated was the actual weekly anniversary of the day of creation; which day would be equally commemorated, and the rest typified, by the observance of a day of rest after six days of labor, from whatever point the weekly succession might begin to be reckoned. The Jewish seventh day was commemorative not only of the creation but of their national deliverance from Egypt. God said to Israel, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by an outstretched arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15. To commemorate this national deliverance by the sabbatic observance it was necessary that it should be on its weekly anniversary; and learned men have computed "that the Jewish sabbath was on the same day of the week on which they left Egypt; or rather, on which their deliverance was completed by the overthrow of Pharaoh in the Red Sea." *Jenning's Antiquities*.

The day thus to be observed was divinely designated by the withholding of manna; whereas the long journey of the Israelites, by God's command, on the preceding seventh day, indicates that that week day had not previously, but some other one, been enjoined on them as the one for weekly observance.

When the sabbath should cease to be national, and become universal, the reason for its observance on the weekly anniversary of the deliverance from Egypt would no longer have binding force; and its observance as commemorative of the creation, and as typical of the restitution, could be as appropriate on any day which God should designate, as on the day that was also commemorative of deliverance from Egypt. And God could designate a day by his providence as emphatically as by his word.

The Psalmist gives prophetic intimation that the future sabbath should be identified by our Lord's resurrection, when he said: "The stone which the builders rejected is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made we will rejoice and be glad in it" Psa. 118: 22-24. Christ was made the head of the corner by his resurrection; which, next to the creation, was the greatest event ever connected with this globe; and it should be with that universally commemorated. That this day was observed by the apostles and early church is beyond successful contradiction; and that proves its providential institution. On the day of His resurrection our Lord met with the eleven, Luke 24: 33, and 20: 18. One week from that time He again stood in their midst. John 20: 26. On the Lord's day, also, the Comforter was sent. Acts 2: 1. We know that on the "first day of the week" the disciples habitually assembled "to break bread," and it was on one of those assemblies that Paul preached to the brethren in Troas. Acts 20: 6. "And apostolic practice is as significant as apostolic precept. "Upon the first day of the week" the early Christians laid aside of their earnings during the week on which they then rested for their future contributions. 1 Cor. 16: 2. It was on the "Lord's day" that John was in the spirit, and had visions of the church's future. Rev. 1: 10. And when the apostle admonishes the Christians to let no man judge or condemn them "in meat or in drink, or in respect of an holy day, or of the new moon, or the sabbaths," Col. 2: 16, it was because the Jewish observances had been taken away by being nailed to the cross. Ib. v. 14. The idea of which is that they were not to recognize any censure as deserved for their non-observance of the Jewish seventh day or other Jewish festival. And yet as the sabbath was made for man, as necessary to his spiritual wants, the command to rest each seventh day after six of labor is as binding now as ever—only that our Saviour, by his resurrection and by apostolic observance, has indicated the day which he would have thus observed. And the unanimity with which Christendom has acquiesced in its observance can be recognized only as a providential arrangement—in view of the fact that God has owned as his children and blessed the observers of the Saviour's resurrection.

The Coming One.

High above all sits the King who wore the crown of thorns. Let us tremble at the vision of him with which the *Apocalypse* opens: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his heads were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he bath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

That awful wine-press of the wrath of Almighty God: what is it? who can measure it?—*N. Y. Independent*.

Looking After Those Things which are coming on the Earth. Luke 21: 26.

Lord Palmerston, in a speech made in the house of Commons, on Mediation with America, in June last, remarked as follows respecting the magnitude of our present war:

"There is no instance in the history of the world, I think, of a contest such as that which is now going on in America—a contest of such magnitude between different sections of the same people. The thirty years' war in Germany was a joke to it in point of magnitude. It was only the other day I received a map drawn by the Quartermaster General of the Federal army, in which the position of 720,000 Federal troops was marked, and now we learn that 300,000 more are to be called into the field. Here there are 1,000,000 of men engaged in active hostilities on the one side, and perhaps there are not very much less on the other side. The irritation and exasperation on both sides is admitted, and is that the moment at which it can be thought that a successful offer of mediation is likely to be made! My honorable friend says he does not care for that; we had better offer our mediation, even though it be refused. I wish to guard myself against anything in regard to the future. The events of the war have been so contrary to all anticipations, from time to time, that he would be a bold man who would prophesy from month to month what character this war may assume."

Every indication is that all the foreign powers are waiting for an opportunity for interference with American affairs.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

REV. WM. PYM, Vicar of Hurt's, Eng., author of "Words of Warning," London, 1836, thus wrote:

"To enable Daniel to understand the vision, he is told to separate seventy weeks, or 490 days, as a portion of the 2300 days of the preceding chapter."

"In the prophecy a fixed point is given, which is the cutting off of Messiah in the midst of the last week; and during this last week He, Messiah, confirms the covenant . . . The covenant, therefore, is the gospel covenant, and the last week of the seventy are those seven years which began when Christ was thirty years old, and finished A. D. 86, at the conversion of Cornelius. Sixty nine weeks, or 483 years, have therefore to be reckoned back from the 30th year of Christ for the commencement of the seventy weeks, which, deducting 30 from 483, makes before Christ 453; or, which is the same thing, 490 years, i. e. 70 weeks from A. D. 37. But if the seventy weeks begin 453 years before the incarnation of Christ, the 2300 beginning at the same time, we ascertain their termination merely by deducting the years before the incarnation: which leaves A. D. 1847 as the time when the sanctuary shall be cleansed and the vision be accomplished: the last end of the indignation. And this last end shall be the consequence of the second coming of Christ, as we have already seen; therefore, before the end, i. e. A. D. 1847, Christ shall have come." *Words of Warning*, pp. 62-67.

In the above calculation Mr. Pym makes one important omission: he fails to consider that our A. D. being confessedly four years later than the true date of our Lord's incarnation, he was thirty years of age as early as A. D. 26; which would terminate this reckoning in A. D. 1843-4, instead of A. D. 1847.

REV. R. C. SHIRRAL, author of "The Age of the World," New York, 1842, held a view at the date of that volume as follows: which is abandoned in his later volume, where A. D. 1820 is substituted. He says:

"We are furnished with internal evidence that the 2300 days of Chap. 8: 14 and the 70 weeks of Chap. 9: 24 have a common commencement, as that the days and weeks mean days and weeks of years." *Age*, p. 233.

"The 70 weeks or 490 years of Daniel, ending at the conversion of Cornelius, A. D. 37, together with the 2300 years, are to be dated from the command to restore and build Jerusalem, as given to Ezra in the 7th year of Artaxerxes Longimanus." Ib. p. 239.

"Carry back the 70 weeks, or 490 years, from A. D. 37 to the era B. C. and you have the date of the command to restore and to build Jerusalem," B. C. 453, or A. M. 3679. Then the 2300 years beginning at the same time, we ascertain their termination merely by deducting the years before the incarnation, which brings us down to A. D. 1847. But by what event is the close of 2300 years to be signalized? Answer: The cleansing of the sanctuary, the accomplishment of the vision—the last end of the indignation. In other words, that in A. D. 1847 the Lord Jehovah will appear for the restoration and re-establishment in Palestine of the seed of Abraham which he sware unto their fathers." Ib. p. 241.

"I ask but a single admission in order to demonstrate that, independent of immutable accuracy in giving the length of each link in the first half of our golden chain; the crisis, in A. D. 1847, and the finishing of the mystery of God in A. D. 1868, is established upon grounds of equal certainty. Prophecy points out to us the things that shall be hereafter, even to the last act of the Almighty's government and providence over the world. The admission that I ask is, that the present is the year of our Lord 1842 from the Nativity." Ib. 223.

"The year of our Lord 1847 is the period when the sanctuary shall be cleansed, and Daniel's vision of Jewish desolation be accomplished in 'the last end'

of the indignation.' This, however, can only be affected, first, by the ingathering of the Jews to their own land; and second, by the destruction of their great desolator, the last antichrist, who, with his Armageddon army, upon their restoration, will once more go up against Jerusalem to battle' Ib. p. 354.

'The foundation of the error, which serves the second advent from the preceding, and which places it beyond 1847, is predicated of the assumption that the whole Jewish nation is to be restored to their own land prior thereto: and this, in order to avoid a truth most plainly taught in all the prophets, viz. the existence, during the period of millennial blessedness, of the saved nations *in the flesh*. Ib. p. 357.

Reckoning A. D. 1842 as that number of years from the "nativity," makes an error of about four years, according to the general admission. The *Italics*, in these extracts, are as given by the author.

REV. JOHN HOPPER, author of "Apocalypticæ," London, 1846, remarks on this period:—

"One of the most important of these numbers is the two thousand three hundred years mentioned in the eighth chapter of the book of Daniel. It is now clearly understood that the angel in the 9th chapter comes to interpret 'the vision' of the eighth, and that the 'seventy weeks' of the ninth chapter have the same commencement as the two thousand three hundred years of the eighth, and that both begin, according to the chronology commonly received, four hundred and fifty-three years before Christ; and, consequently, the two thousand three hundred years terminate A. D. 1848. This we consider clearly demonstrated." *Apoc.* p. 24.

"Did we know of a certainty that the present year in which we are now living is the year A. D. 1846, no shadow of doubt could remain that within twelve months from this time 'the sanctuary shall be cleansed.' But, with the cleansing of the Christian Church, we are led to connect the appearing of the Lord, and the resurrection and translation of the saints." Ib. p. 31.

The chronology referred to in the above is that of Usher, who fell into the error of giving to Xerxes but 12 instead of 21 years, and to Artaxerxes 50 instead of 41, the actual length of their reigns, according to Ptolemy's Canon. He then reckoned the 70 weeks from the 20th year of Artaxerxes; from which, giving him 50 years, would synchronize with B. C. 453, and extend the 490 years to A. D. 37. This error in the lengths of the reigns of Xerxes and Artaxerxes is recognized and corrected by all late writers of eminence.

REV. JAMES SCOTT, author of "A Catechism upon the Prophetic System," Edinburgh, 1847, writes:

"We are told in Dan. 8: 14 that in 2300 prophetic days, or years, the sanctuary should be cleansed; and in Dan. 9: 23-27 we ascertain that 70 weeks, or 490 of these years, expired in the 37th year of this present dispensation, three and a half years after the crucifixion of our Lord, to which, if we add the 1847, minus the 37, we arrive at 2300, at the end of which the sanctuary should be cleansed. *Cat.* p. 76.

WILLIAM CUNNINGHAM, Esq., author of "The Fulfilling of the Times," London, 1847, also found a connection with this year. In this volume Mr. Cunningham says:

"The date of the 2300 years of Daniel has, in my 'Dissertation on the Seals,' been laid down in the year B. C. 509, when the Persian Ram, seen by Daniel in his vision of the Ram and the goat, pushed south, by the expedition of Darius to India, which he added to his empire, whereby it was extended to its utmost limits. This year was, therefore, the acme of the Persian Empire. It was also the first of the Athenian Democracy after the expulsion of the Pisistratidae, which happened the year before. By a most remarkable coincidence, it was, moreover, the Roman era of the expulsion of Tarquin the Proud, and of the Consuls. The 2300 years, reckoned from B. C. 509, terminate in the year 1792, but it will be shown afterwards that from the former date to the present year, 1847, is, also, a period of years marked by the characters of exact mathematical science, and establishing a direct chronological connection between the beginning of the 2300 and this year—*The Fulfilling of the Times*. London, 1847.

A. D. 1867-8.

REV. EDWARD BICKERSTETH, in his "Practical Guide to the Prophecies," whilst he made "a first commencement of the 2300 days with Ezra's decree, in B. C. 457, also said:

"There is a second commencement of this period from Nehemiah's decree. This commission was in 446 B. C. which effected a complete cleansing in 423. This would bring us to 1867, for the complete restoration of Israel. If this 2300 years be

taken from Ezra's decree, 457 years before Christ, it will bring us to 1843, the beginning of the cleansing of the sanctuary and the restoration of the Jews, and of the approach of the great tribulation. If taken from Nehemiah's completed cleansing in 433-4, it will bring us to 1867-8, the completed Jewish restoration." *Guide*, p. 222.

Mr. Bickersteth is the only writer we have found who terminates the 2300 days, by any process, in A. D. 1867-8. To do this he has to reckon, not from the decree given to Ezra, B. C. 457, nor from the letter given to Nehemiah thirteen years later, B. C. 446-7, in the 20th year of Artaxerxes, which would end the period in A. D. 1853-4; but he adopts the date of B. C. 433, one year after Nehemiah's second return to Jerusalem, in the 32d year of Artaxerxes.

(To be continued.)

Interrogations.

BRO. BLISS. Will you please to answer the following questions:

1. Does the tribulation of Matt. 24: 29 and of Mark 13: 24 answer to or have any allusion to the 1260 days of Rev. 11: 3; 12: 6; and Dan. 7: 25, where the "time, times, and dividing of time" is spoken of?

2. Was the darkening of the sun spoken of in Matt. 24: 29 and Mark 13: 24 fulfilled in the darkening of the sun and moon in 1780?

3. If so, how can commence the 1260 years of tribulation at a later period than A. D. 519, to have the darkening of the sun and moon subsequent to the tribulation?

4. If you commence the 1260 years so late as A. D. 532, 533, or 538, how are you going to make the darkening of the sun, &c., in 1780, fulfill the prediction which says: "Immediately after the tribulation of those days? Will you please to make these questions clear, and oblige your brother, anxious for the whole truth. Again,

5. In commemorating the coming of the Lord by the Eucharistic feast, or Lord's supper, is not remembrance had of the ancient feast of the Passover?

6. If so, how can the advocates of feet-washing appeal to John 13, in which is recorded the act of the Saviour's washing the disciples' feet, as evidence that feet-washing should be united with the Eucharistic feast? For John says: "Now before the feast of the Passover," and in v. 20, some of the disciples thought that Jesus, in giving Judas the sop, meant that something should be brought for the feast then approaching.

7. Even if feet-washing was practiced by the Saviour on that occasion, have we either precept or example for it as an ordinance in the writings of the apostles.

Assuring you that I still feel an interest in the Herald, and that I will do what I can to sustain it, I am fraternally yours, in hope of eternal life, through Christ the great Life Giver,

THOMAS SMITH.

Bangor, Me., July, 17, 1862.

ANS. We do not suppose that the tribulation spoken of by our Saviour in the passages referred to has any specific reference to the 1260 days, although it includes the tribulation of that period. In other words, we suppose the tribulation predicted by our Saviour includes all the tribulation that was to follow the destruction of Jerusalem, whether under Pagan, Papal, or Mohammdan persecutions; and therefore that it was much longer than 1260 years duration.

2. We think the darkening of the sun, &c., in 1780, was in fulfillment of our Saviour's prediction. We do not, however, think the predicted darkening was limited to that one event, but embraced in its fulfillment the other similar events that preceded and followed.

3. As it was to be after the tribulation, and not after the end of the 1260 days, that the darkening was to transpire, we do not see how the time of that darkening can effect in any way the beginning or ending of the period in question. And this also answers the 4th inquiry. Even if the 1260 were the days referred to, there would be no incongruity in supposing the tribulation that was in those days, should terminate before the days were ended. And Mark shows expressly that the days do not end with the tribulation, nor till after the darkening of the sun; for he says, "In those days, after that tribulation, the sun shall be darkened," &c.

5. We think there is a remembrance, though indirectly, of the ancient Passover in the observance of the Lord's supper, inasmuch as it is said, "Christ our passover is sacrificed for us," 1 Cor. 5: 7. The death of Christ, occurring at the same hour and on the day of the killing of the Paschal lamb, was typified by that observance; and his death is to all Christians what the slain lamb was to Israel in Egypt.

6. Your conclusion, that the 13th of John, does not make feet-washing a Christian ordinance, is very just. And,

7. We know of nothing in the writings of the apostles which enjoins it upon Christians as a sacred ordinance. It was not among the Jews a religious so much as it was a domestic and hospitable rite, still in use in the east, and there necessary from the manner in which orientals clothe their feet. With the open sandal they wear the foot soon becomes dusty, and it is there an act of hospitality for the

host to bring a towel and water and to wash the feet of his guests. In like manner now, on the arrival of friends, there is first extended to them a room with water, bowls, &c., for the cleansing of their persons, after a dusty railroad or other journey. Feet-washing was never practiced by the early Christians as a sacred ordinance.

able in payment of all dues to the United States less than five dollars. Act approved July 17, 1862."

They will be printed on bank note paper, of different sizes, averaging about one-fifth the size of United States notes, and be furnished in sheets during the next two weeks.

The Battle Song of Gustavus.

"Bear not, O little flock, the foe
Who madly seeks your overthrow."

This was the battle song of Gustavus Adolphus, which was sung in his army on the eve of the great battles that he fought for the Protestant religion.

"God doth sometimes on purpose show us the creature's emptiness, that we may go to his fullness. He makes us to see the creatures to be broken cisterns, that we may know him to be the fountain."

The War.

REBEL CONCENTRATION AT RICHMOND. The New York Express has information from Georgia to a late day, which shows that everybody available as a soldier in the State is going to Virginia. The idea is that the Yankees cannot stand the Southern ports in August and September, and hence there is an extraordinary concentration of the rebel forces upon Richmond—to drive Gen. McClellan off from the Peninsula.

The Fort Monroe correspondent of the Philadelphia Press reports, on the authority of a gentleman who left Richmond on the 23d, that well-drilled troops are constantly pouring into Richmond. It is estimated that there are two hundred and fifty thousand men at that place, and that there are five hundred thousand men in the whole rebel army. Gold, which was sold at \$2.50 (Confederate money) on the dollar, has fallen, since the retreat of our army, to \$1.50.

An Augusta (Ga.) paper states positively that several prominent general officers were drunk during the late battles on the peninsula, and that many of the men were sacrificed in consequence.

The Richmond papers are of the opinion that for the next year Virginia will have to feed the rebel army. They say that the corn lands of North Carolina and the rice fields of South Carolina are in the hands of the Unionists, and that, owing to continued drouths, the crops in the cotton States are absolute failures.

A DRAFT BY GOVERNMENT. — In addition to the three hundred thousand volunteers called for by Government, a draft has just been ordered for three hundred thousand more. This is preparing for war and wakening up the mighty men in earnest.

Washington, Aug. 4.—It has been believed here in some quarters for several days that the enemy have been evacuating Richmond, there being a reasonable suspicion that a pestilence has broken out in that city.

We know not what value to attach to this rumor.

Foreign Intelligence.

FAILING CROPS IN EUROPE. The crop news from Europe is of uniform tenor. The cold, wet summer has retarded vegetation to a very serious extent. In England there will be but half a grain crop; in France the prospects are scarcely better, and private letters from Germany report that the incessant rains and the backwardness of the season have ruined the fruit and stunted the wheat. The Vienna correspondent of the London Times furnishes the following additional evidence of the general failure:

"The price of grain is rising at all parts of the Austrian empire, as the weather is very unfavorable. The corn is cut in all parts of the country, and every second day there is a thunder storm, with long-continued and heavy rain; in fact, this summer is one of the coldest and wettest that has ever been known in Austria."

Poor harvests abroad will make our grain crops so much a necessity, that inference with our war will not be attempted, lest in so doing there be the loss of corn, as well as of cotton.

The Emperor of Austria is reported to have addressed an autograph letter to the Pope, in which his Majesty declares that he cannot offer his Holiness an asylum at Vienna. His Majesty also frankly advises His Holiness not to leave Rome, whatever may happen.

THE FINALE OF THE EASTERN QUESTION. By recent advices from Constantinople it appears that the jealousies between the Latin and Greek churches,

about repairing the Church of the Holy Sepulchre at Jerusalem, the pretext of the late Crimean war, have subsided. The Porte by right of jurisdiction, Russia as protector of the Greek church, and France of the Latin, have combined their patronage, and the works are now going forward under the supervision of an Armenian architect.

CORRESPONDENCE.



In this department, articles are solicited, on the general subjects of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

MELBOURNE AND DANVILLE, C. E.

Wednesday, June 18. Commenced a course of lectures in Melbourne, and spoke twice a day during the week and three times on the Sabbath. The interest increased every day throughout, ending in a general waking up. The Sabbath congregation was the largest they have ever had in the chapel.

The Advent doctrine was first preached here by our much loved Elder Columbus Greene, in 1842. His lectures were clear and convincing, and a large number were turned to the Lord and the faith of his second coming. They have since enjoyed, from time to time, the labors of the most able lecturers. They have built a convenient chapel: but of late years have had no regular preaching, although they keep up regular meetings, and maintain themselves by the gifts of the church. Some questions have risen among them calculated to divide and distract, but still they keep up their interest, and hope to keep their light burning till the Lord shall come. There are some excellent Christians among them, who will no doubt share in the coming glory. They have been greatly revived, and will now prosecute their work with more interest. Bros. Gilman, Chamberlain, Witherell, and others, have borne the burden and heat of the day; and still, like Caleb of old, feel that they are able to go up and possess the good land the Lord our God has promised to his people. They rejoice in the evidence of near redemption, being out and out Adventists, looking with interest to 1868.

Monday, June 23. Visited some, and preached in the evening, on the theme "How to live," and enjoy religion, life and health, in their highest forms of blessedness. There was good attention and a patient hearing, notwithstanding the evil habits of many were strongly attacked. It was shown that stimulants in food and drink, and narcotics and drug poisons were absolutely hurtful to the human system. And more, that they were injurious to the mind. No person could enjoy a high degree of religious blessedness while living under the habitual influence of these things. The people of God should abandon all these things, and live so as to be temperate in all good things and totally abstain from all poisonous stimulants. But it is claimed that man needs and must have stimulants, in order to health. Well, God has provided them. The pure atmosphere of heaven is a powerful stimulant. Pure cold water is another. Good, plain wheat bread is another. The fruits and vegetables of the earth, also, are powerful and healthful stimulants. They give us, when taken pure and simple, more strength,—better and more reliable health,—better, and more hopeful and cheerful temperaments,—make us more lively, effective, and reliable Christians, than do rich meats and gravies, with hot stimulants and drinks, that only destroy health and clog the mind. I do believe that Christians might, by giving some attention to this subject, see its importance, and be better able to live to the glory of God—so that whether they should "eat or drink," or whatsoever they should do, they would be able to "do all to the glory of God." As Adventists we certainly do not want to be found, like the antediluvians, "eating and drinking" to excess, and so be found unprepared for the day of the Lord. Let all awake to this subject. *Live right.*

Wednesday, June 25. Took the cars at 5 A. M. for Danville, twelve miles, and soon found myself in the hospitable and happy home of Elder John Porter, pastor of the Second Advent church. After ten years absence, I found a warm welcome from him and his people. Many changes have taken place in the last decade. The town has largely increased. Three or four new chapels have been put up since I dedicated the Advent chapel here. The railroad has been built, and general improvements made in all departments of the town.

I commenced the series of meetings at 4 P. M., and then arranged for two lectures a day for the week days and three on the Sabbath. We had good attendance through the week and an overflowing

audience on the Lord's day. I gave them sound and earnest practical lectures, in connection with prophetic expositions of Daniel and John, that had some significance. I had some evidence that my labor was not in vain in the Lord.

Elder P., as pastor, is much beloved, and serves them gratuitously. But he can hardly say, like Paul, "These hands have ministered to my necessities;" for he lost one hand, entirely, about eleven years since, and has but three fingers left of the other. Yet, by his Scotch genius and great industry, he makes a good living for himself and family, and has something to help the cause, beside his care and labor for the church. Elder P. was one of the earliest of the Adventists in Canada East, and stood up nobly for the cause in its darkest times, in Shefford and elsewhere. And he remains firm and true to the great Advent movement, and looks, with his flock, for the kingdom speedily to come.

I missed some of the old and valued member "who sleep in Jesus." Among them was our esteemed Bro. Daniels. But I found others, who have been called to fill their places. So that the church has been sustained and replenished.

The visits of Bro. Grant to this church have been a blessing, and a goodly number has been added by his labors.

Monday, June 30. Bros. Porter, Farrell, and others, accompanied me (with others from Melbourne) to the depot, where we took final leave of each other, perhaps not to meet till the last trump shall sound. A sadness stole over us as we took the parting hand, though we all rejoiced in "that blessed hope" of soon seeing Jesus in the kingdom, and each other again, clothed with immortality. O, glorious hope!

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Twelve miles, by the express train, soon brought us to the Richmond depot, where Bro. Gilman had a carriage waiting to take us two miles, to Melbourne, where we had a hearty welcome "home again."

JOSHUA V. HINES.

From Bro. L. Cheney.

BRO. BLISS: — I have had it in contemplation for some time to communicate a few ideas to the Herald, which I have read weekly for several years, with much interest. I believe it approaches nearer the truth in doctrine than any other paper I am acquainted with.

Yet I cannot find evidence in the scriptures to sustain one point advocated by it. I have been fully established in faith for twenty years in regard to the future inheritance of the righteous on the new earth, in the restitution; but I have been tossed about in opinion relative to the future of the wicked — having been, perhaps, more unsettled by placing too much confidence in the views of the Herald. I have not, as yet, seen an expression of views from the pen of any brother through the Herald that is in harmony with my own at the present time.

I believe there is evidence in the scriptures that the righteous and the wicked are alike conscious in the dark valley, the righteous having a rod and staff to comfort them until the first resurrection, which I understand will be a thousand years before that of the wicked; at which they will come forth doomed to the second death, which I understand to be utter destruction (not being able, as yet, to find in the scriptures any description of any place of existence or any state of consciousness).

I have been much afflicted most of the time for the last four years past; having been laid up from labor by a severe accident for eight months, and now for the last nineteen months I have been unable to labor in consequence of ill health. I am encouraged to think my health is somewhat improving. Still I feel I am near my journey's end.

I have made several unsuccessful efforts of late to obtain a subscriber to the Herald. I don't mean to entirely give up.

Yours, looking for redemption,

LUTHER CHENEY.

Ipswich, Mass., July 14, 1862.

[If, in the final disposition of the wicked, it shall be found to be God's great purpose to make an end of their being, all the saved will heartily acquiesce in it. And, on the other hand, should such be found not to be God's purpose, no obedient subject of Jehovah's government will feel the least inclination to question God's justice or wisdom in whatever may be his will in respect to them. We may not know where will be the final abode of the lost; and yet our ignorance in that direction can be no limit to God's omnipotence. We feel to leave them entirely in God's hands, knowing that whatever he may do will be all just and right; but, as we read the scriptures, their everlasting punishment seems clearly affirmed. And this being the case, it appears to us that to encourage any to hope it may be otherwise, will remove from them one motive to repent-

ance. We also are unable to avoid the conviction that suicide is resorted to usually for the purpose of escaping the misery of continued existence; and that could men persuade themselves that death is unconsciousness, and the lost will be forever insensible to misery, many a one in moments of trial and temptation would endeavor by self-destruction to plunge into unconsciousness. That question, however, we wish to leave entirely in God's hands.

We thank you for your effort to extend the Herald's circulation, and hope you may yet be successful.—ED.]

From Bro. J. Litch.

FOR WHAT SHOULD THE CHURCH NOW WATCH?

The duty of watchfulness, in view of the Lord's coming, has always been incumbent on the church from the time of his ascension, but not always in the same sense. Intermediate events were to take place, and he could not return till they were all filled up.

"When ye see these things come to pass, know that it is near." "That day shall not come except there come a falling away first." "Let no man deceive you by any means as that the day of the Lord is at hand." Yet the Lord has enjoined on all those disciples the duty of watching for his coming. "What I say unto you, I say unto all, watch."

Clearly, then, they were to watch the signs or historical events to intervene and precede his coming in person; not to watch for the instantaneous appearing of the Saviour, regardless of those foretold events. Thus the apostle Peter, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn and the day-star arise." The "What, and the what manner of time," for the sufferings of Christ were foretold by the old prophets; and both had to be fulfilled before those sufferings could take place; so also it is and must be in regard to the "Glory which shall follow." This will hold true to the very end; only the nearer we approach that end, the fewer the events which intervene and the more we shall be awakened to look for the great event speedily, till finally "When ye see all these things come to pass, known that it is near, even at the door." If all the foretold events have come to pass we are now to watch for the immediate revelation of the Saviour. If they have not all been fulfilled, we are to look and watch for those events as his precursors, as did Paul and the Thessalonians.

WHERE ARE WE IN PROPHETIC HISTORY?

1. Taking the image, Dan. 2d chap. as our guide, the head, Babylon, the breast and arms, Medo-Persia, the belly and thighs, Grecia, the legs and feet, Rome Imperial and divided, have passed; and now the Roman subjects are mingled among the seed of men all over the earth, but are Romans still. Then we may soon look for the kingdom of God to smite and break in pieces all these kingdoms, fill the earth, and stand forever.

2. The events of prophetic history in Matt. 24, to verse 14, have been and are being now fulfilled; for this gospel of the kingdom is being preached in all the world for a witness to all nations. Thus far all is plain. But in that train of events, the abomination of desolation, spoken of by Daniel the prophet, to be followed by great tribulation, is to intervene before all these things are fulfilled, and Christ comes.

3. In the 21st of Luke Jesus said, "Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled." The gentiles have trodden down the city for 1792 years, and Rome and Constantinople are evidently ready to fall, a signal of the ending of the gentile times. Then there shall be signs in the sun, in the moon and in the stars; on earth distress of nations, with perplexity; the sea and the waves roaring," &c. "And they shall see the son of man coming in a cloud, with power and great glory." We are evidently merging into these closing events. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." * * * "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The idea conveyed in this last verse is, that these dreadful things which are to intervene between the close of the times of the Gentiles and the coming of the Son of man may possibly be escaped,—but that an ordinary degree of piety will not be sufficient to such an end. It will demand constant and earnest watchfulness and prayer to secure a worthiness to escape these evils. The events enumerated in verses 25, 26 no doubt embrace the great tribulation of Matt. 24th chapter. It is to precede the coming of the Son of man; so is this. Hence it is not the escape which all believers, living or dead, will find at his appearing; but an escape of the trouble which shall precede his coming. But how can they escape who regard the instruction? They may be taken away from the evil to come by death, as it is written Isa. 57: 1; and Rev. 14: 13. "Blessed are the dead which die in the Lord from henceforth."

But it is rather more probable that they will be permitted to escape as did Enoch, the seventh from Adam, who "walked with God, and was not, for God took him," before the time when the earth was filled with violence, and every thought and imagination of man's heart was evil and that continually. And is it not possible that such an escape is shadowed forth, Rev. 14: 1-5, in the 144,000 who stand on the Mount Zion with the Lamb, being redeemed from the earth and from among men, the first fruits unto God and the Lamb?

The 14th chapter of Rev. is devoted to a delineation of the harvest and vintage of the earth. It opens with an exhibition of the first fruits of the earth already with the Lamb on Mount Zion, of virgin purity.

Then follows three events before the full harvest.

1. An angel having an everlasting gospel to proclaim to all earth's kindreds, announcing that the hour of God's judgment is come.

2. Another angel crying, "Babylon the great is fallen, is fallen," etc.

3. The third angel followed them, saying, "If any man worship the beast or his image, the same shall drink of the wine of the wrath of God," etc.

4. Then comes a glorious being, on a white cloud, with a golden crown and sharp sickle, to reap the harvest of the earth. If this is the correct view, and I am strongly inclined to think it is, it presents a perfect harmony of that chapter, and gives us an object of immediate hope, constant watchfulness, and fervent prayer. For if this is a correct view, that the first fruits, or the most holy portion of God's people shall have a free translation as first fruits, before the fall of Babylon, or the abomination of desolation is set up, it may come any day or night, and one be taken and another left. It presents a motive for watchfulness and prayer of the most intense character. Is there to be a time of trouble, such as was not since there was a nation to that same time? Is there to be great tribulation, such as there never was from the beginning of the world to that same time? And is it possible that I may be accounted worthy to escape it? If so, O tell me how? Jesus has condescended to answer you." O to what ardent devotion should this stimulate us! To what self-denial and fervent labor should we be animated in this holy work of seeking a meetness for a lot so desirable and glorious! It is an object of hope which it can do us no harm to cherish, to live for, to pray for. If this view is true at all, no one can say how soon it will come. What, to be one moment a mortal sufferer, the next a glorified and an immortal saint? One moment surrounded with a sinful world despising me for the name of Christ which I bear! the next moment a companion of angelic hosts counted worthy to stand before the Son of man in the marriage chamber, the New Jerusalem! No man can learn the song of the first fruits, but themselves. Peculiar honors and dignities are theirs, as the attendants of the Lamb on Mount Zion. Will they not constitute the bride of the Lamb, while others in the great harvest shall be the virgins her companions?

J. LITCH.

From Bro. Thos. E. Putney.

DEAR BRO. BLISS: — I still like the Herald, and shall continue to patronize it while it holds fast "the form of sound words," and manifests a right spirit to those who differ or oppose.

Yours in hope,

THOMAS E. PUTNEY.

Woodstock, Vt., July 21, 1862.

[Whenever any doctrine cannot be sustained by the words of inspiration it is evidence of its falsity; and when any one resorts to personalities, or shows ill temper in conducting a discussion, it is very apparent that truth is not his object, and that he feels the lack of sound argument with which to sustain his position.—ED.]

From Bro. M. H. Moyer.

BRO. BLISS: — I have been a subscriber to the Herald for about two years. I love the doctrine it advocates, and feel that I cannot be without it, as long as the Lord blesses me with the means to pay for it.

Praying that the Herald may be sustained, and be the instrument in the hands of God of winning to the truth, I remain yours in the "blessed hope."

MANVERS H. MOYER.

Milesburg, Centre Co., Pa. July 23, 1862.

From Sister Sarah H. Knight.

BRO. BLISS: — I still believe in the doctrines presented in the Herald. O pray for the thousands, as I believe, scattered throughout the world, who believe in the coming and kingdom of Christ—that we may be faithful to God and to those around us, and that it may have a sanctifying influence on our own heart and life.

Yours, in hope of the gospel.

SARAH H. KNIGHT.

Harvard, Mass., July 25, 1862.

OBITUARY.

Died, in Richford, Vt., May 15th, DANIEL LEE, youngest child of Daniel and Celinda A. Scott, aged 2 years and 5 months. From the effect of measles, sores gathered in his head, breaking inwardly, causing his death. He was the joy and charm of the family circle, — a bright and lovely flower, just opening its beauty to the light. While in the morn of being the mortal foliage folds over the budding life, that will wake to renewed bloom in the sphere of immortality.

"There seemed a sacred presence here,
A gloom, as of approaching night;
For one whose smile to us was dear
Here bowed to Death's relentless blight.
The youngest of our household band,
Fair-browed, and gay, and sunny-eyed,
Unclasped from ours his little hand,
And in his childish beauty died."

A discourse was delivered by the writer, for the consolation of the bereaved friends, from Luke 18: 16. How comforting to the mourner is the children's gospel, saved through the atoning sacrifice, — a jewel of the Saviour's purchase, — an inducement to the remaining ones to seek, through faith in Christ, a preparation for a reunion on the immortal shore.

S. S. GARVIN.
Richford, Vt., July 25, 1862.

Died, in Stanstead, C. E., July 21, sister ELIZABETH P. GUSTIN, wife of John P. Gustin, and daughter of Bro. Simeon and sister Lutheria Gage, aged 25 years.

Sister Gustin gave her heart to God in early life. Being blessed with a reflecting mind, and listening to the soul-stirring truths connected with the coming of the Lord, she embraced them with all her heart; and having loved them, she loved them to the end, and, as a natural result, loved him who shed his blood to purge her conscience from dead works — and led her, consequently, to serve the living God, and thus giving her that moral qualification for the kingdom called by the Revelator the white robe (Rev. 7: 14), the fine linen, clean and white (Rev. 19: 8), and who also met and conquered death and him that had the power of death (Heb. 2: 14), who rose from the grave, and brought up life and immortality, and who thus laid the foundation for the hope of the resurrection of the body, fashioning it like unto Christ's glorious body, at the appearing of the Lord Jesus Christ, for which she looked (Phil. 3: 20, 21). Though in the slippery paths of youth, surrounded by the influences of this last age, and perhaps sometimes influenced to step out of the narrow path, yet — so far as we can judge by her course of life — her object was to walk in the narrow path, glorify God, and in all things to do her Father's will. She did not, like many, forsake the prayer circle for some other place of pleasure. When her health would admit she was generally there, to do her part in carrying forward the work of the Lord. But she has gone, not to her reward, but to the grave, her last resting place until the Lord appears, when the morning will dawn, and her body be fashioned like the body of her Lord.

She was followed to the grave by her companion, her father, mother, brother, and sisters, and other mourners, and a large company of sympathizing friends. And although, no doubt, many followed for mere show, yet it could not remove a pang, nor heal the sorrow gushing from an almost bleeding heart. No; nothing but a re-union, a grasp of the same hand, a word from the same tongue, a look from the same eye, and where death has divided for friends to meet to part no more, can heal their broken hearts. But, thank God, some of them, we trust, have taken their stand upon their watch tower and are looking for the first streak of the approaching day, which will soon dawn, — when this world of death and tears will have passed away, and that sorrowless state be introduced. O, may her lonely partner, and those of her kindred and friends who have not as yet secured the preparation of heart they need to prepare them, meet her where no farewell tears are shed. By her death a husband has lost a loved and sympathizing wife, parents and children an affectionate child and sister, and the church a worthy member. May the head of the church sanctify it to all our good.

We shall greet her at home, we shall greet her, though now she is hid from our sight; We think of the time we shall meet her, And it oft fills our heart with delight. We have laid her away in deep sadness, Yet not without hope in our breast: For again she will join us in gladness, And enter the heavenly rest.

We shall greet her at home, we shall greet her

Where nothing can ever divide;
Where sickness or death cannot harm her,
Nor tear her again from our side.
There we'll range beside life's cooling river,
'Neath the shade of life's tree we shall roam:
With the glory of God shining ever;
We'll greet her, we'll greet her at home.

D. W. S.

Correction.

BRO. BLISS: — There was a mistake in last week's Herald, in an obituary notice which was sent from Franconia, N. H. The mistake was in the name, which read "Gore," but should have read GOVE — OBAIDAH P. GOVE. Will you please rectify the mistake.

S. V. GOVE.
Stoneham, Mass., July 27, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End — excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was — to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

THE TIME OF THE END.

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians, — expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts. — to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction." — Haverhill Gazette.

"This book will prove a mine of interesting research." — *Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student." — *Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject." — *St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book." — *New Bedford Standard*.

"It will be found an interesting and instructive work." — *Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it." — *Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor." — *Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world." — *New York Chronicle*.

"We like this work, and therefore commend it to our readers." — *Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods." — *Missouri Republican*.

"The enquiring Christian will find much to engage his attention." — *Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years." — *Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject." — *Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference." — *Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be reverenced as Canons in the Christian Church." — *Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention." — *Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject." — *Star of the West*.

"A compendious collection of Second Advent essays." — *N. Y. Evangelist*.

"This is a remarkable volume." — *International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent." — *Boston Daily Traveler*.

"It is a publication curious, interesting, and attest the indefatigable investigation and researches of its compiler." — *Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy." — *Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end." — *Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald." — *American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy." — *Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it." — *Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this." — *Portland Transcript*.

WITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, warts, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." — Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer,

Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." — Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE — A GREAT HEALING REMEDY. — It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved — a case of broken breast; another where the life of a child was saved — a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years — cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land. — *Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13 — pd to jan 1 '62

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DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010 — tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy — in Connection with the Office of the ADVENT HERALD — at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrock's Army of the Great King	25	.07

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 9, 1862.

Little Deeds.

Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness,
Which any child may show.

A merry sound to cheer the babe,
And tell a friend is near;

A word of ready sympathy,
To dry the childish tear;

A glass of water kindly brought;

An offered easy-chair;

A turning of the window-blind;

That all may feel the air;

An early flower unasked, bestowed;

A light and cautious tread;

A voice to gentlest whisper hushed,

To spare the aching head.

O, deeds like these, though little things,

Yet purest love disclose,

As fragrant perfume on the air

Reveals the hidden rose.

Our Heavenly Father loves to see

These precious fruits of love;

And if we only serve him here,

We'll dwell with him above.

Spare Moments.

A lean, awkward boy came one morning to the door of a principal of a celebrated school and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go around to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"You want a breakfast, more like," said the servant girl, "and I can give you that without troubling him."

"Thank you," said the boy, "I should have no objection to a bit of bread; but I should like to see Mr. —, if he can see me."

"Some old clothes, may be, you want," remarked the servant, again eyeing the boy's patched trousers. "I guess he has none to spare; he gives away a sight," and without minding the boy's request, she went away about her work.

"Can I see Mr. —?" again asked the boy, after finishing his bread and butter.

"Well, he's in the library; if he must be disturbed, he must; but he does like to be alone sometimes," said the girl, in a peevish tone. She seemed to think it very foolish to admit such an ill-looking fellow into her master's presence; however, she wiped her hands and bade him follow. Opening the library door, she said:

"Here's somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself, or how he opened business, but I know that, after talking awhile, the principal put aside the volume he was studying, and took up some Greek books, and began to examine the new comer. The examination lasted some time. Every question which the principal asked the boy answered as readily as could be.

"Upon my word," exclaimed the principal, "you certainly do well," looking at the boy from head to foot, over his spectacles. "Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy. Here he was, poor, hard working, with but few opportunities for schooling, yet almost fitted for college, by simply improving his spare moments.

Truly are spare moments the "gold dust of time!" How precious they should be. What an account can you show for them? Look and see. This boy can tell you how very much can be laid up by improving them; and there are

many, many other boys, I am afraid, in jail, in the house of correction, in the forecastle of a whale ship, in the tippling shop, who, if you should ask them when they began their sinful courses, might answer: "In my spare moments."

In my spare moments I grabbed for marbles. In my spare moments I began to smoke and drink. It was in my spare moments that I began to steal chesnuts from the old woman's stand. O, be careful how you spend your spare moments! The tempter always hunts you out in small seasons like these, when you are not busy; he gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments.—*Mrs. H. C. Knight.*

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton,	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.,	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Mrs. F. Beckwith, " " " "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.,	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

persuasions of Christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting.

All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms. Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M. Loomis, of Perry's Mills, N. Y., and Alvah Loomis, of Champlain, N. Y., may be addressed by any who wish accommodation or any further information about the meeting.

The meeting is located in a grove on the farm of Fry Clark, one-fourth of a mile from the depot, Perry's Mills. Water for man and beast, and lumber for tents, in close proximity.

The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th.

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have need of help. Many in our families are out of the Ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand on Mount Zion in the day of the Lord.

Boston, July 14, 1862. JOSHUA V. HIMES.

MAINE CONFERENCE.

THE MAINE ANNUAL CONFERENCE will convene Wednesday evening, Sept. 10th, at 7 o'clock, and continue over the following Sunday. It is hoped that all Advent ministers in the State who can work together in union and fellowship in the promotion of the objects of our conference will be present, and as many other brethren and sisters as conveniently can attend this yearly gathering; to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven. The place of the Conference is not yet decided upon, but will be soon, and given.

O. R. FASSETT, President.

I. C. WELCOME, Scribe.

Yarmouth, Me. July 11, 1862.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Boshworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

JOHN PEARSON, Jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. Mrs. Gove does not get that "Eclectic Journal."

D. Keeler. We received \$2.00 from you June 23d, which paid to the 1st of the present year, as per Herald on June 28, which we send.

J. Foss. The \$2.00 received June 30 paid to No. 1196 — the 10 in the Herald being an error. You were credited \$1.50 on the 9th of July, '61, to No. 1118. A few days later you were credited another dollar to No. 1144, for some cause, we do not know what; and now \$2.00, June 30, pays to 1196, as our books have it. Thank you for your remembrance of A. M. A.

J. S. Brandeis. Sent the book and Herald to Mr. W., tracts to Mrs. E., and the same to yourself — which I judged from your note that you wished. The tracts you referred to are now out of print, and have been this ten years. We have not Cruden now for sale, and so cannot give the precise price, but think the abridged edition is about \$1.50, and the large one about \$3.00.

J. W. Lyon. Have sent No. 19.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUGUST 5, 1862.

Mrs. Martha Salt, E. Liverpool, Ohio,	\$6.00
Providence (R. I.) Soc. Advent Ch. Mill. Aid Soc.	3.00
Dr. Wm. Richardson, Olneyville, R. I.	2.50
Joseph Foss, Stanstead, C. E.	1.00

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

" A Friend of the cause"	\$10.00
By the same, 2d payment	10.00
" 3d "	10.00
" 4th "	10.00

May the Lord raise up for the A. M. A. many such friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydia-street
Burlington, Iowa	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
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" " " " "	J. M. Orrock
Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson
Yarmouth, Me.	I. C. Wellcome

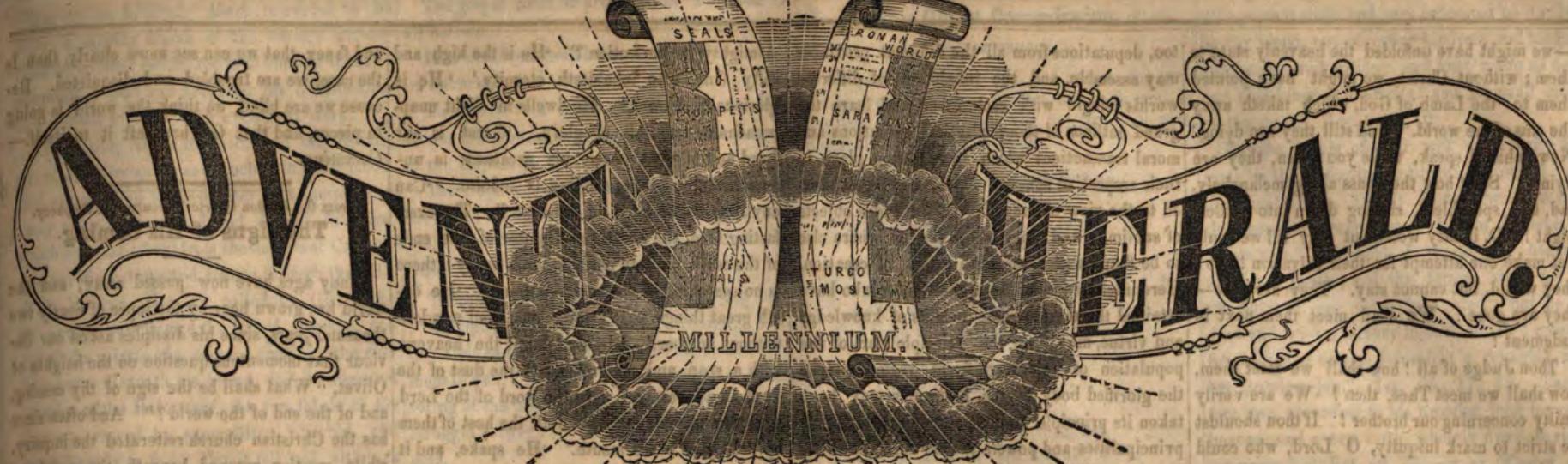
POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of — dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.
UP TO TUESDAY, AUGUST 5.
The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862, and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes



WHOLE NO. 1108.

BOSTON, SATURDAY, AUGUST 16, 1862.

VOLUME XXIII. NO. 33.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by
"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,

To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee
J. V. HINES, on
LEONEL OSLER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

GIVE US THIS PEACE.

"The peace of God, which passeth all understanding."

These words fell softly on my ears, and so I prayed, "Give us this peace, Oh God—and in each breast All stormy thoughts and feelings shall be stayed, And we shall find in thee our perfect rest.

We're weary of the care, and toil and strife; These dark attendants of our onward way Still cast their dreary mists o'er all our life;

Look down, O Lord! and send them all away." And then a voice, soft, solemn, low and sweet,

Seemed to my fancy whispering in my ear:

"Be not cast down, nor troubled, 'tis but meet

That thou shouldst bear thy cross—then wherefore

fear

The trials in thy path?" Our Saviour looketh down,

And those who work with patience win at last a crown.

TAMAR ANNE KERMODE.

Sunday in London.

The view of the London Sabbath given by a correspondent of the *Christian Intelligencer* is a dark one.

London, the great monster city of Christendom is at once the centre of magnificent charities and stupendous evils. It is the heart of European benevolence, and from it goes forth in noble currents into all parts of the world the life-giving power of the gospel.

Riding through London on a few favorable, sunny days: surveying its vast, smoky, dingy, and forbidding proportions; pressing through its thoroughfares; calling to mind its numerous charitable institutions, philanthropic societies and benevolent organizations; and running over its well-filled columns of contributions, we have been astonished at so much Christian life. And yet, what is it in London—London so full of heaps of poverty, misery, and abject wretchedness—London so noted for impositions, human sharks, impostures, and cool, calculating, selfish worldliness? Ripples on the bosom of a corrupting seething pond.

The Sabbath dawns. The church-bells ring out deafeningly on all sides the hour of worship. Few hearts, comparatively, hail the joyous sound. Few, indeed, feel and acknowledge a beautiful custom in the Black Forest. There, whenever a bell rings, the peasants pause in their work, and engage in prayer. Not so, in London. Not so, even on the Sabbath morning. A good

ly number, it is true, gather themselves up and go forth to the temple of God. But what is this formal array of Sabbath-keeping, to the imposing hosts of Sabbath-breakers; the thousands who stay at home, and the tens and hundreds of thousands, singly or in families, that leave the lanes, and alleys, and gloomy workshops, into some of which the sunbeam never enters, and hasten to the country, to breathe its pure air, see its rural sights, snuff (as in childhood) the sweet breath of flowery fields, and feel that they have room and light, and liberty again? Alas, that the Church of England has slept, and now wakes to find that she has on her hands a harvest of death!

THE SHINING ONES.—It is said that a pure diamond may be easily recognized by putting it under water, when it retains all its brilliancy, while all other precious stones lose their peculiar appearance.

Thus it is with the person who is made pure in the blood of Jesus. However deep the waters are which overflow his soul, still his light shines, showing the peculiar excellency of the Christian's hope, and the power of divine grace. Of such it may be truly affirmed, "ye shine as lights in the world, holding forth the word of life."—*Millennial News*.

The Jew's Leap.

Captain Riley and his fellow-sufferers from shipwreck, in their journey from Santa Cruz towards Mogadore, crossed a remarkably dangerous and frightful pass, called "The Jew's Leap." "The path," says Captain Riley, "which we were obliged to follow, was not more than two feet wide in one place, and on our left it broke off in a precipice of some hundred feet deep. The smallest slip of the mule or camel would have plunged the beast and its rider down the rocks to inevitable and instant death, as there was no bush or twig or anything to lay hold of by which a man might save his life. Very fortunately for us, there had been rain for a considerable time previous, so that the road was now dry. Rais told me it was never attempted when it was wet, and that many fatal accidents had happened there within his remembrance. One of these accidents he said, he would mention. A company of Jews, six in number, proceeding from Santa Cruz to Morocco, came to this place with their loaded mules, after sunset, but in the twilight, and being very anxious to get past the precipice before night, they did not take precaution to look out and call aloud before they entered on it; for there is a place built at each end of this dangerous piece of road from which a traveler may see if there are others on it, and the path or road not being quite half a mile in length, a person by shouting lustily, can be heard from one end to the other. A company of Moors had entered at the other end, going towards Santa Cruz, at the same time; and they also, supposing that no others would dare pass it at that hour, came on without the usual precaution. When about half-way over, and unfortunately in the very spot where the two parties met, there was no possibility of passing each other, or turning about to back either way. The Moors were mounted as well as the Jews; neither party could retire, nor could any one except the fore-

most get off his mule. The Moors soon became outrageous, and threatened to throw the Jews down headlong. The Jews, though they had always been treated like slaves, and forced to submit to every insult and indignity, yet finding themselves in this perilous situation, without the possibility of retiring, were unwilling to break their necks merely to accommodate the Moors. The foremost Jew carefully dismounted by getting over the head of his mule, bearing a stout stick in his hand; the Moor nearest him did the same, and came forward to attack him with his scimitar. Both Jew and Moor were fighting for their lives, as neither could retreat; the Jew's mule was first pitched down the craggy steep, and dashed to atoms by the fall. The Jew's stick was next hacked to pieces by the scimitar; when finding it impossible for him to save his life, he seized the Moor in his arms, and springing off the precipice, both were instantly hurled to destruction. Two of the other Jews and one of the Moors lost their lives in the same way, together with eight mules! and three Jews who made shift to escape were hunted down and killed by the relations of the Moors who had lost their lives on the pass, and the place has ever since been called 'The Jew's Leap.' It is, indeed, enough to produce dizziness, even in the head of a sailor; and if I had been told the story," said the captain, "when I was sitting on this frightful ridge, I am not certain but that my imagination might have disturbed my faculties, and rendered me incapable of proceeding with safety along this perilous path."

We must admit that it is a story to which we can listen to with much more composure on a bright morning at one's own fireside than on a dusky evening at the edge of the precipice.

Garibaldi and his Projects.

The news of Garibaldi's movements is interesting. A letter from Genoa, under date of July 14, says:

"Colonel Corte arrived this morning from Palermo. The news continues good. It seems that the brave islanders are disposed to prove their aspirations after Italian unity by deeds as well as words, and Garibaldi is resolved to avail himself of their good intentions. Such is the feeling of unanimity toward him that one municipality vies with the other in preparing for his reception and in paying the traveling expenses of himself and friends. Several thousand youths have brought their names and addresses, with the pledge that they will respond at an hour's notice to Garibaldi's summons. The General has forbidden his followers to recruit volunteers; that would awaken the susceptibilities of the government." All he says to the youths is, 'You understand me, I understand you; provide yourselves each with a musket; practice, be silent, and listen for my voice; when I call let each one answer present.'

"It is rather amusing to see Garibaldi so tender of the susceptibility of the government, which is at its wit's end to know what to do. On the one hand, there is the French Ambassador demanding reparation for the insults offered to his master; on the other hand, there are the Sicilians drinking in Garibaldi's words as their life-breath, ending in addresses like the following,

signed by more than 20,000 names: 'General, no more vain chattering! You say armed men instead of protests. You tell us to throw swords not votes, to outweigh diplomacy; and we, convinced of the truth of your sayings—we tell you, now, our weapons are ready to hand, we are waiting your summons!'

"Ratazzi would do anything to oblige his friend and ally, would gladly arrest Garibaldi and send him to Paris as a hostage, but he cannot stir a finger without leaving Sicily in revolution. He sent mediators entreating Garibaldi not to compromise him, and the reply was: 'Tell your master that if he will cause the French to march peaceably out of Rome—if he will prepare the Italian army for war with Austria, instead of sending our brave soldiers to die of yellow fever, to dishonor our name by fighting against the liberty of a brave people—if he will do this in real earnest, I will prepare my volunteers to second the attack on Venice; but I will not longer remain idle.' Such was the General's answer to Ratazzi's messenger.

"The great question will come when Garibaldi goes to Naples. There he will find neither Pallavicini for prefect, nor Medici for general of the National Guard; but La Marmora, who is known in Italy as the bombardier of Genoa in 1848. Only yesterday, as I went to see the statue of Columbus (which is at length completed, and is to be uncovered in August, on the anniversary of the the discovery of America), I was shown some houses in Acqua Verde dotted all over with the marks of the balls, and it reminded me of the discussion that arose soon after Garibaldi's entrance into Naples—as to the demolition of the fortress of St. Elmo. Garibaldi maintained his dislike to destroy any national property, and some one present said: 'I would leave it standing, General; it will serve for La Marmora to bombard Naples!'

"It is certain that Garibaldi means to go to Naples; deputations from high and low, rich and poor, assure him that his presence there is actually necessary. Once there, it is difficult to say where his next station may be; but wherever he goes the people go with him. Remember, that if Garibaldi was loved in 1860 by the Neapolitans, he is now simply worshipped as the man who alone can save them from the Bourbons, the brigands, and the French. Any attempts to impede Garibaldi in his career will produce serious consequences."

The Crisis of the World.

But there is yet a more serious reflection remaining to us; and, while I recur to it, I tremble. It is this—that much of the good which we have omitted to do cannot now be done. Suppose, during the last twenty years only, we, with our connections, had put forth, by increased unity, love, and self-denial, twice the measure of energy which we have employed; are we not authorized to assume that, at the lowest, twice the quantity of good would have been accomplished?

Most of that good, however, cannot now be done! Multitudes of those who should have been the objects of our attention have passed away from the sphere of exertion and of prayer. They lived, but are dead. They died in ignorance—we might have instructed them; without hope

—we might have unfolded the heavenly state to them; without Christ, we might have pointed them to "the Lamb of God, which taketh away the sins of the world." And still they are dying! Now, while I speak, while you listen, they are dying! See! how they pass along, melancholy, sad, and speechless, sinking down into endless night! O, if they would but stay till we could yet make one attempt for their salvation! No! they would, but cannot stay. They are gone—they are gone! We shall meet them next in judgment!

Thou Judge of all! how shall we meet them, how shall we meet Thee, then? We are verily guilty concerning our brother! If thou shouldst be strict to mark iniquity, O Lord, who could stand?

Brethren, the crisis of the world is come! Are we prepared for it? Can we resign all the interest of an earthly life, and identify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven, when God looks forth in indignation on a guilty world? Are we prepared, with serene joy and holy confidence, to unite in the song of Moses and the Lamb, when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy? Are we prepared to sympathize with man, wrecked of his hopes and in his last extremity, and to go forth for his salvation, unmoved by the convulsions of a world, and the terrible manifestations of infinite wrath?

—A Reed.

From Thos. Dick's "Philosophy of a Future State."

"Throne of God."

"The Scriptures frequently refer to a particular place, circumstance, or manifestation, termed the throne of God, as in the following passages: 'Heaven is my throne, and the earth is my footstool.' 'A glorious high throne, from the beginning, is the place of thy sanctuary.' 'Therefore are they before the throne of God, and serve him day and night in his temple.' 'Blessing, and honor, and glory, and power, be unto him that sits upon the throne.' These, and similar expressions and representations, must be considered either as merely metaphorical or as referring to some particular region of the universe where the Divine glory is reflected, in some peculiarly magnificent manner from material objects, and where manifestations of the Divine character are most illustriously displayed. If there be a reference to the splendor and magnitude of a particular portion of creation, there is an astronomical idea which may help us to form some conception of this glorious high throne which is the peculiar residence of the Eternal.

"It is now considered by some astronomers as highly probable if not certain, from late observations, from the nature of gravitation, and other circumstances, that all the systems of the universe revolve around one common centre,—and that this centre may bear as great a proportion, in point of magnitude, to the universal assemblage of systems, as the sun does to his surrounding planets. And, since our sun is five hundred times larger than the earth and all the other planets and their satellites taken together, on the same scale, such a central body would be five hundred times larger than all the systems and worlds in the universe. Here, then, may be a vast universe of itself; an example of material creation exceeding all the rest in magnitude and splendor, and in which are blended the glories of every other system. If this is in reality the case, it may with the most emphatic propriety be termed 'the throne of God.'

"This is the most sublime and magnificent idea that can possibly enter the mind of man. We feel oppressed and overwhelmed in endeavoring to form even a faint representation of it. But, however much it may overpower our feeble conceptions, we ought not to revolt at the idea of so glorious an extension of the works of God; since nothing less magnificent seems suitable to a being of infinite perfections. This grand central body may be considered as the capital of the universe. From this glorious centre embassies may be occasionally despatched to all surrounding worlds, in every region of space. Here,

too, deputations from all the different provinces may assemble, and the inhabitants of different worlds mingle with each other and learn the grand outlines of those physical operations and moral transactions which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes objects of sublimity and glory which are nowhere else to be found within the wide extent of creation. Here intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principle part of the population of this magnificent region. Here the glorified body of the Redeemer may have taken its principle station, as 'the head of all principalities and powers'; and here, likewise, Enoch and Elijah may reside, in the meantime, in order to learn the history of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam when they shall again mingle with them in the world allotted for their abode after the general resurrection. Here the grandeur of the Deity, the glory of his physical and moral perfections, and the immensity of his empire, may strike the mind with more bright effulgence, and excite more elevated emotions of admiration and rapture than in any other province of universal nature. In fine, this vast and central universe may constitute that august mansion mentioned in the Scriptures under the designation of the third heavens—the throne of the eternal—the heaven of heavens, the high and holy place—and the light that is inaccessible and full of glory. Again, nothing short of such sublime and magnificent conceptions seems at all suitable to the idea of a being of infinite perfection and eternal duration. If we admit that the divine being is infinite, pervading the immensity of space with his presence, why should we be reluctant to admit the idea that his Almighty energy is exerted throughout the boundless regions of space? for it is just such a conclusion as the notion of an infinite intelligence should naturally lead us to deduce. Whether does it appear to correspond more with the notion of an infinite being to believe that his creative power has been confined to this small globe of earth and a few sparkling studs fixed in the canopy of the sky, or to admit, on the ground of observation and analogy, that he has launched into existence millions of worlds; that all that are within the reach of our vision are but as a particle of vapor to the ocean, when compared with the myriads which exist in the unexplored regions of immensity; that the whole of this vast assemblage of suns and worlds revolves around the grand centre of the universe, and that this centre, where the throne of God is placed, is superior to all the other provinces of creation in magnitude, beauty, and magnificence? Who would dare to prove that such conceptions are erroneous, or impossible, or unworthy of the being who sits on the throne of the universe? To attempt such a proof would be nothing less than to set bounds to Omnipotence, to prescribe limits to the operations of him 'whose ways are past finding out.'

'Can man conceive beyond what God can do?
Nothing but quite impossible is hard?
He summons into being with like ease
A whole creation and a single grain.
Speaks he the word? A thousand worlds are born.
A thousand worlds? There's space for millions more,
And in what space can his great Fiat fail?
Condemn me not, cold critic! but indulge
The warm imagination; why condemn?
Why not indulge such thoughts that swell our hearts
With fuller admiration of that Power
Which gives our hearts with such high thoughts to swell?
Why not indulge in his augmented praise?
Darts not his glory a still brighter ray
The less is left of chaos and the realms of hideous night?'

"These views and reasonings are fully corroborated by the sublime descriptions of Deity contained in the Holy Scriptures. 'Canst thou by searching find out God? canst thou find out the

Almighty to perfection?' 'He is the high and lofty One, who inhabiteth eternity.' 'He is glorious in Power.' 'He dwells in light unapproachable and full of glory.' 'Great is our Lord and of great power, his greatness is unsearchable, his understanding is infinite.' 'Can anything be too hard for Jehovah?' 'The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.' 'He doeth great things, past finding out, and wonders without number.' 'He meteth out the heavens with a span, and comprehendeth the dust of the earth in a measure.' 'By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth.' 'He spake, and it was done; He commanded and it stood fast. He stretched forth the heavens alone, and bringeth forth their hosts by numbers.' 'Lo, these are parts of his ways, but how little a portion is heard of him; and the thunder of his power who can understand? Behold, the heaven, and the heaven of heavens cannot contain him!' 'The heavens declare the glory of God, and the firmament sheweth forth his handy work.' 'Thine, O Lord! is the greatness, and the glory, and the majesty, for all in heaven and earth is thine, and thou art exalted above all.' 'Behold, the heaven and the heaven of heavens is the Lord's.' 'Jehovah hath prepared his throne in the heavens, and his kingdom ruleth over all. I will speak of the glorious honor of thy majesty, and thy wondrous works.' 'Blessed be thy glorious name, who art exalted above all blessing and praise.' 'Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; thou preservest them all, and the host of heaven worshippeth thee.' 'Who can utter the mighty acts of the Lord? who can show forth all his praise?' 'Touching the Almighty, we cannot find him out.' 'He is excellent in power, and his glory is above the earth and heavens.'

Quietness in the Storm.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted among the nations of the earth." The forty-sixth Psalm is evidently from first to last a military or war-song. It assumes tribulation, warfare, in the midst of the world; and it points the Christian to his refuge, his safe and blessed retreat, amidst the war storms gathering from the distant horizon. God is not only our refuge, but he is also with us. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth the chariot in the fire." If God is the source of victory, if the battle is not to the strong, nor the race to the swift, then "be still;" do not be alarmed, agitated, and vexed; but be satisfied of this, that God will be exalted in the earth. Fear not for his kingdom, be not alarmed for his cause; not a hair of the head of his saints shall perish. Be still, and know that he is not man to repent, nor a creature to fail; but the mighty God, the same yesterday, to-day and forever.

This prescription is suitable to the age in which we live, in scenes that are opening on a world that appears to be about to go through its last baptism. What are some of the grounds of disquiet in the minds of true Christians? Why is it that we need the prescription, "Be still"? We answer, first from the imperfection of our knowledge. We see but a fragment of God's procedure; we cannot see that out of evil he still brings good. When we behold overshadowing error, we think it will deepen and darken till the whole sky is overcast; whereas, by and by it is dissolved, and truth shines forth with all the splendor of the sun, and the momentary cloud seems to have only increased in the intensity of the glory that succeeds and follows it. We hear of divisions and disputes among Christians; we think the church is going to pieces; but that is because we see a part, we do not see the whole. If we saw the whole, we should discover that the momentary discord is only preparatory to lasting harmony; the dispute of a day precedes the peace that will prevail through ages to come.

We see through a glass darkly; we do not always recollect this; and because we forget it,

and fancy that we can see more clearly than is the case, we are troubled and disquieted. Because we are blind, we think the world is going to pieces, and that God has left it to itself.—Cumming.

From the London Quarterly Journal of Prophecy.

The Signs of His Coming.

Many ages have now passed away, and the world has grown hoar by the lapse of nearly two thousand years, since his disciples asked our Saviour that momentous question on the heights of Olivet, "What shall be the sign of thy coming, and of the end of the world?" And often since has the Christian church reiterated the inquiry, while creation groaned beneath the weight of sin, while the cry of persecuted saints, of oppressed nations, has ascended to the ears of the Lord of Sabaoth. Still to their earnest appeal, "Lord how long?" the answer has ever been returned, "The end is not yet." A certain period must elapse before the prayers of a faithful church could be accomplished, before the desire of all nations should come. It is an eventful period in the history of humanity; an era characterized by the suffering and persecution, and trial of God's elect, by the apparent triumph and transient supremacy of their enemies. But amidst the darkness there was ever a light shining from above, a sacred fire which could not be extinguished. Amidst the tempest and the surge of angry waters there was a little ark bearing a small but faithful church, where rested One apparently unmindful, who would yet hush the discordant elements by His word of power. Yes; the time seemed long, and many began to exclaim, "Our Lord delayeth his coming." And their hearts grew faint, and they waxed cold, and departed from their first love. For as the great original scheme of God's administration became more developed, the light of a pure Christianity was obscured by the false semblance and the superstitious devices of those who had departed from the truth delivered by the apostles. An apostate church, with its slavish dogmas and corrupt hierarchy, was enthroned on the high places of Christendom. Thus, by the determinate counsel of God, it was ordained that the development of the divine attributes should be clearly manifested, and the final triumph of the Redeemer set forth, when he should overcome the powers of death and hell!

Therefore it came to pass, that as time rolled on, the mystery of iniquity was permitted to work until man seemed, as of old, to have corrupted his way upon the earth. While in the East, millions were sunk in idolatry, or bowed beneath the yoke of the false prophet, in Europe the Papacy trampled on thrones and kingdoms, and oppressed mankind by its despotic sway. Everywhere the blackness of night seemed to overshadow the earth. Had God, indeed, hidden his face and forgotten his people? No; since the covenant renewed with Noah he never has left the world without a witness for the truth. He raised up a band of faithful martyrs who, like the patriarchs in Canaan and Egypt, like Daniel and the prophets in Babylon beside the banks of the Chebar and Euphrates, like John the Baptist before Herod, also among the Roman catacombs and the Cottian Alps, and the vales of Languedoc, in Moravia and Britain, in many a mountain cave, and untrdden solitude, bore their testimony to the gospel, and sealed the testimony with their blood. Often driven from their homes and persecuted by their unrelenting foes, they still maintained and handed down through an unbroken line of witnesses, from age to age, the faith committed to the saints: and the "blood of the martyrs was the seed of the church."

But hushed at length was the voice of the witnesses. The Albigenses were extirpated by fire and sword. The preaching of Wickliffe and the Lollards, of Jerome and Huss, of the early apostles of the reformed churches, was no longer heard. All was silent; it was the triumph of despotism and priesthood. And now again, the oppressed and despairing church believed that soon God would avenge his slaughtered saints, and descend in person to redress the evils of a suffering world. But not yet was their expec-

tation to be fulfilled. Much remained to be done; a mighty drama in the world's history must be enacted before the final close of this dispensation. God had prepared his instruments, and allotted to them their appointed work.

The Papacy had triumphed, and the testimony of the witnesses was quenched in their blood. But scarcely had the last notes of triumph died away when a voice loud and defiant, like that which sounded of old from the heights of Carmel, aroused the nations, and echoed through the halls of the Vatican. Luther, called by God to be an apostle, proclaimed the gospel message, and defied the priests of a corrupt creed to the controversy. Beneath his blows, and the repeated assaults of the Reformers, the vast fabric of the Papacy, reared by superstition, tottered, and seemed ready to fall. But it fell not, although its foundation was of sand, for God had thus ordained that the nations should still, for a short space, submit to the yoke, and give their power to the beast. The Papal authority was revived under a new form, and Jesuitism infused vitality into the decayed frame. Then followed the age of Rationalism and Infidelity; the uprising of the masses, stimulated by the hatred of priesthood and despotism, the overthrow of all established institutions, the outburst of lawlessness and licentious desires, which finally culminated in the catastrophe of the French Revolution. Those who witnessed those fearful times, when, amidst general anarchy and the struggle of fiend-like natures, there was universal distress of nations, the overthrow of dynasties, and the havoc of war, might well believe that now the time had arrived when the prediction of our Saviour would be fulfilled—for now, indeed, “nation was rising against nation.” But there was a lull even after that fearful convulsion, the winds were yet restrained for a short season, the handwriting of doom was not inscribed upon the palaces of earth.

A half century has now elapsed, and within that short period what a silent, solemn change has come over the world! It is that which men feel when instinctively impressed with the conviction that they are near their appointed time. “The summer is near;” the fig-tree has now begun to put forth its leaves. Still, there are and will be scoffers who say, “Where is the promise of his coming?” But the Christian church stands in anxious expectancy, for now they discern on the horizon sure indications of the coming “day-spring from on high.”

But may we not be again deceived? “For of that day and hour knoweth no man.” True; but as it was in the days of Noe, so shall it be now. In those days there was a reckless, ungodly multitude who laughed at the prophet's warning, and heeded not the signs of approaching destruction. They indulged in sensual appetites, in worldly pleasures, until the flood swept them all away. But the patriarch gathering around him a small band of faithful worshippers, believed in the warnings of an offended God, and thus insured their safety. They read the “signs of the times,” they saw that the cup of iniquity was nearly full, that vengeance could not be long delayed. And although the last knell of that doomed world might have sounded forth suddenly, it found them not unfaithful or unprepared. They sought in the ark the only sure refuge against the coming deluge, and thus they were saved, to witness to all time that in the midst of judgment God remembers mercy.

And so at the end of this dispensation it will be: men, led astray by false Satanic delusions, by their own hearts' lusts, will sport on the brink of ruin; the foolish virgins will leave their lamps untrimmed. But those who believe in the sure promises of an unchanging God cannot be deceived. They can read the “signs of the times” by the light of God's word, and will watch like men whose “Lord delayeth not his coming.” But what are these signs? Have we any definite clue to guide us through the labyrinth? Yes; it is alike in the spiritual as in the material world: God has not left mankind without a compass and definite landmarks. Therefore he has informed us that certain events must occur before the close of this dispensation. These we will briefly enumerate:

The gospel shall be preached as a witness to all nations.

Men shall run to and fro, and knowledge shall be increased.

There will be a rapid extinction of the Mohammedan power, as prefigured by the drying up of the Euphrates.*

The Papacy will be consumed by its own adherents, those who have shared in its power and guilt; the “nation shall eat the flesh of the whore, and burn her with fire.”

There will be in sundry places a pouring forth of the Spirit, a manifestation of Almighty power; and, co-incident with this, a fearful development of evil, a spread of Satanic influence, a mustering of the hosts of Antichrist before the last struggle between the powers of light and darkness.

When the world is convulsed by a general disintegration, and anarchy prevails, and the nations are girding themselves for the last universal war, and all things seem to revert to the original chaos, and faith, and hope, and brotherly love are diminished from among men, then is the end drawing nigh.

When the springs gush forth, and the early and latter rains begin to fall, and the ancient people of God, urged by some irresistible impulse, turn their faces Zionwards to their native homes, and the kings of the East march forth as of old with a high hand to take possession of their inheritance, then is the end drawing nigh. Now, although at different periods of man's history there have been convulsions both in the material and political world, together with much distress of nations and destructive wars, yet these especial signs, which must precede our Saviour's coming, had never yet been manifested. But now, how changed is the scene! This age has been characterized by a succession of striking events, by great energy both of thought and action, by the increase and diffusion of knowledge, and the consequent development of intellectual power.

Men work now as they never did before, as if conscious that the “night is approaching, when no man can work.” The river of time rolls rapidly on, the days of earth are numbered, and perhaps “this generation may not pass away until all be fulfilled.” The last record of this world's history will surpass in interest all that has ever been written. But who will write it? It is a solemn thought that we stand upon the threshold of that goal where history must end, for time shall be no more. The lines of ancient prophecy are all converging to one point. The sons of Japhet are occupying the tents of Shem, the Jews have accumulated the spoils of the Gentiles before their final exodus, and the seed of the woman is preparing to bruise the serpent's head. The followers of Christ begin to lift up their heads, for their redemption draweth nigh. For now the signs of the times are coming fast upon us, so that he who runs may read. Everywhere has the gospel message been sounded throughout the world, and men have been invited by the missionaries of Christ to turn from their evil ways, and to seek the way of salvation. The diffusion of knowledge has been facilitated by our railroads, and steamships, and electric telegraphs, by which we have almost annihilated space and promoted the rapid interchange of ideas among the nations of mankind. Thus, through the medium of European civilization, we have regained many of those original principles of knowledge which man lost by the fall, and we now probably approach the term of the highest intellectual development of which an imperfect and corrupt nature is capable. Thus, all are tending towards the establishment of a universal empire and the union of nations under one sovereign head—even the Prince of peace.

(To be continued.)

* We doubt this; but we don't wish to restrain our writers.—ED. OF JOURNAL.

We regard the drying up of the Euphrates as symbolic of the turning away from the mystic Babylon, which is situated on it, the support of the nations that have contributed to the defense and support of the Papacy.—ED. OF HERALD.

From the Millennial News.

The Great Commission.

BY J. M. ORROCK.

Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved: but he that believeth not shall be damned.—Jesus.

Go, preach the great salvation,—

The gospel truth proclaim;

Discipleize all nations,

Baptizing in my name;

Go teach them to remember

And walk in wisdom's ways,

And I am thy Defender,—

I am with thee all the days.

Go to the monarch's palace,

And to the peasant's cot;

Go to the distant valleys,

Where people know thee not.

Far up the snow-capt mountain,

And in the lonely dell,

Beside the sparkling fountain,

My glorious message tell.

Go to the peaceful islands,

On the bosom of the sea;

Go to the Rocky mountains,

Where Indian tribes may be;

Go to the Western prairie,

And to the Eastern main,

Or, cross the wide Sahara,

Where death and terror reign.

Go teach the desert rangers,

For whom the Savior died;

Bid Ethiopian strangers

Trust in the Crucified;

Go bid the “tribes of weary-foot”

Cast unbelief away,

And Gentiles who have long withheld,

Now own Messiah's sway.

Go when the bright sun shineth,

Go in the dewy morn,

Go when the day declineth,

And speak to hearts forlorn;

Go when the night is dreary,

Or the tempest passeth by,

Let not thy heart be weary,—

Redemption draweth nigh.

When persecution rages,

To sweep my church away,

And kingly power engages

My messengers to slay;

Fear not, for I am nigh thee,

And thou wilt bring me praise:

These things are but to try thee,—

I am with thee all the days.

In sunshine or in sorrow,

In sickness and in pain,

In troubles of the morrow,

Or ills that now remain;

In days of grief or gladness,

A song of triumph raise,

Come times of joy or sadness,—

I am with thee all the days.

When the present age is ended,

Thy ministry will cease;

The King of kings descended,

Will bring millennial peace.

Till earth renewed in glory,

Brings new and gladsome lays,

Go tell Messiah's story,

And I'm with thee all the days.

From the Millennial News.

The Destiny of the Earth.

What is to become of the earth? Is it to remain in its present state forever? Is it to be annihilated? Or is it to undergo a change for the better, and become the dwelling place of righteous and happy beings forever? We believe that it will be renewed, and will, world without end, be the abode of the redeemed. We read “The meek shall inherit the earth; and shall delight themselves in the abundance of peace.” “Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.” “Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it.” Ps. xxxvii. 11; xxii. 29, 34. “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.” Dan. vii. 27. “Blessed are the meek; for they shall inherit the earth.” Matt. v. 5. “The promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith;” thus Abraham and his spiritual seed are heirs of the world

through the righteousness of faith. Rom. iv. 13.

“Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth” Rev. v. 9, 10.

But the people of God will not receive the earth as their inheritance till it is delivered from the blight of sin, and is made new. He who sits upon the throne says, “Behold, I make all things new.” “Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind; but be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.” Isa. 65. 17, 18. Therefore “we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Pet. iii. 13,—or as Wesley expresses it in one of his Hymns,

“According to his word,
His oath to sinners given,
We look to see restored
The ruined earth and heaven:
In a new world his truth to prove,
A world of righteousness and love.”

The Psalmist, speaking of the heavens and the earth, says, “As a vesture shalt thou change them, and they shall be changed.” This change is mentioned in the New Testament as “the regeneration,” “the restitution of all things,” “the redemption of the purchased possession,” and under other forms of expression.

When the earth is thus renewed, and brought to more than its pristine state of beauty and blessedness, God will again look on the fair face of creation, and pronounce it “very good.” He will also verify that ancient promise, “Truly as I live, all the earth shall be filled with the glory of the Lord.” Then will prophecies like the following be fulfilled, “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” “Thy people also shall be all righteous; they shall inherit the land forever.” “And there shall be no more curse.” Then will that oft-repeated prayer be fully answered, “Thy kingdom come; thy will be done in earth, as it is in heaven.” In the language of Bonar, of Kelso, we say,

“Come, Lord, and wipe away,
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again;
Come, then, Lord Jesus, come!”

H.

Temporal power of the Pope.

It was suspected by many that the great Catholic gathering at Rome, avowedly to canonize some Japanese martyrs, had an ulterior object, looking towards the confirmation of the Pope's temporal power. But an Italian correspondent of the News of the Churches, says this purpose has been abandoned. His comments are full of interest:

Most of your readers are doubtless aware, from the information diffused by the newspapers, that His Holiness, the Pope, has summoned a species of council to meet at Rome in the month of May, for the avowed purpose of canonizing a band of missionaries, both male and female, who were slain by the Japanese long ago; in other words, so far as his authority goes, of adding another company to the multitude of saints who already blasphemously divide with Christ, according to Romish notions, his work as “the only mediator between God and man.” The meeting of this assembly has stirred in a wonderful manner the governments both of Italy and France, not, assuredly, from any regard they bear to the martyrs of Japan; not, alas! for any jealousy they feel for the invaded glory of the Son of God but because they entertain the belief that there is another object in view in summoning this assembly than the one ostensibly set forth. Both in Italy and France the temporal dominion of the Pope has occupied of late much attention, and most reflecting men are convinced that it constitutes the real difficulty in the way of a satisfactory settlement of the affairs of this country. This matter has been discussed in the French

Chambers and in the Italian Parliament, in such a way as to make Pio IX. and Cardinal Antonelli anxious and uncomfortable as to the issue of this question, if left as it now stands. The impression, therefore, had become general, that the real intention of this council summoned to meet at Rome, was to add a further safeguard to the temporal dominion, by declaring it one of the dogmas or articles of faith of the Holy Apostolic Roman Catholic Church. On this account, if I recollect aright, the French government have prohibited the attendance of the French bishops, and the Italian government, though refusing, when questioned in the Chamber of Deputies on the subject, to issue a similar prohibition, has declared that it has power by law, and will know how to punish any of the bishops who prove themselves enemies to Italy.

Alarm has not been taken by the secular powers alone. Addresses and remonstrances have been signed in various places, by both the regular and secular clergy, by individual priests and by capitular bodies, and forwarded to the Pope, beseeching him to abandon the temporal power for the good of his country, and in some instances warning him in clear language to beware of making it a dogma of the church; and the consequence of all this has been, that if ever His Holiness did seriously entertain the idea, he has been obliged to abandon it. He lately paid a visit to the church of Santa Maria della Minerva, and in the sacristy he made a discourse in which he referred to the subject, and endeavored to set at rest the fears of the remonstrant clergy by a solemn declaration "that the temporal power is not and never can be a dogma of the church; but that it is a necessity for the church in the actual arrangements of providence."

It remains to be seen whether this will satisfy the petitioning clergy, or disarm the distrust of the secular powers. In the meantime, the following comment upon the Pope's declaration, in the Nazionale of Florence, may prove interesting: "Judging by facts, it would appear that Providence does not believe in this necessity of the church, since it seems disposing all things with a view of showing men pointedly that eternal truth has no need of terrestrial arms or treasures in order to triumph over error, and that the church of Christ requires no other crown than that of its virtues to reign over men. Besides, to say that the bishops cannot declare the temporal power a dogma, but only a necessity of the church, is one of those jesuitical artifices fitted to confuse the minds of those who are poor in spirit, since, granted the necessity, it is plain that, failing the temporal power, the church will perish. Behold, therefore, identified the church and the temporal power; and since the immortality of the church is a dogma, the temporal power, necessary and essential to its existence, becomes, of course, necessarily a dogma also. Here, then, is the Pope, who either proclaims that a dogma which is not one, or repudiates that which is really one. It may be said that there is the reservation as long as the actual arrangements of Providence exist; but to this we reply, that as Providence may vary infinitely its arrangements, and as the loss of temporal dominion to the church, which is now being fulfilled, may be one of these, it is unexampled temerity to declare that necessary and indispensable which Providence, by its acts, is demonstrating not to be so.

Note from Bro. J. M. Orrock—Dr. Hutchinson.

DEAR BRO. BLISS:—As your readers were apprised of the fact that Dr. Hutchinson was unable to leave for England as soon as he expected, on account of sickness in his family, I embrace a moment to say that I received a note from him dated Montreal, July 22nd, in which he stated that he expected to sail next day, from Quebec, in the steamer "Damascus," bound for Liverpool; so that by this time, if they have had a good passage, he is probably more than half way over the Atlantic.

His address, for some time to come, will be Rev. R. Hutchinson, M. D. (Care of Mrs. M. Holme), 34 Devon Street, Liverpool, England.

Any letters addressed in this way will be forwarded to him in case he has left Liverpool. I hope our friends will not forget the resolution passed at our last conference respecting assisting him and his family pecuniarily. Having known him for many years, I can testify that he is one who has *really* sacrificed for the cause of the Coming One; and if our brethren in England or America render him pecuniary assistance they may rest assured that he is "worthy for whom" they "do this."

It is his intention, beside visiting relatives, to labor in the gospel, as his health will permit, and I trust he will give us his journal in the Herald—for there are many all over the land who will be glad to hear from him in this way.

To you, Bro. Bliss, and to all "who have obtained like precious faith with us," who feel the trials of life press heavily upon them, I would say, as Bro. Hutchinson did to me in the note above referred to: "Look to Heaven; in this way conquer." I remain, in haste, Your unchanged friend,

J. M. ORROCK.

Waterloo, C. E., 31st July, 1862.

[The reference to Bro. H.'s need of pecuniary assistance is timely; and he is worthy.—Ed.]

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, AUGUST 16, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

I. H. Shipman. We thank you for calling our attention to the error of date, though it had already been noticed and corrected by Bro. Pearce.

The Living Creatures.

BRO. BLISS. I would like your view concerning Ezekiel's wheel within a wheel, the living creatures which he saw in chapter I.

S. NORCROSS.

Galconda, Ill., July 4, 1862.

We have no clear conception of the significance of the wheels which we would be willing to put forth positively as the meaning of that symbol. The idea we favor is that they are appendages of the living creatures, to show the velocity of their movements.

Of the "living creatures," however, we are clearly of opinion that they are identical with the "seraphim" in Isa. 6: 2 and the "four beasts" or living creatures in Rev. 4: 8. These last unite in the song, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 9, 10. And this proves them to be representative of the redeemed of our race, who will one day sing, as the seraphim did, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Isa. 6: 3.

"The Sabbath-days."

BRO. BLISS:—Will you please to give an explanation of Col. 2: 16, 17. "Holy day," "new moon," "Sabbath days?" Do all of these relate to the Jewish feasts? or do only the two first? Why is the italic word *days* added to sabbath, if it does not mean the seventh day sabbath? Is Paul addressing the Jews, or Gentile Christians in this epistle?

Z. B.

ANSWER. The epistle to the Colossians, like Paul's other epistles, is addressed to Christians; among whom were Jewish and Gentile converts. And there being both classes, there would naturally arise various questions growing out of the difference in their previous religious education. It is very manifest that the Jewish Christians were everywhere strongly inclined to continue the observance of the Mosaic ritual, and it became often necessary for the apostles to impress on them the fact that the rites of the Sinai and supplementary covenant had ceased to be significant—the substance having come of which they were only shadows. On the epistle to the Colossians Dr. Whitby remarks thus:

"As for the occasion of it, Theodoret informs us that it was writ against those Jewish Christians who endeavored to impose the observation of the law upon Gentile converts, as is apparent from his caution to them, to beware of those who 'spoiled them after the rudiments of the world,' 2: 8, and that because they were 'circumcised in Christ,' v. 11, and He had 'blotted out the hand-writing of ordinances which was against them,' v. 14, and from the inference thence made, 'Let no man judge you therefore in meat, or in drink, or in respect of a holiday, or of the new moons, or of the sabbath-days; which are a shadow,' vs. 16, 17. The rest say it was written against them who sowed among them Jewish and heathenish doctrines; and in particular against them who endeavored to bring in the worship of angels."

The word "days" is given in italics to show that it is a supplied word, and is not in the original; which may read, "Let no man therefore judge" (i. e. condemn) "you in" (or for your not observing a distinction in) "meat or drink, or in respect of" (your neglect of) "an" (Jewish, "holy day, or of the new moon, or of the Sabbath."

All of those observances were Jewish, and had all alike been "blotted out" by being nailed to the cross. When it is said, Let no man judge you in respect to them, the meaning is, Let no man censure or condemn you because of them. The word "sabbath," as here used, has evident respect to the Jewish seventh-day sabbath. In the New Testament the word "sabbath" or "sabbaths" is used above 60 times, and signifies in 56 of those places, without any question, the Jewish weekly sabbath; and in the other places it is used by a metonymy for the whole week. In the Old Testament, when the word "sabbath" is used in connection with new moons or Jewish feasts it has distinct reference to the seventh-day sabbath, as will appear by a comparison of 2 K. 4: 23; Isa. 1: 13; 66: 23; Lam. 2: 6; Ezek. 45: 17; 46: 1; Hos. 2: 2; Amos 8: 4. Being here mentioned in the same connection, it is reasonable to suppose it refers to the Jewish seventh-day.

The Sabbath is often referred to in the Old Testa-

ment in contradistinction from all other observances; and therefore when used in connection with them, there can be no question that the seventh-day is intended.

This, then, being clearly the meaning of the text, no man can be guiltless who condemns Christians for not observing the Jewish seventh-day, or for keeping sacred the day of our Lord's resurrection.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

A. D. 1873.

JOHN AQUILLA BROWN, author of "The Eventide," London, 1823, dates the 2300 days from the supposed time of Nehemiah's second return to Jerusalem. He says:

"The epoch of the 2300 years may be considered as founded on the commission granted to Nehemiah, as well as on the decree of Artaxerxes to Ezra, concluding it to have been proved that the 1290 years close with the battle of Gog and Magog, which is the extinction of the Mohammedan imposture, and which must be taken as the final cleansing of the sanctuary."

"Prideaux has not indeed fixed the time of this second commission; leaving it uncertain as to the very year of Nehemiah's second return, but coincides in the more decisive opinion expressed by Sir Isaac Newton as to its being the year A. C. 428. . . . Hence would 2300 years terminate in the very same year, 1873, as the 1290 years of the Mohammedan Hegira."—*Even Tide*, p. 113—115.

The great uncertainty of the date of the event, given as that from which this period is to be reckoned, makes the argument assigned for the date of its termination of very little value. And besides, it was not the restoration of Jerusalem that the 70 weeks were to be dated from, but the issuing of the decree for that restoration.

A. D. 1880.

REV. WILLIAM HALES, D. D., LL. D., author of "New Analysis of Chronology," London, 1809, also connected the 2300 days with the 70 weeks or 490 years, which he terminated in A. D. 70, with the destruction of Jerusalem; and 1810 years more, to complete the 2300, carries him to A. D. 1880. His argument is as follows:

"And he was astonished at the vision; but 'none understood' how the daily sacrifice should be taken away, or when the period of 2300 days should begin or end.

"Three years after, a further insight into the last mysterious vision was given to the prophet, immediately after his admirable prayer and confession of his own sins, and sins of his people, and supplication for the holy mountain of his God; that his people might be restored from the Babylonian captivity, now drawing to a close, and the city rebuilt; 'yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the foregoing vision (8:16), flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said:

"O Daniel, I am now come forth to give thee understanding and information.

"At the beginning of thy supplications, the Oracle came forth; and I am come to tell thee [His response]; for thou art greatly beloved. Therefore consider the matter, and understand the vision.

"THE PROPHECY OF THE SEVENTY WEEKS.

"Seventy weeks are determined upon thy people and upon thy holy city: to complete the transgression, and consummate sins; to expiate iniquity, and introduce everlasting righteousness; and to seal up vision and prophecy, and anoint the Saint of saints.

"Know, then, and understand:

"From the going forth of the Oracle to restore [thy people], and to rebuild Jerusalem, until Messiah the Leader, shall be seven weeks and sixty-two weeks.

"Thou shalt return [and thy people, at the end of the vision of 2300 days], and Jerusalem shall be rebuilt; both the street and the breach [of the wall], even in straits of times.

"And after the sixty-two weeks shall Messiah be cut off; and (thy people) shall not be His: a people of the Leader to come shall destroy both the city and the sanctuary; and its end shall be in a deluge. And until the end of the war, desolations are decreed.

"But one week shall establish a new covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days]; but then the decree [desolation] shall be poured [in turn] upon the Desolator."

"This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the concise original) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted 'desolation of the Jews' should cease and their 'sanctuary be cleansed,' or their temple finally be rebuilt; by determining a certain fixed point or epoch within it,—namely, the destruction of the city and temple of Jerusalem by the Romans, A. D. 70; for, counting backwards from thence seventy weeks of days, or 70 times 7, 490 years, we get the beginning of the period, B. C. 420; and this being known, the end of the period, also, A. D. 1880; for 420 and 1880 make 2300.

"The destruction of Jerusalem, therefore, divides the whole period into two unequal parts; the former consisting of 490 years, beginning B. C. 420; the latter of 1810 years ending A. D. 1880.

"I. The former part, and its divisions, noticed in this vision, are first to be considered.

"1. The seventy weeks, or 490 years, of which it consists, are historically divided into 62, 7, and 1 weeks; and the one week subdivided into a half-week. At the expiration of 62 and 7, 69 weeks, or 483 years, Messiah the Leader was to send forth his armies (the Romans) to destroy those murderers (the Jews), and to burn their city," (Matt. 22: 7). And, accordingly, the Jewish war commenced in the last, or seventieth week, B. C. 65, during the administration of Gessius Florus, whose exactions drove the Jews into rebellion, according to Josephus, Ant. xx. 10, 1.

"2. 'After the 62 weeks,' but not immediately, 'the Messiah was cut off'; for the 62 weeks expired A. D. 14; and the one week, or Passion week, in the midst of which our Lord was crucified, A. D. 31, began with his public ministry, A. D. 28, and ended with the martyrdom of Stephen, A. D. 34. (See the Articles of the Ministry of Christ, and the Gospel Chronology, vol. 1, pp. 199-206, in which is given the luminous account of the Passion week, in reference to Daniel's prophecy, by Eusebius.) The Passion week, therefore, began two weeks after the sixty-two weeks, or at the end of sixty-four weeks; and there were five weeks, or thirty-five years, after the passion week, to the destruction of Jerusalem. So that the seventy weeks must be chronologically divided into sixty-four, one, and five weeks. For the one week in the prophecy is evidently not the last week of the Jewish war, and cannot, therefore, follow, in order of time, the sixty-two and seven weeks.

"The magnificent opening of the prophecy itself seems to blend the fortunes of the Jews and of mankind together in the important period destined,—1. 'To complete the transgression, and consummate the sins' of the Jewish nation, 'when their transgressions should come to the full,' and they should 'fill up the measure of the iniquity of their forefathers' (Matt. 23: 32), by rejecting and 'cutting off' the Messiah (Isa. 53: 8; Acts 2: 23; 3: 13-15; 5: 30, 31). 2. 'To cover, or expiate the iniquity' of the human race, by the voluntary sacrifice of himself (Isa. 53: 4-6; 1 Pet. 1: 19; Heb. 9: 26; John 1: 20, &c.), and also 'to introduce everlasting righteousness,' during 'the kingdom of the God of heaven,' and of his saints, which he was to found and establish upon earth; thence to be translated to heaven at the end of the world (Dan. 7: 13, 14, &c.; 1 Cor. 15: 23-28, &c.). And 3. 'To seal, or close prophetic vision,' when the grand scheme of Divine economy, in the Patriarchal, Mosaic, and Evangelical dispensations, should be sufficiently revealed to mankind by our Lord and his apostles, before the end of the seventy weeks; after 'the Saint of saints should, on his resurrection, be anointed,' or 'invested with all authority in heaven and earth' (Matt. 28: Rom. 1: 4, &c.).

"The decree of the Oracle for restoring the Jews, and rebuilding Jerusalem,' could not refer to their return from the Babylonish captivity, which was now past, and the city rebuilt by Nehemiah, long before the commencement of the prophecy, B. C. 420, in the fourth year of Darius Nothus; it must, therefore, relate to the final restoration of the Jews and rebuilding of their city, after the long continued desolation which was to follow the Roman captivity, and to end with the period of 2300 days. Then follows a parenthetical apostrophe to the prophet himself, foretelling his (and his people's) final return, at 'the end of the 2300 days,' or 'resurrection of the just' (Dan. 12: 13; Luke 14: 14, &c.), analogous to the parenthetical remark in Nathan's prophecy to the same effect (2 Sam. 7: 10), and the rebuilding of the city (Isa. 60: 10; Ezek. 48: 30; Zech. 2: 4).

"When the Jews should reject and cut off the Messiah, they should also be rejected by him, and 'no longer his' peculiar people, as expressly foretold by Moses (Deut. 32: 5, more correctly translated), and by the prophets (Hosea 1: 9, &c.), until

their final adoption (Zech. 8: 8); and 'the Roman armies' were to be sent, as 'people of Messiah to come' in judgment, in order to be the executioners of indignation against that 'wicked and apostate generation' of the Jews (Matt. 23: 35, 36).

"The abomination of desolation' were the desolating standards of the Roman armies, which were held in abomination by the Jews, on account of the idolatrous worship paid to the images of their gods which they displayed. The phrase occurs in the same sense afterwards (11: 31; 12: 11); and its significance is ascertained by our Lord himself, in his reference to and citation of this very prophecy of Daniel (Matt. 24: 15), as explained of 'the Roman encampments besieging Jerusalem' (Luke 21: 20). This testimony of our Lord himself is decisive to prove that the seventy weeks expired with the destruction of Jerusalem, A. D. 70, and, consequently, that they began B. C. 420. And the fourth and last vision of Daniel is also decisive to prove that the joint beginning of the 2300 days, and seventy weeks, was in the reign of Darius Nothus (11: 1, 2)." —New Anal. Chron., pp. 559-566.

Dr. Hales then commenced the 1290 and 1335 days in A. D. 70, and ended the former with Wickliffe in 1360, and the latter with John Huss in 1405. The 1260 years he then commenced in A. D. 620, and ended in 1880.

We do not know of the adoption of this date by any other writer; and the construction which ends the 70 weeks, not only appears very much forced, but has no marked event, in B. C. 420, for their commencement.

It is a singular coincidence that the clearly determined periods of the Hebrew Text, from creation to the undoubted era of Nabonassar,—spanning the two conjectural periods, and the judges, by Paul's 450 and 40 years,—and the authentic periods of profane history from the close of the seventy years Babylonian servitude, amount to 6000 years—as nearly as may be determined—at the epoch arrived at by Dr. Hales for the ending of the 1260 and 2300 years. But because of such coincidence no one would be warranted in affirming that the consummation of this world's history will be deferred until that epoch. It would be safe to regard it as the farthest limit to which the Advent and judgment could, with present light, be delayed; but the part of true wisdom would be to regard those great events as liable to transpire, and all the periods to end, at any moment this side of that epoch. This would require constant watchfulness for and continued expectation of the event, whilst the near ending of the periods would show it to be near; which, doubtless, is the actual position our Savior requires at all times of his church, to whom he has left the injunction: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

(To be continued.)

The War.

Headquarters Army of the Potowmack, Aug. 8, 1862.

Gen. Hooker remained at Malvern Hill until 12 o'clock Wednesday night, when he fell back to his encampment, leaving a strong guard to Haxall's. The rebels moved down from Richmond on three roads, concentrating their forces near Malvern. They thought our whole force was advancing toward Richmond, when our movement was only a reconnaissance in force.

The gunboat Southfield, which has been aground for some days above Cove Point, was got off yesterday.

The enemy appeared in considerable force. They made no further demonstration than to drive our men a short distance.

New York, Aug. 8. The World's special Washington dispatch says: A civilian captured at Front Royal reached this city yesterday. He has been about Richmond for two or three weeks, and, although not able to tell much on account of his parole, declares that Richmond has not been evacuated, nor are there any signs of pestilence. The rebel army lies east of the city, and he is confident its effective numbers have been greatly exaggerated. Stonewall Jackson, he says, is at Gordonsville with 15,000 or 20,000 men.

Nashville, Tenn. Aug. 8. Gen. Robert McCook was in an ambulance near Salem, Ala., when murdered. He was sick and on his way to his brigade. The guerrillas upset his vehicle and shot him when on his knees begging for quarter. He lived but a few hours. When the 9th Ohio Regiment learned the facts they marched to the scene, burned

all the houses in the neighborhood, and laid waste the lands. Several men implicated were hung on trees.

Guerrillas are rapidly increasing, and trains are fired upon. One man was killed and 13 wounded on the train for Columbia to-day. Companies are forming here to assist in the capture of guerrillas. The excitement is intense here.

It is rumored that a number of prominent secessionists have been shot by the exasperated Unionists.

Headquarters, six miles beyond Culpeper, Va., Aug. 10. A battle was fought yesterday between Gen. Banks and Stonewall Jackson. Gen. Bayard, of Gen. McDowell's corps, with his cavalry brigade, had been engaged the day before in the extreme advance, near the Rapidan river, in skirmishing and manoeuvring, which resulted in taking some prisoners, and ended with a slight loss, baffling the efforts of a large force to surround and cut him off.

Yesterday morning he was engaged for some hours before Gen. Banks came up, and with three regiments cavalry, consisting of the 1st Pennsylvania, 1st Maine, and 1st Rhode Island, delayed and embarrassed the enemy's advance. The rebels, under Jackson and Elwell, had crossed the Rapidan in force, and their advance guard, 15,000 strong, was attacked by Gen. Banks yesterday afternoon, about six miles south of Culpeper Court House.

The fight was almost wholly with artillery, at first, but the infantry became engaged about six o'clock, and a determined and bloody contest followed. General Banks' right wing, under Gen. Williams, suffered severely. The rebel position was in the woods, while the troops which attacked them were obliged to cross open ground. It was not until about 6 that it became evident the rebels were attacking in force. Previous to that there had been a rather desultory cannonade. The whole rebel force suddenly attacked in overwhelming numbers at all points. Nearly all their regiments had full ranks.

At 7:12 o'clock Gen. Pope arrived from Culpeper, accompanied by Gen. McDowell, with a part of McDowell's corps. The battle was substantially over, Gen. Banks holding the same ground he occupied at the beginning. After the arrival of Gen. Pope there was an artillery contest, continuing at intervals until nearly 12 o'clock. The night was unusually clear and the moon was full. The rebels planted a battery against McDowell's centre, where Gen. Pope and Gen. Banks were, bringing both of them under the fire.

The Generals and their staffs were so near the rebel lines, being actually in front of their own lines, that a sudden charge of rebel cavalry was made from the woods, a quarter of a mile off, apparently with a view to capture them. The attempt was repelled by a vigorous fire from McDowell's troops, and the Generals and their staffs left the ground under a cross fire from the rebels and our own troops. The fire of the rebel batteries was afterwards silenced.

Gen. Pope on arriving sent fresh troops to the front to take the place of Gen. Banks' exhausted columns. The enemy did not renew the attack except by artillery.

It appears that there was severe fighting in Virginia on Saturday last, between Gen. Banks and a much superior force under the rebel Jackson. It did not, however, continue over the Sabbath, as at first reported; nor did it leave the enemy master of the field, according to the following dispatch:

Culpeper, Va., Aug. 11. The enemy this morning sent in a flag of truce, asking permission to bury their dead. This shows that, with all their superiority of numbers, they were too badly cut up to maintain their position, and that their falling back yesterday was from necessity, not choice.

Our troops are engaged in bringing off the wounded from the field and burying the dead.

DESTRUCTION OF THE REBEL RAM ARKANSAS.

Washington, August 10. The following is from the Petersburg Daily Express of yesterday.

Richmond, August 8. A dispatch from Van Dorn to Secretary Mallory states that the Confederate ram Arkansas, Lieut. Stephens commanding, had been destroyed. She left Vicksburg on Monday, to co-operate in the attack on Baton Rouge. After passing Bayou Sara her machinery became disabled, and while attempting to adjust it, several of the enemy's gunboats attacked her. After a gallant resistance she was abandoned and blown up. Her officers and men reached the shore in safety.

The Loss of the Golden Gate.

San Francisco, Aug. 6. The steamship Golden Gate, Hudson, commander, sailed hence for Panama on the 21st ult. having 96 cabin passengers, 147 in the second cabin and steerage, and a crew of 95 men. She had also \$1,400,000 in treasure.

On the 27th ult., at 4:45 P. M., when 15 miles

north of Manzanilla, while the passengers were dining, an alarm of fire was heard. The steamer was promptly headed for the shore, 3 1/2 miles distant, the flames meanwhile making fearful headway. At a quarter after 5 the upper deck fell. Soon after the steamer struck the beach, and those of the passengers and crew who had not got into the boats jumped overboard and endeavored to swim ashore. About 100, including 5 children, swam or were washed ashore alive.

The ship burned to the water's edge and soon disappeared. The passengers who reached the shore made their way to near Manzanilla, where they arrived on the 29th, just as the steamer St. Louis arrived up from Panama.

Some few others escaped to Manzanilla in boats. One boat with thirty persons on board has not been heard from, but it has probably made the shore south of Manzanilla.

The St. Louis arrived here to-night, bringing seventy-eight of the Golden Gate's passengers—all that are known to be saved—and a portion of the crew. Capt. Hudson and a portion of the crew remained at Manzanilla to look after the missing passengers.

Intervention.

The Paris correspondent of the *Independence Belge* asserts that the Emperor of Russia has consented to pioneer the way to intervention, by making a personal appeal to President Lincoln to negotiate a compromise between the North and South. If this fails, then England and France are to step in. On the other hand, and with infinitely more probability, the London correspondence of the *Paris Moniteur*, which invariably reflects the views of the hour of the French government, contains the following:

"The grave and serious tone of Lord Palmerston's speech against Mr. Lindsay's motion has produced general satisfaction. On this question the country has the most entire confidence in the Cabinet. How ever easy it would be, on grounds of international law, to justify the recognition of the Southern States, the inconveniences and dangers of such a course far outweigh, in the opinion of the English public, the advantages which might eventually result from it. Every one sees that the recognition alone would not open the cotton ports; and as to a recognition to be followed by an alliance with the Confederates and a war with the Federals, the nation is quite averse to any such thing. The country therefore trusts to the Cabinet to watch events and turn them to the best possible account."

The publication of the above paragraph in the *Moniteur*, (says the Paris correspondent of the *Daily News*), so completely at variance with the recent arguments of the *Constitutionnel* and *Patrie* in favor of intervention, is very remarkable at a moment when, according to general report, M. Thoovenel has failed in a mission to London intended to entangle England in a joint mediation. It would appear that the French government is (officially) converted to the English notion that it is better to let the Americans alone."

Foreign Intelligence.

By the arrival at this port, this morning, of steamer Arabia, from Liverpool, via Halifax, we have English news to July 26th. The most important matter now before the English public is the new war with China, which has without the least warning become a fixed fact. Writing upon this subject the *Liverpool Times* says:

It is clear that the Old Government of China is tumbling to pieces, and our policy ought to have been that of steering between the belligerents without giving offence to either. But we have made enemies of the insurgents, and hence the demand for more troops from home, and, as things now stand, we are likely soon to have on our hands the gigantic task of making the conquest of China. As a *Bombay* paper by the last mail very pertinently observes, "We have deliberately espoused the cause of the most corrupt, weak, and cruel despotism the world has ever seen, and we are about to reap the bitter fruits of our policy."

The same authority adds, with equal force, "What offence have the Taipings committed against us that our cannon and fleets are to be employed in destroying them and our soldiers in capturing them, and handing them over to the tender mercies of the mandarins to be desembowelled?" The course which we have lately been pursuing in China ought to arouse the deep indignation of the country; but we appear to be committed to this new and fatal course of action, and where what is called "the honor of the country" is concerned, one false step is almost invariably followed by another. The blunder of the French in Mexico is paralleled by our own in China.

ATTEMPTED ASSASSINATION OF THE EMPEROR OF RUSSIA. We (*Morning Star*) have received positive information of an attempt made within the last few days upon the life of the Emperor of Russia. As Alexander was walking in the gardens of his palace, in St. Petersburg, he was fired upon by an assassin. The most strenuous efforts have been made by the Russian government to prevent the news from getting abroad, or, in case of any rumor finding its way out, to induce it to be confounded with a reported but not fully authenticated attempt of the same kind which gave rise to some alarm several weeks back.

Indeed, the Russian Government exhibits at present the most febrile anxiety to keep political intelligence from either entering or passing out of Russia.

The King of Belgium was better, and would probably recover.

It is stated that the French loss in Mexico, in battle and by sickness, amounted to 1200. The French Government would repudiate Almonte.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

MELBOURNE AND DANVILLE, C. E.

Continued from our last.

Tuesday, July 1. Visited the sick and others this A. M., and at 11 o'clock took the stage for Lawrenceville, where I dined and visited the families of E. Lawrence and P. Lawrence. I did intend to stop and preach, but the arrangement failed; so I went on to Waterloo. How changed this whole country, from Melbourne to Waterloo! On my first visit, with Dr. Hutchinson, to the Province, in 1845, I came over this road—and travelled thirteen miles, in one case, without seeing a house; but now it is well cleared, and settled with thrifty farmers. The wilderness, in this respect, has blossomed.

We arrived in Waterloo in the evening, and was kindly received at Bro. M. L. Lawrence's. Called upon Elder J. M. Orrock, the pastor of the Advent church here. He has just moved into the place. Had an interesting interview with him and family, and also with Dr. Hutchinson and family. Expecting to leave at an early hour for my next appointment, rose at 5 A. M., and, as Elder M. L. Dudley did not come for me, I took a Graham breakfast with Dr. Hutchinson and family. We mutually enjoyed the social and the vegetable repast. The Dr. is a convert to the plain diet, and the use of drug medication. His health is improving under the new diet, and he may yet be a strong and well man. May it be so. After breakfast I called on Dr. Parmalee, who informed me that a large delegation of the various temperance organizations of the county and visitors from Montreal were to meet in the grove at 10 A. M., for speeches and other exercises, and, being president of the assemblage, invited me to speak; which I was right glad to do in so good a cause. Some two thousand people were on the ground by about noon, when, in consequence of the failure of the first speaker, I was called upon to make the opening speech.

I told them that this was an unexpected honor from John to Jonathan. But since the late flurry about the Trent had passed over we were all brothers again in peace, and I hoped it would never again be disturbed: which was received with applause. I then gave my testimony on total abstinence, and in favor of all movements and agencies of a moral or legal nature for the support and progress of the cause of temperance—giving them a gentle hint in reference to abstinence from all narcotics as well as temperance in eating and drinking; all of which was well received.

The meeting then adjourned for refreshments, which were in accordance with temperance. Everything was quiet and orderly throughout the grounds.

At 2 P. M. Dr. Parmalee, the president, called the meeting to order again; when we were entertained with stirring speeches from various speakers in the vicinity and from Montreal, with music and song, closing with a speech from Mr. Huntington, M. P., on the legal aspect of the reform. They will soon get a law in Parliament that will aid them in the work.

The temperance cause in Canada East is in advance of the United States. The reformers are in good earnest. God give them good speed.

In the evening Mr. Gower, Grand Secretary of the Grand Orange Lodge of Western Canada, lectured on the "cause and origin of Orangeism," or true Protestantism. The lecture was given in the Second Advent chapel, to a respectable audience. I was glad to be one of the favored ones, for I was never more delighted and instructed. I went to hear about as much prejudiced as many do to hear an Advent lecture, and left with the same astonishment and delight that many have done on hearing an able lecture on the second coming of Christ. I had supposed that the Orange lodges were violent and rowdyish in their opposition to the papal power, and that it was of Irish birth, connected and confined with their domestic feuds. How different. It originated in Western England, on the landing of William the Third, Prince of Orange, in the year 1688, and under his auspices. The first code of

laws was written by Dr. afterwards Bishop Burnett. Its principles were then what they are now, viz.: For the protection of life, property, and the Protestant religion;—a defensive society against the inroads of Popery. It was resuscitated or re-organized at the battle of Diamond, in Sept. 1795; and it assisted in putting down the Irish rebellion in 1798. A lodge was instituted in Canada West in 1830, and there are now twelve hundred lodges in that Province. Their vast influence is now being felt by the Catholics in Canada East; and they will no doubt soon be able to check papal designs on the liberties of Protestants in the Provinces.

They take the same view of the Papacy that I have done in my lectures for the last eighteen years, though they do not look for its final overthrow, as I do, at the coming of the Lord. Good speed to the work.

Wednesday, July 2. At 5 A. M. Elder L. M. Dudley called to convey me to Farnham, sixteen miles distant. We bade adieu to Bro. Lawfence and family and Bro. Hutchinson, and rode out eight miles to the widow Lucretia Lawrence, where, by special arrangement, we took breakfast. Since my last visit Bro. Lawrence has been called away by death. He died in faith of the speedy resurrection. Sister L. has a noble and industrious family of sons, so that they are prospered in the things of this life. And it is my prayer that these children may follow the example of their sainted father and loved mother, in embracing the gospel and preparing for the kingdom, that at the coming of Jesus they may be an unbroken band. We had a very pleasant interview, and, after reading and prayer, bade them adieu, and came to Farnham, and put up with Brother Dudley.

JOSHUA V. HIMES.

The Great Tribulation.

This is a phrase with which the church has latterly become very familiar; and yet there are few who do not feel themselves more or less perplexed in their minds with regard to what it is; whether past, present, or future; by what circumstances it is produced; who are to be the sufferers; how long its continuance, etc. Some refer it to the Jewish troubles during the siege and destruction of Jerusalem; some to the persecutions of the church, first by the Roman emperors, and afterward by the papacy. Others still regard it as descriptive of a state of war and strife in the last days; that it originates in a state of general immorality and blood thirstiness. We will examine each of these positions and test them by the word of God.

The first and generally prevailing view, that it refers to the sufferings of the Jews during the siege and destruction of Jerusalem, A.D. 70, has already been in part considered: but we will examine it more carefully. 1 The language of Matt. 24: 19 bears such a striking resemblance to that of Dan. 12: 1 that one can hardly fail to identify them as the same. But that in Daniel is what is to "befall" his "people in the latter days," and is placed by the angel not in connection with the destruction of Jerusalem, but in connection with the destruction of her antagonists, the gentile power, and the standing up of Michael, her prince and the prince of Israel, for the deliverance of such as are found written in the book. So, also, we shall find the case in Matt. 24. The 14th verse brings us to the end of the age, when this gospel of the kingdom shall have been preached in all the world for a witness to all nations. Then comes the abomination of desolation and the great tribulation, immediately after which comes the Son of man.

That in Daniel is to be such as never was to that same time; that in Matt. such as never was to that time, no, nor ever shall be. If this is the greatest that ever was or ever shall be, and is in the past, at whatever time, then that in Daniel cannot be the greatest that ever was and be in the future; for there never shall be so great as that foretold by Matthew. To say, as is sometimes done, that that in Matthew related to the Jews at Jerusalem's fall, and was tribulation, and the other trouble to come on the wicked, will not do; for that in Daniel relates to Daniel's people, the Jews, in the latter days. And the difference between intense trouble and great tribulation is a distinction without difference. The distinction will not stand. The two descriptions are identical. They both, therefore, refer to futurity and to the same event, and not to Jerusalem's destruction.

But will Matth. 24 apply to the Christian persecutions since the destruction of Jerusalem?

The same difficulty meets us as before, the identity between this and Daniel's time of trouble in the future. And again, it cannot be reconciled with the text; the cause of tribulation is "the abomination of desolation," which is to "stand in the holy place," the temple. To evade this, it is said that the holy place is the church, which is called God's temple. Then what is the abomination of desolation standing in the church? "The papacy," it is answered. Then the tribulation cannot embrace

the pagan persecutions, beginning in the apostolic age, for the papacy was not then set up. But why, if it is the papacy in the church, were those in Judea at the time it appeared in the church to flee to the mountains? And this they are directed to do because of the coming tribulation, evidently to escape it. The absurdity and incongruity of the theory are its own refutation.

But does it refer to general trouble in the last days, by various causes? Clearly not. It is a trouble to have its rise by placing the abomination of desolation, spoken of by Daniel the prophet, in the holy place. It is to affect particularly and first of all those in Judea; it is therefore a clear implication that the holy place is in Judea, from whence those who see the sign are to flee.

It is, then, from this cause, and not from a general cause or causes, that the great tribulation is to arise.

But what is the abomination of desolation, which shall stand in the holy place? Paul speaks of it in 2: Thess. 2:3,4. "And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." This monster is the "son of perdition." This is a title given to Judas Iscariot, John 17: 12. He is dead, and has gone to his own place. But we are told, Rev. 13th, of an image which is to be invested with a Spirit (*pneuma*) and it shall both speak and cause that as many as will not worship the image shall be killed. It is not impossible that Judas may be that spirit. The argument in favor of it is—

1. Judas is a devil.

2. Judas is dead, and therefore a disembodied spirit.

3. He is called "the son of perdition."

4. The man of sin is "the son of perdition."

5. The "son of perdition" is in existence, and to be revealed and claim supreme worship.

6. The image of the beast is to do the same thing.

I am not fully satisfied that Judas is the one, but he may be.

J. LITCH.

Lines on the Death of William Miller.

Respectfully inscribed to Mrs. Lucy A. Bartholomew,

BY THEO. D. C. MILLER.

Breathe gently, O Muse, of the favored of God; Rest sweetly, thou form, laid beneath the cold sod; A father in Israel dwelleth no more, In frail mortality, on earth's drear shore.

Rest calmly, sweet sleeper! no anguish or pain, No sorrows oppress thee; no jeers of the vain Canadden the heart purified by the sword, The spirit of Christ, with his dear holy word.

We miss thee, dear father. Thy calm, happy face, In peaceful contentment revealing God's grace, Is laid 'neath the sod, where the casket doth lie; The soul, wreathed in glory, ascends to the sky.

O glorious wanderer, happy in love Of angels and seraphims, dwelling above; No tempest can darken, no friends ever part— God's spirit, in love, dwells in each Christian heart.

We miss thee, O father; for Time, in his flight, Braided months into years, since to mansions of light Thy spirit was borne—gently tuning its lyre With praises to God from the seraphim choir.

Thou art gone. Still we listen, but know it is vain, To hear thy sweet voice, dearest father, again. Our lamps ever trimmed, we will wait for the hour That ushers us into that bright, heavenly bower.

Ever patient, we wait for the coming of God, Gently treading the path that our father has trod. A little more time and we'll meet thee above, Dear father, to dwell in those regions of love.

Glen Villa, May 1862.

[We would respectfully suggest that the resurrection, at Christ's coming, was the great hope of Wm. Miller. He believed those who sleep in Jesus rest in the same hope as do the living, longing for the resurrection. In all our preaching, and in all our writing, don't let us fail to keep constantly in view the great hope of the church, the near coming of Jesus and the resurrection. It is always painful to hear death spoken of, without the recovery from it also brought prominently to view. For the Lord our God will come again, and all the saints with Him.—ED.]

From Bro. D. Campbell.

BRO. BLISS:—I have had the pleasure of preaching for Messiah's church in this place, from Heb. 9: 28. In this neighborhood are several of Elder Flander's friends. He came here to preach several months before the protracted effort of last spring, by Elder I. R. Gates and himself. I am truly thankful to Almighty God for the work these brethren have been assisted in performing in this place. They number forty-seven baptized believers, and are prospering under the labors of their pastor. May God assist him in holding forth the word of life, that they as well as Paul may rejoice in the day of

Christ, and that they may not have labored in vain, or have spent their strength for nought. They have subscribed for the erection of a church, and the work is in progress. God permitting, I shall preach this evening to the people.

The following, for the Herald, is given by Solo-mon:

"A false balance is abomination to the Lord: but a just weight is his delight." . . . "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." Prov. 11:1,3. "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." Prov. 13: 3. "The backslider in heart shall be filled with his own ways." Prov. 14: 14. "A faithful witness will not lie: but a false witness will utter lies." Prov. 14:5. "A true witness delivereth souls: but a deceitful witness speaketh lies." Prov. 14:25. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. "Whoso rewardeth evil for good, evil shall not depart from his house." Prov. 17:13.

D. CAMPBELL.

Wood House, July 2, 1862.

From Bro. H. Buckley.

DEAR BRO. BLISS:—Having a dollar to transmit for a neighbor, I send this note in token of continued confidence and of interest in the great work of publishing the glad tidings of the kingdom near, in which you have so faithfully participated for years.

Each Christian has trials peculiar to his or her position and calling, and none can fully sympathize with others excepting they have passed through the same or like trials. But there is consolation in the revealed fact that "Jesus was in all points tempted as we are, yet without sin," and that "he is able to succor them that are tempted."

We are still in a world of conflict and trial, of strife and war. But how cheering the thought that the time hastens when "the kingdoms of this world" shall "become the kingdoms of our Lord,"—when there shall be a perfect and eternal change of administration: a king reigning in righteousness, and princes ruling in equity,—when "the meek shall inherit the earth, and delight themselves in the abundance of peace."

H. BUCKLEY.

Kingsley, Pa., July 17, 1862.

From Bro. J. Miller.

DEAR BRO. BLISS:—As an old subscriber to your valuable paper, and as I believe the doctrine of the personal reign of Christ on the new earth to be the truth of God's blessed word, I think we ought to be careful to instruct our children in these blessed truths. It seems to me that there was never a better opportunity than at this time. In looking over the report of the Pennsylvania conference I see that all those who have charge of the churches are striving to draw all the children in their different districts into their Sabbath schools; which, I believe, is a step in the right direction. But what we want in our Sabbath schools is a library that would draw the attention of the young to the truths we believe. I think if a few of our able writers would take this in hand we soon could have a collection of library books that could be used in the Advent church or Sabbath school throughout the whole land; and I believe they would be well paid for their trouble.

As I have had some experience in Sabbath schools, and have seen many of their libraries, I know they do anything but draw the attention of the young to the coming of Christ to reign with his saints on the new earth. In many cases, with all the instruction we can give them, there are books given into their hands that teach them the opposite, and when they grow up to riper years it is hard to get it erased from their minds. I believe in training up a child in the way that he should go, and when he is old he will not depart from it.

Yours, in hope of speedy deliverance,

J. MILLER.

Philadelphia, Pa., July 17, 1862.

[Such a library would be most desirable. It needs however to be remembered that it requires a very peculiar talent to write a book that will both interest and instruct children. Also, no book will pay for itself unless at the start one thousand copies of it can be readily sold. After maturely considering this question, we are of the opinion that in the absence of books specially advocating our views we should select books that teach nothing contrary to them. "Judah's Lion," by Charlotte Elizabeth, though tinted with Judaism, is one of the books that should be in every Sabbath school library.—ED.]

From Bro. Jeremiah Spear.

BRO. BLISS:—As the church at Derby Line was not reported at our late Conference held at Waterloo, C. E., permit me to say that we, as a church, are still trying to stem the flood of opposition and

trials which surround us, and to gain an entrance in the kingdom promised to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Being somewhat scattered, we sustain weekly prayer meetings in three neighborhoods, which are well sustained, and a covenant meeting once a month. We feel the importance of taking heed to the words of the Saviour, "Strive to enter in at the straight gate, for many, I say unto, shall seek to enter in and shall not be able." We have had the faithful labors of Elder Orrock for the last few years. We esteem him highly for his work's sake. Since his removal to Waterloo we have had no preaching, except one visit from Elder H. Canfield, of St. Johnsbury, Vt. While we feel the loss of our preacher, we are led to look to the great shepherd and bishop of our souls for the grace we need to sustain us in these perilous times. We hope to get a preacher soon. But we see that the harvest is great and the laborers few, therefore we pray the Lord of the harvest to send forth more laborers into his vineyard. And may the Lord direct the steps of some faithful one this way, is my prayer.

I am yours in hope,

J. SPEAR.

Stanstead, C. E., Aug. 2, 1862.

From Sister N. Colburn.

BRO. BLISS: — I have been somewhat troubled lest I should be obliged to discontinue the Herald; but I feel that I cannot do so, if it is possible for me to pay for it. Enclosed you will find one dollar towards my subscription for this year, which is all I now have to send you. I am poor in this world's goods, but hope to be rich in the kingdom.

I have been confined to a sick bed for nearly two months, and it is doubtful whether I ever recover. But I can say, the Lord's will be done. If there is no more for me to do, I think I am willing to lie down and rest till Jesus comes, when the saints shall lift up their heads and rejoice; for the judge standeth at the door. All things speak his coming near. The nations have become angry, and men's hearts are failing them for fear, etc. And I feel as though I could say, come, Lord Jesus, and come quickly; for the nations will then learn war no more, and God's children will meet in the land of the blest, no more separation to fear.

And here let me say to my dear brethren and sisters in the Lord, be faithful to your calling; desert not your post, for the Lord is at hand. Yes,

A little while our Lord will come,
Let us the precious hours redeem;
Our only grief to give him pain,
Our joy to serve and follow him.
Waiting and ready may we be,
As those who long their Lord to see.

A little while — 'twill soon be past;
Why should we shun the promised cross?
O, let us in his footsteps haste,
Counting for him all else but loss.
How great the recompense — His smile —
For the sufferings of this little while.

May God give us richly of his spirit, and fully prepare us all for his coming and kingdom, is my sincere prayer, and should be the prayer of every true child of God.

I hope those brethren who are able will not forget, in these exciting times, to contribute to the support of the Herald. And may Almighty God, the giver of every good and perfect gift, grant Bro. Bliss the means to publish and send it abroad, to cheer the scattered flock, till Jesus comes. Then we shall no more need its wise counsels.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

This from your unworthy sister, looking for redemption at the resurrection of the just.

Mrs. NAOMI COLBURN.

Magog, C. E., July 23, 1862.

OBITUARY.

Died, in Stanstead, C. E., June 13, FREDERICK, infant son of Peter and Roe Rediker, aged five weeks and four days. Discourse by Bro. J. M. Orrock.

This lovely bud, so young, so fair,
Called hence by early doom,
Just came to show how fair a flower
In paradise might bloom.

Dearest Freddy, thou hast left us;
We thy loss do deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

ROB REDIKER.

BRO. BLISS: — Some time has elapsed since I sent you a notice of the death of our little boy, CHARLES HENRY. We are disappointed in not seeing it in the Herald. Perhaps you did not get it. If you did, I should like to have it in the Herald. His age was four years, seven months, and twenty days. His disease was canker rash and scarlet fever.

He was the only son of Henry S. and N. Meranda Wilder. We mourn his loss, but not without hope.

So fades the lovely, blooming flower,
The smiling solace of an hour;
So soon our earthly comforts fly,
And pleasures only bloom to die.

N. M. WILDER,
Jamaica, Vt., July 21, 1862.

[We put 25 cts. to the credit of H. S. Wilder on the 7th of November last; which, as you refer to that, we suppose shows the notice was received. It must have been owing to some oversight that it did not find a place in the Herald; and if you will again send a more full notice, we will insert it.—ED.]

ADVERTISEMENTS.

FOR SALE.—A retail Drug Store, which has been established several years, and is doing a fair business. A good opportunity for a young man with a small capital. Address "Druggist," through the Post Office.

Aug. 16, 3w.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them: and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald, and published in 1853, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction." — *Haverhill Gazette*.

"This book will prove a mine of interesting research." — *Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student." — *Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject." — *St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book." — *New Bedford Standard*.

"It will be found an interesting and instructive work." — *Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it." — *Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor." — *Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world." — *New York Chronicle*.

"We like this work, and therefore commend it to our readers." — *Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods." — *Missouri Republican*.

"The enquiring Christian will find much to engage his attention." — *Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years." — *Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject." — *Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference." — *Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church." — *Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention." — *Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject." — *Star of the West*.

"A compendious collection of Second Advent essays." — *N. Y. Evangelist*.

"This is a remarkable volume." — *International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent." — *Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler." — *Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy." — *Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end." — *Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald." — *American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy." — *Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it." — *Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this." — *Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." — Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer.

Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." — Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land. — *Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—if

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 16, 1862.

A Mother Lost.

Never more to hear her saying,
"Darling! are you ill or well?"
Gently on our forehead laying
Hands that like a blessing fell.
O, my mother, never more!

Never more to wonder, sighing,
When the busy day will close,
So with heart to heart replying,
We may tell its joys and woes.
O, my mother, never more!

Never more to hear her gliding
By the bed her prayers had blest,
With her hand the candle hiding,
Let it should disturb our rest.
O, my mother, never more!

Never more to know she's keeping
Watch on all we say or do;
Fondly anxious, waking, sleeping,
With a care forever new.
O, my mother, never more!

SPENCER W. CONE.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, ...	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Mrs. F. Beckwith,	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

APPOINTMENTS.

The Post Office address of "Rev. R. Hutchinson, M. D.," for the present will be "Care of Mrs. M. Holme, 34 Devonshire street, Liverpool, England."

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

MESSIANIAN CAMP MEETING.

There will be a Camp Meeting of Messiah's Church held at Pine Street, Cameron County, Pa., commencing Aug. 21st, to continue one week.

Bros. Litch, Osler, Jackson, and M. B. Lanning will be present.

By order of Quarterly Conference.

THOS. HOLLOWAY, Pres't.

D. ELWELL, Sec'y.

GENERAL CAMP MEETING AT WILBRAHAM, MASS.

Providence permitting, a general Camp Meeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 25th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cts. per day. Single meal, breakfast or supper, 20 cts.; dinner, 25 cts. The boarding department this year is under the charge of the Committee, and any profits accruing from the same will go to the support of the Meeting. The fare is reduced to half price on the Western R. R., which will be \$2.50 from Boston, for both ways. Fare is also reduced to one-half on the Vermont and Massachusetts and Connecticut River R. R., from Brattleboro', South Vernon, and intermediate stations. Camp Meeting tickets should be called for at the above stations, which will be good for both ways.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to George T. Adams, 167 Hanover street, Boston, Mass., when they purchase their western tickets for the Camp ground. Those coming from Albany will pay full fare to the Camp ground, and receive free return passes from the Camp Meeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, will call for Camp Meeting tickets at the ticket office.

N. B. All who wish to take the cars from Boston for the Camp Meeting should remember that they can obtain their tickets *only* of George T. Adams, 167 Hanover street, where they may be obtained any day during the Meeting. Cars which stop at the Camp ground leave the Boston and Worcester depot in Boston at 7:15 o'clock A. M. and at 1:30 P. M. The cars leave Springfield for the Camp ground at 7:15 and 10:30 A. M. and 5 o'clock P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
Committee of Arrangements.

CONFERENCE NOTICE.

The next session of the Maine Central Quarterly Conference will be held in Bowdoinham, Lancaster school house, commencing Thursday, August 28th, at 6 o'clock P. M., and continue over the Sabbath. Brethren from abroad can call on Bros. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J. Dickerson.

May God manifest his power there in converting sinners.

H. B. SEVEY, Chairman.
H. G. SMILEY, Secretary.

CONFERENCE NOTICE.

The Illinois Conference of Adventists will hold their Quarterly meeting with the church near New Rutland, Lassalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock P. M., and continue over the Sabbath. Brethren coming from the east or west will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island B. R., connecting with the Central at Lassalle, stopping at New Rutland on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the Conference are expected to be there. The meetings will be held in the mission tent.

W. M. McCULLOCK, Pres't.
H. G. M' CULLOCK, Sec'y.

In Stark, Me., second and third Sundays in August, the 10th and 17th of said month.

In Truro, Mass., fourth Sunday in August, the 24th, in the Advent chapel.

Fraternally, THOS. SMITH.
Bangor, Me. July 25, 1862.

NOTICE OF LEADER J. V. HIMES.

Tuesday, Aug. 26. Will be at the Wilbraham camp meeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their plans for my labors after the camp meeting.

ADVENT CAMP MEETING.

A general camp meeting for Northern N. Y., Vermont, and Canada East, will be held in Perry's Mills, N. Y., near the depot of the Ogdensburg Rail

Road in that place, six miles from Rouse's Point, N. Y. The Adventists in the entire region, with all persuasions of Christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting.

All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms. Also pasture for horses. And everything will be done by the brethren and friends in the vicinity to make the people comfortable; and tried and faithful brethren, Dr. E. M. Loomis, of Perry's Mills, N. Y., and Alvah Loomis, of Champlain, N. Y., may be addressed by any who wish accommodation or any further information about the meeting.

The meeting is located in a grove on the farm of Fry Clark, one-fourth of a mile from the depot, Perry's Mills. Water for man and beast, and lumber for tents, in close proximity.

The meeting will commence on Friday, August 15, at 4 P. M., and be continued every day, over two sabbaths, to the 24th.

Ministers of God, brethren, sisters, and friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now for the Adventist to speak and work for God and a doomed world. Many, too, among us have left their first love, and have need of help. Many in our families are out of the Ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community, too, are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings: shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling. The false prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come then, ye veterans of the Advent faith, come ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand on Mount Zion in the day of the Lord.

Boston, July 14, 1862. JOSHUA V. HIMES.

MAINE CONFERENCE.

THE MAINE ANNUAL CONFERENCE will convene Wednesday evening, Sept. 10th, at 7 o'clock, and continue over the following Sunday. It is hoped that all Advent ministers in the State who can work together in union and fellowship in the promotion of the objects of our conference will be present, and as many other brethren and sisters as conveniently can attend this yearly gathering; to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven. The place of the Conference is not yet decided upon, but will be soon, and given.

O. R. FASSETT, President.
I. C. WELCOME, Scribe.

Yarmouth, Me. July 11, 1862.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Borthwick.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.
2. Active Christianity, what it is, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.
4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fasset.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Osler.

JOHN PEARSON, jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Z. W. Campfield. Thank you. It gave us equal pleasure with yourself. Supposing "Walsingham" not essential, and as we could not get it on the block with the other, we have directed simply to "Pleasant Hill, C. W." The first No. we have directed in writing in full; and if subsequent Nos. are not received, please inform us.

J. M. Orrock. Have put twelve dollars to the credit of Dr. R. Hutchinson; for which he is authorized to collect in England; but it had better be with an understanding with R. Roberson, Esq., who looks to all subscribers in

England for their annual payments. Have mailed you Nos. 29 and 30.

Wm. H. Swartz. We credit W. A. Owen, of B. Ohio, 59 cts. to No. 1114. I do not find the article you speak of; but think Bro. L. can supply you.

B. D. Haskell. Sent you bundle the 12th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

Special Proposition.

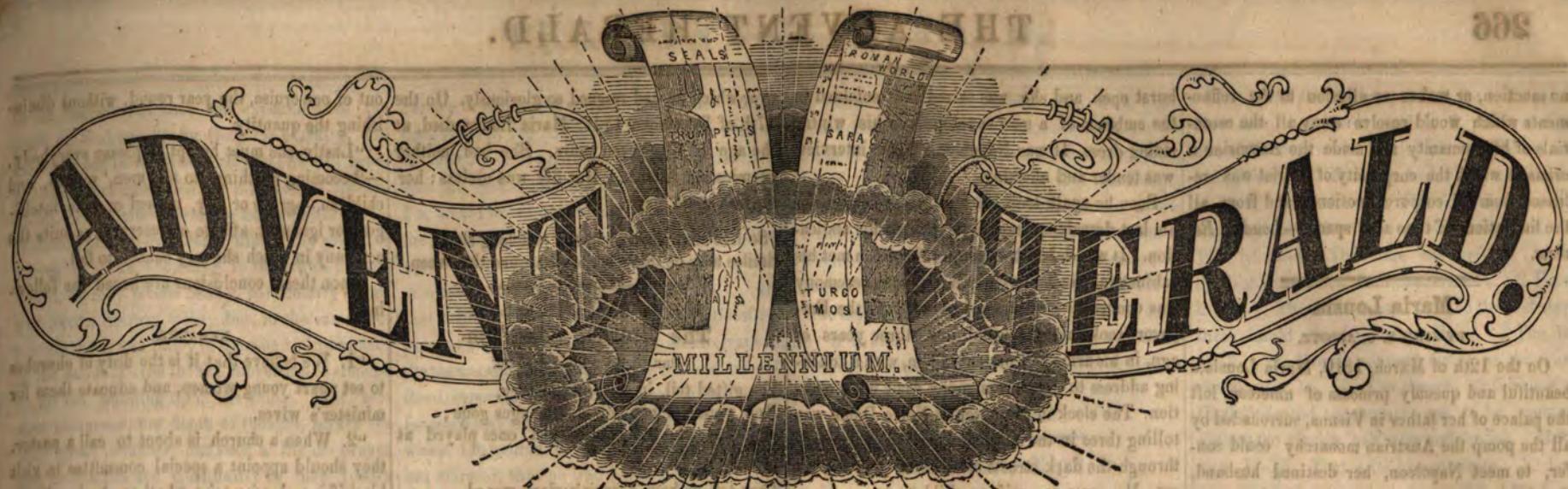
"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" 3d " 10.00
" 4th " 10.00

May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch,) Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturvesant
Dunham, C. E.	D. W. Sornberger
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Freeland, De Kalb Co., Ill.	Wells A. Fay
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Leland Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	John L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North th st
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Boddy
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbona Grove, De Kalb county, Ill.	N. W. Spencer
Stanbridge, C. E.	John Gilbreth
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell



WHOLE NO. 1109.

BOSTON, SATURDAY, AUGUST 23, 1862.

VOLUME XXIII. NO. 34.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,

To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. { Committee
J. V. HINES, { on
LEMUEL OSLER, { Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

AN OLD POEM.

This poem is found in a Roman Catholic work containing all the hymns of the Roman Breviary and Missal.

O! it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart?He hides himself so wondrously,
As though there were no God;
He is the least seen when all the powers
Of ill are most abroad.Or he deserts us at the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need him most.Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.Ah! God is other than we think;
His ways are far above,
Far above reason's height, and reached
Only by childlike love.The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.O, blessed is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible!And blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!O, learn to scorn the praise of men!
O, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.God's glory is a wondrous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise.Muse on his justice, downcast soul!
Muse, and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part!God's justice is a bed where we
Our anxious hearts may lay,
And weary with ourselves, may sleep
Our discontent away.For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty.
To falter would be sin.

Bunyan's Style.

The style of Bunyan is delightful to every reader, and invaluable to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. Cowper said that he dare not not name John Bunyan in his verse, for fear of moving a sneer. To our refined forefathers we suppose Lord Roscommon's "Essay on Translated Verse" and the Duke of Buckinghamshire's "Essay on Poetry" appeared to be compositions infinitely superior to the allegory of the preaching tinker. We live in better times; and we are not afraid to say that, though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of those minds produced the "Paradise Lost," the other the "Pilgrim's Progress."—*Macaulay.*

The Magic Fountain.

The old mythology tells of a person who met in his wanderings with a fountain of peculiar qualities, and going down into it, found himself endowed with immortality. In the Scriptures this fiction is realized in all the beauty and solidity of truth. By Jesus Christ a fountain has been opened, which imparts to those who wash in its waters the beauty and vigor of immortal youth. No sin is of so deep a stain that here it will not be erased. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.) Here the blind wash, and like the man from Siloam's pool, return seeing. Here the leprous soul comes, like Naaman to the waters of Jordan, and finds himself whiter than snow. Here the waters, unlike those of Bethesda's pool, are always efficacious from the overshadowing of the angel of God's presence; and the lame, the halt, whosoever will, may take their healing power as a gift. Here Saul of Tarsus, groping in blindness, washed, and found the

scales fall from his eyes, and saw things which it is not possible for man to utter. Here David came, and found his soul cleansed from its blood-guiltiness, and made whiter than snow. The waters gushing from the rock smitten by Moses pointed to these spiritual streams springing from the Rock of Ages. No barriers fence around this consecrated spring. The wall of partition has been broken down by Jesus. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

A Singular Defence.

A gentleman, followed by a servant in livery, rode into an inn in the west of England one evening, a little before dusk. He told the landlord that he should be detained by business in that part of the country for a few days, and wished to know if there were any amusements going on in the town to fill up the intervals of time. The landlord replied that it was their race and assize week, and that he would, therefore, be at no loss to pass away his leisure hours. On the gentleman's making answer that this was fortunate, for that he was fond of hearing trials, the other said that a very interesting trial for robbery would come on the next day, on which people's opinions were much divided, the evidence being very strong against the prisoner; but the man himself persisted resolutely in declaring that he was in a distant part of the kingdom at the time the robbery was committed.

The guest manifested considerable anxiety to hear the trial; but, as the court would probably be crowded, expressed some doubt of getting a place. The landlord told him that there could be no difficulty in a gentleman of his appearance getting a seat; but that, to prevent any accident, he would himself go with him and speak to one of the beadle. Accordingly, they went into court the next morning, and through the landlord's interest with the officers of the court, the gentleman was shown to a seat on the bench. Presently after the trial began.

While the evidence was proceeding against him, the prisoner had remained with his eyes fixed on the ground, seemingly very much depressed; till, on being called on for his defence, he looked up, and seeing the stranger, he suddenly fainted. This excited some surprise, and it seemed, at first, like a trick to gain time. As soon as he came to himself, being asked by the judge the cause of his behavior, he said:—

"O, my lord, I see a person who can save my life; that gentleman," pointing to the stranger, "can prove I am innocent, might I only have leave to put a few questions to him."

The eyes of the whole court were now turned upon the gentleman, who said he felt in a very awkward situation to be called upon, as he did not remember ever to have seen the man before, but that he would answer any question that was asked him.

"Well, then," said the man, "don't you remember landing at Dover, at such a time?"

To this the gentleman answered that he had landed at Dover not long before, but that he could not tell whether it was on the day he mentioned, or not.

"Well," said he, "but don't you recollect that a person, in a blue jacket and trowsers, carried your trunk to the inn?"

To this he answered, that of course some person had carried his trunk for him; but that he did not know what dress he wore.

"But," said the prisoner, "don't you remember that the person who went with you from the boat told you a story of his being in the service, that he thought himself an ill-used man, and that he showed you a scar he had on one side of his forehead?"

During the last question, the countenance of the stranger underwent a considerable change. He said he certainly did recollect such a circumstance, and on the man's putting his hair aside, and showing the scar, he became quite sure that he saw the same person. A buzz of satisfaction now rang through the Court; for the day on which, according to the prisoner's account, the gentleman had met with him at Dover was the same on which he was charged with the robbery in a distant part of the country. The stranger, however, could not be certain of the time, but said that he sometimes made a memorandum of dates in his pocket-book, and might possibly have done so on this occasion. On turning to his pocket-book, he found a memorandum of the time he landed, which corresponded with the prisoner's assertion. This being the only circumstance necessary to prove the *alibi* the prisoner was immediately acquitted, amidst the applause and congratulations of the whole Court. Within less than a month after this the gentleman who came to the inn attended by a servant in livery, the servant who followed him, and the prisoner who had been acquitted, were all three brought back together to the same jail, for robbing the mail. It turned out that this clever defence at the trial was a scheme skilfully arranged by the thief's confederates to obtain the release of their accomplice.

Jesus at God's right hand.

The most important doctrines of the Christian faith are by both apostles based upon, or at least indissolubly bound up with the actual presence of the glorified body of our Lord in a place where alone it is now to be found. It is not within our scope to quote and expound the passages. But whosoever examines them and marks, moreover, the Greek terms by which both apostles always expressed the act of the Ascension, will feel that it was the design of the Holy Ghost to accustom the Christian Church to contemplate the mediatorial work behind the veil as carried on by a Person who in the glory of the Holy Trinity wears the human form, and is beheld as Man by all the hosts of heaven; who, though no longer a "man of sorrow," is still "acquainted with grief," and feels a human sympathy with men upon earth, and to whom we are all encouraged to direct our hearts' desire and prayer. The theology of the New Testament makes the Man in heaven as precious a reality as the Man upon earth. It presents his functions above as discharged in their full perfection by the same person in human nature below. It presents to our faith the same Jesus who in the Gospels was present to our sight. It puts no difference in this respect between heaven and earth. It gives

no sanction, or makes no allusion to the refinements which would resolve away all the essentials of his humanity and made the Ascension a crisis at which the corporeity of Christ was released from all corporeal notions, and from all the limitations of time and space.—*London Review.*

Maria Lousia.

BY JOHN S. C. ABBOTT.

On the 12th of March, 1810, Maria Lousia, a beautiful and queenly princess of nineteen, left the palace of her father in Vienna, surrounded by all the pomp the Austrian monarchy could confer, to meet Napoleon, her destined husband, then forty-two years of age. As the long train of carriages left Vienna the people gazed mournfully upon the scene. Maria Antoinette, the last princess Austria had furnished for the throne of France, but a few years before had perished miserably upon the scaffold. The gorgeous procession proceeded rapidly towards the frontiers of France. Napoleon had never seen his bride. When the princess reached the Rhine her Austrian attendants left her, and she was received by a very brilliant French escort, who conducted her, in the greatest splendor, to Paris. The bells rang their merriest peals of congratulation. The Austrian and French flags floated from every tower in friendly embrace. Triumphal arches, illuminations, and processions greeted her progress, while often the path over which she passed was but a bed of roses.

Napoleon met her near Compeigne. Springing from his own carriage, he leaped into that of the empress, and folded her in his arms. The postilions were ordered to drive on the gallop to the palace of Compeigne. The marriage ceremony, which had been performed by proxy in Vienna, was again celebrated at St. Cloud, with rejoicing never before equalled in Paris. The youthful bride then took possession of those apartments in the Tuilleries from which Joesphine, but three months before, had been so cruelly ejected. Four queens held her bridal train, and all the ambassadors of Europe revolved in homage around her.

In one year from this time she gave birth to a son. The event was anticipated by France with the intensest interest. It was announced that the cannon of the Invalides should announce the birth of the heir. If the child were a princess, twenty-one guns were to be fired; if a prince, one hundred. At six o'clock on the morning of the 20th of March, 1811, all Paris was aroused by the booming of the guns, announcing the arrival of the welcome stranger. Every window was immediately thrown open, every ear on the alert. Sleepers were aroused from their pillows, and all the throngs in the streets stood motionless to count the explosions. The heart of the great metropolis ceased to beat, and in all her glowing veins the current of life stood still.

When the twenty-first gun had been fired the interest was intense beyond all conception. The gunners delayed for a moment the next discharge, and all Paris stood breathless in suspense. The next moment the guns, double loaded, pealed forth the most welcome announcement, and from the entire city one universal roar of acclamation rose and blended with their thunder. Never was an earthly monarch greeted with a more affecting demonstration of a nation's love and gratitude.

When Napoleon entered upon his disastrous campaign to Russia, he was accompanied as far as Dresden by Maria Lousia. At Dresden there was literally a congress of kings. Maria Lousia was there, surrounded with more of splendor and homage than any woman probably ever received before. Napoleon appointed her regent of France during his absence. She returned to Paris, and he, at the head of five hundred thousand troops, urged forward the campaign in which he lost his army and his crown. Maria had heard rumors of the destruction of the army, and one night, just after she had retired to rest in the deepest dejection, the voice of two men were heard in the antechamber, and a cry of astonishment from one of the maids of honor announced that something extraordinary had occurred. The Empress, in terror, leaped from her bed, when the door was

burst open, and she was seized and enfolded in the embrace of a man enveloped in his wintry riding dress. It was Napoleon. Their interview was tender and affecting.

Soon he again took leave of Maria Lousia, for his last despairing campaign before his abdication. It was Sabbath evening. Napoleon met his cabinet in the Tuilleries. A religious ceremony was connected with the interview. As the Emperor took their beautiful boy, three years of age, in his arms, and presented him, with a touching address to his officers, many wept with emotion. The clock in the tower of Notre Dame was tolling three in the morning when Napoleon rode through the dark streets of Paris to join the army. He never saw wife or child again.

The legions of the invaders came rolling on in a resistless inundation towards Paris. It was indeed a gloomy hour when Maria Lousia, with her son descended the stairs of the Tuilleries to escape from Paris. In the distance could be heard the thunders of the approaching battle. The young Napoleon clung screaming to the tapestry, refusing to be torn from the palace of his father. Pale and sad, the empress entered her carriage, and passed out of the gates of the city, the crowd gazing upon the scene in melancholy silence. Her situation during the conflict was peculiar. The armies of Austria and France were arrayed against each other. Her father and her husband had crossed swords.

As Napoleon, dethroned, took his solitary way to Elba, Maria Lousia, a captive, was placed with her son in a carriage, to be conveyed back to the palaces of her father. It must have been to her an hour of extreme anguish. From the pinnacle of earthly splendor she had been suddenly plunged into the abyss of comparative obscurity and dependence. She was not a woman of sufficient grandeur of soul gracefully to meet such reverses. Solicitude respecting her future lot—the degree of wealth and power she might be permitted to retain—seemed to engross all her thoughts. Alone and ungrated she retraced the route she had four years before traversed a bride and a queen, welcomed by the acclamation of million of voices.

Having arrived in Austria, she took up her residence at the magnificent palace of Schoenbrunn, a few miles from Vienna. Here the combined despots of Europe, with music and dances, celebrated their victory over the "child and champion of democracy." It would have been indecorous for the wife of Napoleon to share in those festivities. But by ascending to a window she could look down, unobserved, upon festivities in which she was not permitted to participate. She declined following Napoleon to his obscure retreat in Elba, though it is not improbable that the Austrian court might have refused to consent to have her do so. But when he returned to France, and was received with such enthusiasm of acclaim as to cause all Europe to tremble, Maria Lousia was anxious again to join him. But frankly she avowed that, having refused to share Napoleon's disgrace, she was ashamed now to claim a share in his prosperity.

Napoleon's fall at Waterloo appears not at all to have disturbed her equanimity. When the allies were exulting over it, she appeared at a public entertainment, leaning upon the arm of the Duke of Wellington. The allies conferred upon her the revenues and title of Duchess of Parma in Italy. Count Neipperg accompanied her to attend to the administration of affairs. She soon entered into a secret marriage with him, ingloriously regarding herself as divorced from Napoleon by his hopeless exile to St. Helena. Three children were the issue of this union. The eldest married an Italian count, Grand Chamberlain of Parma. A son, the Count de Monti Nauvoo, is an officer in the Austrian army. A second daughter died in infancy.

When the remains of Napoleon were brought to France, in the year 1840, all the veteran soldiers of the great chieftain, all the gray-headed survivors of the old guard, came tottering to meet the hero, returning triumphant even in death. No one thought of Maria Lousia, then again a widow in her ducal palace, where she could almost hear the muffled drums and tolling bells which welcomed her husband to the land

over which he had reigned so gloriously. On the 17th of December, 1847, Maria Lousia died, at the age of fifty-seven years. She had neither enemies nor friends. Her life was useless: her death a mere blank.

"So live that, sinking in thy last long sleep,
Smiles may be thine, while all around thee weep."

From the Watchman and Reflector.

The Eternal Kingdom.

Dan. ii. 44; Luke xvii. 20.

The gifted tell, in song and history,
How went the game of nations ages gone;
Who lost, who won, as crowned ones played at
war.

They tell us how Assyria's glory waned,
How Persia found decay, how Egypt fell,
How Greece forgot her valor, and how Rome
Became as iron mix'd with miry clay.

Keen men look through the riot, eagle-eyed,
And to the surface-gazers bare the springs,
The secret, strong, electric springs that move
The mad machinery that makes the earth
In all her nerves to tremble, and the thrones,
The ancient principalities and powers,
The cherished institutions, old as sin,
To fall like Lucifer.

They show us these,
And yet, and yet they do not see His hand
The humblest 'mong the "children" mark so
well,
The Hand Omnipotent, that works through all,
And ever for that kingdom without end
He hath set up on earth.

The years move on,
And then the centuries; men rage and strive;
They lift the voice for passion, power, and fame;
They will and do, and through and by them, still
Unrecked of and unknown, He wills and does,
And slowly and most surely in this world
His kingdom growtheth on!

Lift up your heads,
Ye brazen gates, that long have shut Him out!
Be lifted up, O everlasting doors,
And let the KING come in! Most glorious time
When Jesus shall be King, and He alone!
When Mars shall die and Mammon hide his face;
When Pride, and Hate, and Violence have fled,
Oppression, Bribery, and bitter Wrong,—
The false gods and usurpers!

Lord, how long!
How long before Thy saints, the "meek" of earth,
Beneath the whole broad heavens shall reign
with Thee?
Our souls are faint with waiting, while the blood
Reaches the horses' bridles! So we cry;
But Thou art calm on Thine eternal throne;
Thy patience wearies not; Thy word is sure;
And though the vision tarry, it will come;
The kingdoms of this world shall all become
The kingdoms of our Lord and of His Christ!
Rejoice and break out into singing, Earth!
Forever and forever He shall reign!

JULIA GILL.

A Minister's Wife.

Somebody in the West not finding in the Scripture any statement of the qualifications and duties of the wives of ministers, thinks that recourse must be had to "the other rule of faith and practice, public opinion; from which" the writer says, "we learn that a minister's wife must be,

1. Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.

2. Like Martha, she should do all the serving, yet without being incumbered by it.

3. She should be a little more prompt than Sarah of old, and have refreshments always ready for those traveling angels whose visits at the minister's house are not "few and far between."

4. Like Dorcas, she should "keep constantly on hand a supply of ready-made clothing to bestow upon all the poor saints and sinners in the community where she resides, with a spare box for the beneficiaries in college, and the servants who have escaped from the blessings of the 'patriarchal institution.'

5. Like the prophetess Anna, she should not "depart from the temple, day or night," for the multiplied meetings of the church and benevolent societies require an almost constant attendance in the sanctuary, and it is the duty of the minister's wife to attend to them all.

6. Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil

out of one cruise, the year round, without diminishing the quantity.

"Lastly, she must be apt to please everybody,—becoming all things to all men, women, and children,—grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which she may chance to fall.

Upon these conclusions are based the following:

REMARKS.

1. We believe that it is the duty of churches to set apart young women, and educate them for minister's wives.

2. When a church is about to call a pastor, they should appoint a special committee to visit his wife, and ascertain whether she is able or willing to perform the labor of five ordinary women, without any compensation except the crumbs which fall from her master's (husband's) table.

3. A minister's wife should be always at home and always abroad; always serving God and always serving tables."—*Banner of the Covenant.*

Expository Preaching.

That which I have found most beneficial in my experience for the last twenty-six years in the public ministry of the Word is expounding the Scriptures, and especially the going now and then through a whole gospel or epistle. This may be done in a two-fold way, either by entering minutely into the bearing of every point occurring in the portion, or by giving the general outlines, and thus leading the hearers to see the meaning and connection of the whole. The benefits which I have seen resulting from expounding the Scriptures are these: 1. The hearers are thus, with God's blessing, led to the Scriptures. They find, as it were, a practical use of them in the public meetings. This induces them to bring their bibles; and I have observed that those who at first did not bring them, have afterwards been induced to do so, so that in a short time few of the believers, at least, were in the habit of coming without them. This is no small matter; for everything which in our day will lead believers to value the Scriptures is of importance. 2.

The expounding of the Scriptures is, in general, more beneficial to the hearers than if on a single verse, or two or three words of a verse, some remarks are made, so that the portion of Scripture is scarcely anything but a motto for the subject; for few have grace to meditate over the Word; and thus exposition may not merely be the means of opening to them the Scriptures, but may also create in them a desire to meditate for themselves.

3. The expounding of the Scriptures leaves to the hearers a connecting link, so that the reading over again the portion of the Word which has been expounded brings to their remembrance what has been said; thus, with God's blessing, leaves a more lasting impression on their minds. This is particularly of importance as it regards the illiterate, who sometimes have neither much strength of memory nor capacity of comprehension.

4. The expounding of large portions of the Word, as the whole of a gospel or an epistle, besides leading the hearer to see the connection of the whole, has also this particular benefit for the teacher, that it leads him, with God's blessing, to the consideration of portions of the Word which otherwise he might not have considered, and keeps him from speaking too much to particular parts of truth, which tendency must sooner or later injure both himself and his hearers. Expounding the Word of God brings little honor to the preachers from the unenlightened or careless hearer, but it tends much to the benefit of the hearers in general.

Simplicity of expression, whilst the truth is set forth, is, in connection with what has been said, of the utmost importance. It should be the aim of the teacher to speak so that children, servants, and people who cannot read, may be able to understand him, so far as the natural mind can comprehend the things of God. It ought also to be remembered that there is, perhaps, not a single congregation in which there are not persons of the above classes present, and that if they can understand, the well-educated or literary persons will understand likewise; but the reverse does not hold good. It ought further to

to be remembered that the expounder of the truth of God speaks for God, for eternity, and that it is not in the least likely that he will benefit the hearers except he use plainness of speech, which, nevertheless, need not be vulgar or rude. It should also be considered that if the preacher strives to speak according to the rules of this world, he may please many, particularly those who have a literary taste; but, in the same proportion, he is less likely to become an instrument in the hands of God for the conversion of sinners, or for the building up of the saints. For neither eloquence, nor depth of thought, makes the truly great preacher, but such a life of prayer and meditation and spirituality as may render him a vessel meet for the Master's use, fit to be employed both in the conversion of sinners and in the edification of the saints.—*Muller's Life of Trust.*

From the London Quarterly Journal of Prophecy.

The Signs of His Coming.

Concluded.

The course of recent events clearly proves how impotent is man---how fruitless his efforts to alter or stay the counsels of the Almighty. Despite all the treasure expended and blood poured forth like water, despite all the cunning and policy of statesmen, the Turkish empire is doomed, and already totters to its fall. The Bible has proclaimed a fact which each succeeding year makes more apparent, that the Turk must perish. No healing art, no science of the leech, can reinvigorate a paralysed and exhausted frame. As he was in the days when the locust-hordes crossed the Euphrates, so the Turk is now; so he will ever be. Children of the steppe, wanderers over the desert, a barbarian horde encamped on the fairest regions of earth, they have never made any progress---never occupied the land by their industry, or realized in it a secure and permanent home.

This character of immobility, which seems peculiar to the East, this unchanging, unimpressive nature, has especially fitted the Turk for the mission God has allotted to him in His providential administration of the world. He is the guardian of the Jews' inheritance, and holds the keys of Palestine. Nor will he be dispossessed of that trust until God's appointed time has come. Until the summons goes forth throughout the nations to gather the hosts of Israel the Turk will still hold his ground. No other more civilized nation can occupy the land. But the Turk can claim no right or title to the heritage of Israel. As he found it, so he will give it up---its lands untitled, its cities untenanted. He can claim no right of purchase, no tenant right, or compensation for his labors. Like the upas-tree, he is a curse, not a blessing, to the land. But his time is short, and already the Moslem is resigned to a fate which he believes inevitable.

When the Turk departs, a great question remains to be solved in the world's history. Who will succeed to his inheritance? Who will be his residuary legatee? What power shall hold dominion in Palestine? For at the time of the end there will be a fierce struggle between two rival powers, the kings of the north and the south. Probably the eagles of France and Russia will swoop down upon the spoil. Coming events cast their shadows before. It is within the memory of man, when, at the treaty of Tilsit, the Autocrat of the Russias, Alexander, the chief of Gog and Magog, leagued with Napoleon the leader of Gomer and his bands, of all Western Europe, to divide the world. God then confounded their designs, chiefly through the instrumentality of England. And he may possibly again use England as a chosen servant to fulfil His will,—to be, as heretofore, a refuge for the oppressed, the great protesting power of the world, witnessing against temporal slavery and spiritual despotism. For we trust and believe that our country is destined by Providence to perform a great part in the future history of mankind, and to stand in the great day of trial on the side of the Lord of hosts. Certainly the great power of England, her wide dominion in the East, has not been given her for nought. A great trust will probably be committed to her—the guardianship of God's chosen people. Let

her see to it how she will discharge her obligations towards the Almighty. Her future destiny, the destiny of the nations of the earth, is linked with the restoration and final triumph of Israel. For as the world grows old, mankind reverts to the scenes of their childhood. The powers of earth are gradually converging towards a common centre, a great point of attraction. And that point lies in the East, near the cradle of our race, and round the shores of the Mediterranean. Statesmen and monarchs well understand the political importance of a situation which would confer universal empire. They recognize a fact which the genius of Alexander and Napoleon has affirmed, that he who holds the keys of Syria and Egypt will be the arbiter of the world! There, then, will take place that decisive struggle foretold by Daniel, for which the nations even now appear to be arming. And then let us look for that distress of nations, and those convulsions of the material and political world, which will precede the end. Strange that the decisive contest may again take place amidst those scenes which witnessed the defeat of the Amorites, where the sun stood still at the voice of Joshua, even amidst the sepulchres of the Anakim!

The fall of the Moslem will leave open the way for the exodus of the Jews and their restoration to the Holy Land. For that they will be restored not only to their spiritual but also temporal privileges, and that they will inherit the promise given to Abraham and his seed---a promise never yet fulfilled;---of this let us be well assured. The sons of Israel shall possess their land from the Euphrates to the river of Egypt and the great sea. Thus God has recorded in His Word, and not one tittle of that Word can fail. *

The actual existence of the Jewish nation, and their preservation as a distinct, separate community until the present time, seems sufficient to prove that all the designs of God on their behalf will yet be accomplished. Else, to what end, for what purpose have they been preserved? Why has the line of separation been so long maintained between them and the rest of mankind? If, during eighteen centuries, that people driven forth as outcasts, aliens in strange lands, have been hitherto enabled, amidst trial and persecution, to preserve their distinct nationality, and, like the children in the furnace, to come forth unscathed from the fiery ordeal; if, through the long-suffering of God, they not only exist, but have now attained to great temporal wealth and power, is it not evident that they will be yet called into remembrance, and restored to Zion? The mystery of the future destiny of Israel can only be solved by a literal acceptance of the words of Scripture. A day will come when the "mountain of the Lord's house shall be exalted," when "the Redeemer shall come to Zion," when "Israel shall dwell safely,"---a mighty people sitting under their vine and fig-tree, secure and happy, none making them afraid. So it is written, so it shall be in the latter days.

The Scriptures seem to declare explicitly the nature of the second exodus of Israel, when they were summoned by Jehovah to return to their ancient home: "Depart ye, go out from thence, not with haste or flight, for the Lord will go before you, and the God of Israel will be your reward." From these words we conclude that the restoration of the Jews will resemble in many respects their first deliverance from Egypt. There will be again the special interposition of the Almighty, leading them forth, not by stealth, not in the darkness of night, but openly, with a high hand, in the full blaze of meridian day, in the presence of the awe-struck nations. When the appointed hour is come, a summons shall go forth clear, and awakening, like the cry of a watcher in the night,---"Arise ye, and depart, for this is not your rest." From every land the children of Abraham will press forward to assert again their title to the land promised to their forefathers. As it was in the days of Moses, so it will

be when, with an outstretched arm, with signs and wonders, the Lord of Sabaoth leads on the hosts of Israel. Think not that God is unmindful of His covenant; think not that the Keeper of Israel slumbers. There will yet be a tremendous awakening, a glorious manifestation of Divine power, when the long-lost tribes are restored to their home. Since they departed from that land, no people has been permitted to occupy it or make a home therin. It lies waste, untenanted, until its rightful owners come to resume their possession.

(To be continued.)

The Saviour Nigh.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke xxi. 31.

The Word of God declares that Jesus Christ will come the second time; it also declares that his coming will be personal and visible, and the children of light are to know these things.

It is certainly taught, in Matt. xxiv. 29---33; Mark xiii. 24---29; and Luke xxi. 25---31, that just before the second coming of Christ, his followers might and should "know" it to be "near, even at the door." What they should know it by was certain signs, which are described the most fully by Luke, namely, "Signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring—men's hearts failing them for fear, and for looking after those things which are coming on the earth." Now, we should not allow our expectations to look for a fulfilment of these in a manner so *very* glaring as to compel wicked, careless, and spiritually superficial men to receive them as signs—for it is expressively taught, or fully implied, in Matt. xxiv. 37, 49, 48---51; Luke xvii. 26---30; 1 Thess. v. 2---4, that until the very time that Christ is revealed, they will be as were the unholiness in the days of Noah and Lot, undisturbed in their common worldly course—their minds taken up with "eating, drinking, marrying, giving in marriage, buying, selling, planting, and building,"---and that an "evil servant" will have no signs but what he rejects, so as to even "say to his heart, My Lord delayeth his coming"---and that the wicked will be in the very act of saying, "Peace and safety," "when" (that is at the very moment) "the Lord himself shall descend from heaven with a shout," and their "sudden destruction comes upon them." Such, the Bible declares, will be the state of the wicked when Christ comes the *second time*. The signs will not be fulfilled in that overwhelming manner some expect; for if they were, the minds of the wicked would be *forcibly* prevented from indulging in their usual worldly course, and forgetfulness of God. As in the time of the Saviour's first coming, there will be such signs as the people can choose or refuse to "discern"; so that even the great and popular majority, while not possessed of a disposition to receive truth, may now, after every sign has been given (as that looked-up-to class did then), desire a greater sign. See Matt. xvi. 1---3. Considering these things, have we not had as great signs as we have had right to expect from the word of God? "Signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth!" They have all been given, so that the last one is now upon us. What must we conclude, then? We must see that as we were directed by the Saviour, in Luke xxi. 31, we should now "KNOW" that his coming and the end of the world is now "near—EVEN at the door." Let us be comforted, since the time has arrived at which Christ taught us we should know him to be *near*—EVEN at the door! The end, therefore, is just upon us.

Moreover, in addition to the signs just referred to, the Scriptures give several marks of the very last time; and if those marks now exist, the Scriptures, of course, further teach that we are just at the end of the human drama. 1. The gospel was to be preached as a witness to all nations. Matt. xxiv. 14. This, no one acquainted with the history of missions, will deny is fulfilled.

"Then," said the Saviour, "shall the end come." How near, then, we are to it! 2. Knowledge was to be increased. Daniel xii. 4. This is accomplished. 3. Riches to be heaped up. James v. 1---3. They are. 4. The time was to come when men should not endure sound doctrine. 2 Tim. iv. 1---4. That time has arrived. 5. In the last days there shall be scoffers. 2 Peter iii. 1---4. They have come. 6. In the last days there should also be perilous times. 2 Tim. iii. 1---7. We live in just such times as these are described to be. 7. The church, at the time of Christ's second appearance, was to be comparable to ten virgins, half wise and foolish. Matt. xxv. 1---13. That is its present state. 8. Evil servants were evidently to be saying, "My Lord delayeth his coming." Matt. xxiv. 48---50. This they are now saying. 9. The wicked were to be saying, Peace and safety. 1 Thess. v. 3. They are doing so now. All the other marks laid down in the Bible, any careful observer will acknowledge, are also closely fulfilled. Some may say, these things have existed before. No doubt some of them have at different times, but never have they been all united together—all at one time, as at the present. And if the state of things now existing is exactly what the Scripture teaches shall be in the last days, and just at the period of Christ's coming again, then we know that the kingdom of God is now nigh, and the glorious appearing of the Lord may now be daily expected.

It is a grievous error to suppose that Christ cannot come till the world is converted to Christianity; for the object of His coming will be to take vengeance on them that know not God and obey not the gospel, 2 Thess. i. 8, 9—to destroy the power of iniquity. 2 Thess. ii. 8. The Saviour himself says, the tares and the wheat are to grow together until the harvest, and the harvest is the End of the World. Matt. xiii. 30, 39, 40.

Paul did not believe in the conversion of the world, nor yet in the universal triumph of the gospel, in the last days. Read his own words, 2 Tim. iii. 1---5, 12, 13; read Peter's words, 2 Pet. iii.; Read James v. 1, 9; Read Jude 14---18. The Saviour expressed quite the contrary. Read his own words, Luke xviii. 8, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

How can any lover of truth believe or teach the doctrine of the world's conversion, in the face of such positive declarations of Scripture? Others believe that the Jews, as a nation, must be restored to Palestine before the coming of Christ. Who are Jews, under this dispensation? Let Paul answer. Rom. ii. 28, 29. "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter---whose praise is not of men, but of God." And none but those who are Jews inwardly, by faith in Jesus Christ, are recognized by Christ and the apostles, as the true seed of Abraham, and heirs to the inheritance, according to the promise. Rom. ix. 6---8; Gal. iii. 16, 18, 28, 29.

Under the old dispensation, the Jews were a peculiar people, with peculiar privileges; but under this dispensation, those who believe in Christ, whether Jew or Gentile, are all one, Christ having broken down the middle wall of partition by his death on the cross. Ephes. ii. 14, 16. The kingdom of Israel was destroyed by the Gentile nations, and it is to be no more till Christ comes, who is the rightful heir to the kingdom. See Ezek. xxi. 25, 27.

It is said, by many, that the coming of Christ is to take us all by surprise, and that we are to know nothing about it till Christ comes; for they read, "The day of the Lord shall come as a thief in the night." So it will; but on whom? On those who cry peace and safety, most assuredly; for while they are saying peace and safety, sudden destruction cometh on them, and they shall not escape. But St. Paul saith, "It shall not overtake the righteous as a thief; they are all children of the light;" they are not asleep on this subject, like others. See 1 Thess. v. 2---6. The Lord Jesus said that signs were to precede his coming, and admonished his people that when they shall see these signs, then to know of a cer-

* It is interesting to read the views of various writers; but the only restoration of Israel for which we look, is that which takes the pious of that race from their graves, and gives to them an immortal inheritance in the restored land.—*Ed. of Herald.*

tainty that his coming is nigh---even at the door. Matt. xxiv. 32, 33. But careless sinners and lukewarm professors do not regard the signs of the times, and consequently are ignorant of the nearness of this event. Such would do well to read the language of Christ to the Jews who knew not the time of their visitation. Luke xix. 41, 44. God has seen fit always to give notice of events before they have taken place. He revealed the time of the flood to Noah, and through his servant warned the world 120 years. Noah knew the very day that the flood was coming. Gen. vii. 4. Lot also knew before Sodom and Gomorrah was destroyed. Gen. xix. God revealed to Joseph the seven years' plenty and famine, Gen. xli.; the forty years that the children of Israel wandered in the wilderness, Num. xiv. 33; and of the seventy years' captivity of Judah in Babylon, Jer. xxv. 12. The warning has been given of the End, and the midnight Behold, the Bridegroom cometh! is now sounding throughout the land.

To be continued.

Weeping for Sin.

One night Felix Neff, on his way through a hamlet on the higher Alps, heard from one of the cottages a sound of bitter weeping. He entered, and found some ten or twelve young people---members of his own flock---to whom he had been expatiating a few days before upon the sufferings of the dear Redeemer. "We were thinking," said one of them, explaining the cause of their weeping, "that, if it was necessary for the Holy One and the Just thus to sink beneath the wrath of God---if he was overwhelmed with the condemnation and anguish which he endured---surely we who are the truly guilty should tremble when we come to feel the weight and burden of our sins."

O! my friend, has the cross not yet melted you? Have you been able to gaze upon his pierced side, and his transfixed hands, and his marred visage, and his God-forsaken heart, and then coldly to turn your back upon him as if it were all a mere empty show? The blaspheming malefactor gazed upon him, and wept, and adored, and lived. The pagan centurion gazed upon him, and fell on his knees, a wondering, rejoicing penitent. And you have gazed, but have not wept---have not been broken---have not adored, have not lived!

Friend! what meanest thou? God has "put him to grief" that he might not put thee to grief forever. Jesus became the "Man of sorrows, and acquainted with grief," that thou mightest not go into "the place of weeping and of wailing." And wilt not thou weep for thy sins now? Wilt not thou begin---even to day, even this very moment---to "lament after the Lord?" Weeping now would draw thee to him. Weeping afterwards will only drive thee farther and farther away from him.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes

put us to a great inconvenience, and a search of hours to find the name.



ADVENT HERALD.

BOSTON, AUGUST 23, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

The meeting of the Maine Central Quarterly Conference will be held in the Read Meeting House, Richmond, Me., commencing the 28th inst., at 6 o'clock P. M., instead of at Bowdoinham, as given in the last *Herald*.

R. R. YORK.

Information Wanted.

On the last day of December the *Herald* was ordered by some one to be sent to "Julia Shaw, Milton, Wood Co., Ohio;" and it has been thus sent till last week, when a copy was returned, written on—"No such subscriber here." On turning to the Post Office book we find that "Milton, Ohio," is in "Mahoning Co.," but in "Wood Co." there is a "Miltonville." We conclude, therefore, that some times the paper has gone to one county and some times to the other. Can any one enlighten us as to the proper address? We shall now address it to "Miltonville, Wood Co., Ohio."

A. C. Doolittle. Please give the direction to which your paper is sent, that we may credit \$1.00, received Aug. 19.

Waiting for Christ.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Th. 3:5.

Such was the benediction of an inspired apostle, to his brethren in Thessalonica; and if it was a benediction appropriate to them, it is certainly appropriate to all. And why appropriate?

David, on one occasion, prayed thus, "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes." 1 Ch. 29: 18, 19. And the Psalmist says, Lord, "Thou wilt prepare their heart." Psa. 10: 17. Well, therefore, might the apostle desire that the Lord would direct the hearts of those fellow-servants of his in Thessalonica; for, should the Lord direct, they would surely be directed aright. Most blessed must be he whose guide the Lord is. O that each one of our hearts might be thus inclined in all things; for then should we never go astray, to err from the right ways.

This benediction, however, expresses more than that the Lord would direct their hearts; it is "into the patient waiting for Christ" that he would have them guided. In his prayers to God he was in the habit of mentioning them all, and remembering without ceasing their work of faith, and labor of love, and patience of hope in our Lord Jesus Christ"---that "hope," as well as the "waiting" in our text, having respect, as it is expressed in 1 Cor. 1: 7, to their "waiting for the coming of our Lord Jesus Christ." For the Christians in Paul's day (and should not all be equally so in ours?) were "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2: 13.

Waiting for Christ's appearing was what all Christians then did. They "turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1: 10. As before Christ's first advent, "kings and prophets waited long;" as good old Simeon was "waiting for the consolation of Israel," as pious Anna spoke of Christ "to all them that looked for redemption in Jerusalem;" and as "Joseph of Arimathea, an honorable counsellor, also waited for the kingdom of God;" so did Christ enjoin on his followers, on each and all, to "let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord. Blessed," said he, "are those servants whom the Lord when he cometh shall find watching." And should they not respond, in the words of Paul, that "we, through the Spirit, wait for the hope of righteousness by faith." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." And "not only they, but ourselves also, which have the first fruit of the Spirit, even we ourselves, groan within our selves, waiting for the adoption, to wit, the redemption of our body."

As Christians were thus waiting for Christ's return, that does not seem to be the precise import of Paul's thought respecting them in the benediction of our text. He could not question that the Christians of his day would wait for the coming of their Lord; but the grace of *patience* was the gift the bestowal of which he so desired. "The Lord direct your hearts into the patient waiting for Christ." "If we hope for that we see not, then do we with patience wait for it." "For whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the Scriptures might have hope." It is through faith and patience that we inherit the promises. And an apostle was obliged to exhort those waiting Christians that they endure patiently the Lord's delay. Said James: "Be patient, therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Is that an injunction that seems applicable to the majority of professors at the present day. Are they so desirous of the Lord's return that they find its delay irksome? How often is there heard, from the majority of the pulpits of our land, the grace of patience invoked upon congregations waiting their Lord's return. And yet Christians must thus wait; for "unto them that look for him shall he appear the second time without sin unto salvation." "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

The Gospel Dispensation.

BRO. BLISS:—Will you, my brother, give your opinion of the time of the commencement of the gospel dispensation, and your reasons why you thus believe, as may be.

Truly yours, THOMAS SMITH.
Bangor, Me., July 25, 1862.

The answer to this must depend on what is regarded as the gospel dispensation. John's ministry, and our Saviour's, we regard as preliminary to the dispensation of the gospel. The gospel itself, as the good news of the kingdom, we regard as one gospel, whether preached to Jew or Gentile, to those before or since the crucifixion, to Abraham or to Cornelius; and the dispensation of the law differed from that generally denominated "the dispensation of the gospel," mainly in respect to Christ's death and resurrection, as future or past events. The great purpose of the Law was to keep prominently before the Jews, by their types and ceremonies, the fact of the great atonement that was to be made in the future---of the great price that was to be paid for the purchased possession and redemption of sinners; while the gospel, as proclaimed to the nations, announces the offering of the Lamb slain from the foundation of the world as that atonement, and the shedding of that blood as having been made for the remission of sins. The types or shadows of the future offering all reach up to the crucifixion, and were appropriate and needful till then, but were all superseded by that event. The "handwriting of ordinances that was against us," our Saviour took "out of the way," by "nailing it to His cross." Col. 2: 14. It was not till that was accomplished that the disciples were commissioned to go into all the world and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. And as the two dispensations are thus contrasted and are so distinctly marked by such dividing lines, we regard the gospel dispensation as dating from the cross and resurrection of our Lord.

"Where there is a Will there is a Way."

A sister, who sends us one dollar for her paper, and one as a donation to the A. M. A., writes that she earned the money by picking blueberries on shares---giving one third of the berries picked to the owner of the lot. She truly remarks that "where there is a will there is a way." Verily, there are "noble women, not a few," now, as there were in the days of ancient Israel. Few Journals have been favored with such devoted friends as the *Herald*. May the Lord be praised for having raised up such, and may their number be continued till the end.

The sister referred to writes that she is apparently alone in her faith, has not heard a sermon on our belief for years, and were it not for her Bible and the *Herald* she would be without any thing on this subject to cheer her lonely pilgrimage. We thank her for her proof of friendship, and for her expression of a "sincere wish that we may have needful grace and wisdom" to rightly divide the words of truth.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Concluded.

A. D. 1892.

DAVID N. LORD, Esq., editor of the Theological and Literary Journal," and author of "The Coming and Reign of Christ," New York, 1858, assigns no certain dates for the beginning or ending of any of the periods. The nearest we can arrive at what he regards as the more "probable" ending of the 2300 days, is the following:

"But what is the relation of these twelve hundred and sixty days to the twenty-three hundred days of Daniel 8:14: the time, times and dividing of time of Dan. 7:25; and the time times and a half, the twelve hundred and ninety days, and the thousand three hundred and thirty-five days of Dan. 12:7, 11, 12?

"It is held by some commentators that the twenty-three hundred days of Dan. 8:14 are to terminate at the same time as the time, times and a half and the twelve hundred and sixty days of Dan. 12:3," and the forty-two months of Rev. 13:5. That, however, is very far from being certain or probable; as the event with which they are to terminate is not the fall of the ten-horned beast in the form in which it rose from the sea, Rev. 13:1-6, but the cleansing of the sanctuary: by which is meant the expulsion of the mass, as the expiation for sin, from the church, and the restoration of Christ's sacrifice to its proper place in the faith of the worshippers of God. Others have supposed that the event denoted by the taking away of the daily sacrifice, was the literal interpretation of the daily sacrifice at Jerusalem, by the destruction of the Jews by the Romans in A. D. 70; and thence have supposed that the twelve hundred and sixty years ended in A. D. 1330, and the twelve hundred and ninety in 1360. But that is wholly mistaken. The vision is symbolic; and as the ram the goat, and their horns signify the Persian and Greek powers and their monarchs, and the little horn that sprang out of one of the four horns of the goat, the Roman power; so the host of heaven, the sanctuary, the daily sacrifice, and the cleansing of the sanctuary, signify things differing from themselves. The little horn is the Roman power, which, after establishing itself in Macedonia, extended its conquests over the whole of what had been the eastern and southern Grecian empire. The host or stars of heaven against which it waxed great, and cast them to the ground, denote the true ministers of the Christian church; the prince of the host against whom it magnified itself, by the usurpation of his rights and throne, is the Lord Jesus Christ, the head of the redeemed church; the daily sacrifice which it took away symbolized the sacrifice of Christ as the expiation of sin; and its being taken away denotes its rejection by the papacy, and the substitution in its place of the sacrifice of the mass; and the sanctuary, the place of the offering of the Jewish sacrifices, represents the places of the worship of Christian believers who put their faith for pardon in the sacrifice of Christ. The cleansing, accordingly, of the sanctuary, which is the event that is to mark the close of the twenty three hundred days, is to be a discontinuance of the mass, and the restoration of Christ's sacrifice to the faith of the ministers universally, and members of the church, as their trust for expiation and pardon; and that will take place at the destruction of Babylon the great, the symbol of the Catholic priesthood, who are the offerers of the mass. But Babylon is to fall and be destroyed, after the fall of the ten-horned beast in its first form and its rise out of hades in the shape in which it is to go to perdition; as is seen from Rev. 17:3-14; in which the woman Babylon appears seated on the wild beast after its emergence from the abyss in its last form. If, therefore, the forty-two months of the beast that was and is not is the measure of its career before it falls and rises in its last shape, then the cleansing of the sanctuary, at the end of the

twenty-three hundred days, is to take place after that period. It is indeed stated, Dan. 12:11, that "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," that is before that abomination shall be removed, and the expiation symbolized by the daily sacrifice restored. The twenty-three hundred days, therefore, are to terminate with the twelve hundred and ninety—not with the twelve hundred and sixty.

The destruction of the wild beast is to take place at Christ's second coming. Its destruction is, accordingly, to be at least as late as the close of the twelve hundred and ninety days. It is to subist, therefore, thirty years (the period doubtless following its emergence out of the abyss) after the expiration of its twelve hundred and sixty years. The forty-five years that are to follow, making the thirteen hundred and thirty-five, are probably to be occupied in the judgment of the living, the complete restoration of the Israelites, and the conversion of the nations."—*Coming and Reign*, pp. 389-393.

Mr. Lord adds:

"From these considerations it is apparent that the exact date of the twelve hundred and sixty years is not known; nor, consequently, the time of their termination," p. 393. But as he says of this period on p. 387, "We think its most probable date was A. D. 602," it follows that its "most probable" ending, according to this view, would be in 1862; and consequently the "probable" end of the 1290 and 2300 days, thirty years later, to harmonize with the forgoing argument, would be in 1892—reckoning backward from which the 2300 years would date from B. C. 409, as his "most probable" date for their commencement.

REV. SAMUEL FARMER JARVIS, DD., LL.D., author of "Sermons," New York, 1843, "Introduction to Church History," New York, 1845, &c., assigns no date for the ending of this period, but merely hints at A.D. 1966. He says:—

"If it be asked, Why this unusual expression, Evening-morning, if Day were meant? I frankly answer, I cannot tell. Some have inferred, and the learned Joseph Mede is one of them, that it was for the express purpose of avoiding a double meaning; because the word day usually means a year (Medes Works, pp. 597, 599). They, therefore, understand the phrase 'Evening-morning' as excluding the prophetic and meaning only the natural day; and hence they apply the present prophecy, as did Josephus and the ancient Christian commentators, to the time of the persecution of Antiochus Epiphanes. . . . But, with all due deference, I think there are insuperable difficulties in the way of this scheme which makes Antiochus Epiphanes this little horn.

"If we even date from the rushing of the Goat upon the Ram in the fury of his power, the first invasion of the Medo-Persian Empire, the 2300 prophetic days will not end till the year of our Lord 1966. I do not mean to be understood as asserting this. I would rather imitate the caution of the learned Mr. Mede with regard to the time of the great Apostacy."—*Sermons*, pp. 46-48.

The foregoing presents the views of the prominent and some other writers who have expressed themselves in respect to the duration and the beginning and ending of this period. How plausible the position of any may be, or which epoch is the more reasonable, there will be a variety of opinions among our readers. If we were asked which one we deem the best sustained, we should say that the date of 1843-4 amounts, apparently, almost to a demonstration, had it not been disproved by the passing of the time, unaccompanied by the corresponding event; and while its termination cannot be far in the future, we see no definite epoch for its ending, around which cluster such marked and demonstrative characteristics as there did around the date last named—with which those who look for evidence as a guide to faith are necessarily unable to rest undoubtedly on any epoch, and especially when one so conclusively sustained has totally failed.

THE REV. MR. CARLYLE, at a meeting of horticulturists, once observed that "Our Saviour likened himself to a tree which never died a natural death, when he said, 'I am the vine; for accident or design can alone kill it.'" It is recorded, on good authority, that the vine, in the course of hundreds of years, becomes actual timber. Pliny mentions one of sufficient bulk to make a statue of Jupiter and columns for Juno's temple, and another that was known to be 600 years old in his time. The great doors of the cathedrals at Ravenna were made of vine planks some of which were 12 feet long, and 14 or 15 inches broad. Strabo gives an account of one in Margiana 12 feet in circumference; and at Ercan, in the Duke of Montmorency's house, there was a table of large dimensions made from the wood of the vine.

The Resurrection.

"One remark I cannot help making. The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it; and their successors in the present day seldom mention it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect."—Dr. A. Clark's *Comment on 1 Cor. 15*.

"YOUR PASS."

More than fifteen times the other day, while I was riding among our army in Virginia, was I challenged to show my pass. I kept it in a convenient place, and readily handed it to the guard, not fearing that it would be questioned, for I had obtained it that morning at headquarters. Fellow-Christian, is your hope of heaven clear, and have you no fear of its being questioned, because it is renewed every morning by the Captain of your salvation?—*American Messenger*.

"Be kindly affectioned one towards another," is the command of God; and to suppose there can be Christians without this kindness is as absurd as to suppose the body can have life without the spirit.

DR. MATHER used to say that "there was a gentleman mentioned in the 10th chapter of the Acts to whom he was more indebted than any other in the world." This was the town clerk of Ephesus, whose counsel was to do nothing rashly. Upon any proposal of consequence, it was usual for him to say, "Let us first consult with the town clerk of Ephesus."

The lap stone used by the missionary pioneer, Dr. William Carey, when he was a shoemaker, is now among the highly valued reliques at Stepney College, England. When Carey was insulted by the Edinburgh Review, as a "cobbler," it little reflected that his very lapstone would become famous over all the earth.

CAUSES OF WAR.—Owen Feltham says: "The causes of all wars may be reduced to five heads—Ambition, Avarice, Revenge, Providence, and Defense. The first two were the most usual causes of war among the heathen."

SOWING ON THE WATERS.

Think not God can forget;
Trust in his righteousness—be still and wait.
What if he linger yet?
Thou know'st not what with him is soon or late.

He counts not hours with thee,
No sun metes out for him a daily round;
His time—Eternity!
Death is no mark for Him, the grave no bound.

CAPTAIN, OR NOTHING. It is stated that this week in Boston, while only about four hundred men have been enlisted as recruits for the army, there have been some two or three hundred applications at the State House by men who are willing to go out and command them. The Massachusetts volunteer service is not by any means the only service where some men feel that "if they cannot be captain they won't train."—*Crisis*.

"I don't miss my church as much as you may suppose," said a lady to her minister, who called on her during her illness, "for I get Jane to sit at the door as soon as the bells begin to ring, and she tells me who are going to church, and whether they have got anything new."

That is expressive of all that going to church amounts to with many persons: they go to see and be seen.

SUMMER SOUPS.—Physiological research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing disease of summer. Fruits are cooling, because the acidity which they contain aids in separating the bile from the blood. Hence the great yearning for greens, and lettuce, and salads, in the early part of spring, these being eaten with vinegar; hence the taste for lemonade on an attack of fever. But this being the case, it is easy to see that we nullify the effect of fruits and berries in proportion as we eat them with sugar, or even sweet milk, or cream. If we eat them in their natural state—fresh, ripe, perfect—it is almost impossible to eat too many, to eat enough to hurt us; especially if we eat them alone, not taking any liquid with them whatever. Hence, also, buttermilk, or even common sour milk, promotes health in summer time. Whilst sweet milk tends to biliousness in sedentary people, sour milk is antagonistic. The Greeks and Turks are passionately fond of sour

milk, and their shepherds use rennet, and the milk-dealers alum, to make it sour the sooner.

USING THE RIGHT NAME.

REV. A. H. QUINT, of West Roxbury, Chaplain in the Mass. 2d Regiment, writes thus:

"For myself, I am better able for a march than I was a week ago, when I had lost my horse! He turned up, at last, in the 5th New York horse-thieves, (known officially as cavalry.) Gen. Gordon lost a horse of his; it was found in and with great difficulty (ending in the arrest of a captain) procured from the New York horse-thieves. Our adjutant lost two horses; both were discovered in the 5th New York horse-thieves.

THE FRUIT AND VEGETABLE CROP. All accounts from the rural districts agree in pronouncing the fruit and vegetable crop already growing as the most abundant ever known in the North. The potato crop was never so large, and the same remark is true of beets, onions, tomatoes, turnips, and the various root crops. So, too, of fruit. Unless some disease appears, the apple, pear, plum, peach, and grape crops will be such as were never equalled in the Northern States. The berry product is also very large.—*N. Y. World*.

MORMON TREACHERY. The *Omaha Nebraskan*, of the 24th, says it is reported that the first Mormon trains for Salt Lake City this season were stopped at Fort Laramie, by order of the Government, on account of the destruction of mails and stage stations, the robbery and murder of emigrants, and other crimes heretofore attributed to the Indians, but which the Government now has evidence were committed by the Mormons. Among the reasons for this belief is the reported fact that, while emigrant trains for California and Oregon are continually harassed, the Mormon trains have passed without molestation. It is further said that Brigham Young has ordered every able-bodied man in the Territory to be mustered into service.

Canadian Defenses.

We take the following extracts from Lord Palmerston's speech on the Canadian defenses:

"I regret very much that, owing to circumstances which it appears will happen in countries possessing free institutions, local questions have resulted in the refusal on the part of the Canadian Legislature to make adequate provision for the defence of the colony. Generally speaking, it may be said that we are proud of the conduct and bearing of our Canadian fellow-subjects; but on the present occasion I certainly feel no such sentiment. It is, I think, but little to their credit they should allow party considerations to exercise such influence over them as to cause them to refuse to make manly provision for their defense in case of need. (Hear, hear.)

"It might be argued that, having reinforced the comparatively weak garrisons of the autumn by a large force in the winter, the Canadian were induced to suppose that we intended in the course of this summer to add a considerable number to the troops already there, and that therefore it was unnecessary for them to take any measure for their own defense. If that has been their delusion, I am glad this discussion has been raised, because it has enabled the Secretary of State for War to make a statement which much satisfy the Canadians that unless they choose to make those exertions which it is becoming in them to make for their own defense, which it is their duty to themselves to make, which any people worthy of the name of men would make (hear, hear),—unless they mean to fall into a state of apathy, and betray a want of spirit which would be disgraceful to the race to which they belong—we have done as much for them as we intend to do, and it rests with them to do the remainder."

The War.

MCCLELLAN'S NEW MOVEMENT.—It has been no secret here, says the *Washington Republican* of Friday, for two or three days, that the whole or a portion of the army on James river was being brought away, to be landed at Aquia Creek.

THE DRAFT.—It is reported that the War Department will soon issue official explanations of the orders in relation to the draft, which have been widely misunderstood.

THE BATON ROUGE HOAX.—It has been stated that Breckinridge had taken Baton Rouge on the 6th inst., and that the rebel ram Arkansas had been there and acted in concert with his troops. There is good and sufficient authority proving that on the day named the Arkansas was several hundred miles from Baton Rouge, and the general belief is that the capture of Baton Rouge is a canard.

Since the above official report from the Union forces in the South shows that the rebel troops, in greatly superior numbers, were repulsed, with severe loss, at Baton Rouge; and the rebel ram Arkansas was perforated and set on fire by the Union iron-clad Essex, and blown up.

THE STEAM RAM ARKANSAS.—The *Richmond Dispatch* of the 9th says official dispatches have been received by the Navy Department confirming the loss of the Arkansas, while on her voyage to operate in the attack upon Baton Rouge. She unfortunately grounded, when within five miles of the latter place, and all efforts to get her off were unavailing. In this helpless position a fleet of gunboats from below attacked her, and the only alternative to prevent her being captured was to blow her up.

INTERVENTION. "Malakoff," the Paris correspondent of the *New York Times*, the tone of whose letters has hitherto been rather apprehensive in the matter of French intervention in American affairs, states emphatically in his letter of July 25 that fears of that consequence have not a shadow of realization, unless such an intervention is brought about by some collateral question, such as that of Mexico. The tone of the French papers in respect to intervention has been markedly smoothed down, this being in "Malakoff's" opinion, the result of an order from the ministry. He further states that France has enough on her hands just now in Mexico and in Europe to occupy her serious attention, without interfering in the Union States in a question in which she is an entire stranger, and in which she has nothing whatever to gain and everything to lose.

Foreign Intelligence.

NAPOLEON THIRD was 54 years old Friday, Aug. 15. He has now worn the Imperial purple very nearly eleven years. His son was six years old in March last.

ITALY.

Accounts of Garibaldi's visit to Magallia record extraordinary scenes of patriotic excitement. Garibaldi in the course of a speech several times used the phrase, "Rome or Death!" to which the people responded each time, "Yes! Rome or Death!" He spoke in violent terms of Napoleon, saying: "We have given Nice and Savoy, and he wishes for something else. Yes, I know he has one Prince ready for Rome and another for Naples."

At a banquet at Palermo in honor of the Marquis Polleracini, Garibaldi proposed a toast, concluding with the words: "Rome or death; but at Rome with Victor Emanuel at our heads."

Intervention and Garibaldi.

These two words comprise the whole interest of our recent foreign news. And the chapter relating to the former topic might be made as brief as that famous one on the snakes of Ireland. There is to be no intervention—at least for some time. The fact is settled beyond all question, by no less than three distinct affirmations. First, the Queen's speech declares there will be no departure from the principles of neutrality—which ought to be abundantly sufficient. Secondly, the official organ at St. Petersburg declares that Russia has not joined France in propositions looking to intervention or mediation—which meets one of the most plausible and confidently asserted of the recent rumors on this matter. Thirdly, Earl Russell has stated in the House of Lords that no communication had been received from any foreign power relative to recognition of the seceded States—which disposes of the old stock falsehood of the secessionists abroad, who are incessantly chattering about the pressure brought to bear on England in favor of mediation by France and other European Governments. No more, therefore, need be said about intervention.

Garibaldi reminds us of that fabled giant chained under a mountain, whose restless movements were supposed to cause earthquakes and volcanic eruptions. For two or three years every trip he has taken away from his island home, and every speech he has made to his old comrades in arms, have been watched with the greatest interest, and registered in the ups and downs of the money market. Many have been the "false alarms" occasioned by his movements. But it is evident that he now has something really in hand, and will not put it off any longer.

What it is, has not clearly transpired. An attack on Rome, the diliverance of Venice, the rescue of Hungary, and operations in Greece, have been conjectured. At any rate, he has summoned the young men of Italy to arms, and thousands will doubtless eagerly spring to his side. But the Government disown him, and from the terms of Victor Emmanuel's proclamation it is obvious that Rome is feared as the point of attack.

There is considerable reason to conclude that this view is correct. If so, a new crisis is opening upon Europe, unless the King of Italy, has sufficient authority with Garibaldi to nip his designs in the bud. If the fight is once begun, France will necessarily be involved, with Austria, and there is no telling how many other powers. Should that be the case, intervention in our affairs would not only be given over for the present, but indefinitely postponed, for the condition of Europe might not be much more enviable than that of our own Union.—*Journal*.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

FARNHAM, CANADA EAST.

Thursday, July 3. Commenced a conference and lecture in the chapel at Allen's Corner at 4 P. M. Had good attendance. Opened with Isa. 44: 1-8. The subject was God's love and care of his people in times of dearth and trial. He has chosen and formed his people for himself. He will pour water on them, and send floods even, if need be, on the thirsty ground. And in time of declension he will pour his spirit upon our seed and his blessing upon our offspring. One shall say I am the Lord's, and another shall call himself by the name of Jacob, and others surname themselves by the name of Israel. God is faithful, and his people have no reason to despond. The cause of religion is now low. The waiting people of God have many things to depress and try them. Yet they may be of good cheer, for God will revive and bless them. Fresh light is shining on our pathway, and God's blessing attends the proclamation of his truth. And we are his witnesses, who see and feel his power.

God was as good as his word; for, while I was yet speaking, a blessed, soul-reviving influence was poured upon us. And amid the sultry heat of the day we quaffed the cool, refreshing streams of salvation, which "make glad the city of God." Upwards of twenty gave earnest, living testimonies to the truth and faithfulness of God. It was good to be there.

Friday, July 4. My nation's birth-day; but I am in a foreign land. Yet I think of my country with sorrow and anguish. She has grievously sinned in the oppression of the poor and needy. Her oppressions are in her spirits; she rembered not her last end, therefore she has come down from the heights of her glory and now sits in the dust. Her young men are given to the sword, and all her pleasant things are laid waste. For the hurt of the daughter of my people I am hurt. Is there no balm in Gilead? is there no physician there? Why, then, is not the health of my people recovered?

We have had a good gathering from all the region of the faithful ones, and a profitable waiting before the Lord.

Saturday, July 5. The gathering and interest has increased much to-day. I have given two discourses on the prophetic scriptures, which have been followed by over forty faithful and earnest testimonies of the waiting ones. They do not hold to the doctrine of Christ's coming as a mere theory, but as a practical, living thing. It is their life; they believe, sacrifice, and suffer for this blessed hope—and want and will have all the light that God has for them. The congregation is made up of the scattered flock in a region of fifteen or twenty miles round about, and who enjoy the occasional or regular ministrations of Elders Hutchison, Dow, West, John Chapman, Moses L. Dudley, and others. The last four were present, and assisted in some of the meetings. Bro. Fuller, from Dunham, and Bro. Spear, from Pike River, also rendered us good help in the cause.

In the evening, by special request, I spoke on the subject of practical religion, from Acts 24: 25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled," and 1 Cor. 10: 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I showed that Christians were not their own, but are bought with a price, and therefore bound to glorify God both in body and mind. All excess in eating and drinking, and the moderate or any use of exciting foods or drinks, were injurious to the health of the body and destructive to the peace and progress of the soul. All narcotics are absolutely injurious, and should be dispensed with. Uniform health and happiness depends on a strict attention to the laws of life and health.

"Live while you live," the Epicure would say, "And seize the pleasure of the present day." "Live whilst you live," the sacred preacher cries, "And give to God each moment as it flies." "Lord, in my views let both united be; I live in pleasure whilst I live to thee."

At the close some broke their pipes, and others resolved that they would live right in time to come in all things.

Sabbath, July 6. A beautiful day. The house is thronged by people from all parts of the country, and many left, not being able to find a place in any part of the chapel. The house being occupied as a union place of worship, it was Elder Conpron's turn to speak at half-past 10; but, seeing the crowds who had come to hear the gospel of the kingdom, he gave way till 2 P. M. So I gave two discourses in one, speaking two hours to a packed house, with the mercury at 90, without any apparent uneasiness on the part of the attentive throng. I enjoyed a very healthful pulpit sweat, and never enjoyed the exposition of the prophecies of Daniel so well. Took up the second, seventh, and twelfth chapters, tracing the predicted events down to the time when (in the end of the 1335 days) Daniel shall stand in his lot, in the resurrection of the just: and this, according to the best light we have, to transpire about 1867-8.

In the P. M. I attended and took part in the service of Elder Conpron, the Free Will Baptist preacher. He is an earnest, honest speaker, and said some good things. I followed and sustained him.

At 7 P. M. I preached from Dan. 1: 5-15. I had a large, appreciative audience. I endeavored to sustain Daniel in the wisdom of his purpose not to eat the "portion of the king's meat," or drink the "wine" prepared for him. It was not a notion, but a principle that Daniel carried out. The eating and drinking of the foods and drinks prepared for him and his companions would have been injurious to their mental, moral, and spiritual interests, as men of God. Had Daniel eat and drank with the courtiers of the Babylonian court we should never have received through him the most wonderful history of God's providence for twenty centuries, with a knowledge of the times of restitution and the establishment of God's universal kingdom under the whole heavens.

Besides, his mode of life had a peculiar connection with his physical health and power of endurance in secular duties, as well as the good cheer with which he performed them.

The following remarks upon Daniel, as an example for business men, are in point:—

"Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But, amidst all care of office, he maintained his wonted practice of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise, and prompt, and impartial was his procedure, that they at last concluded 'We shall find no occasion against this Daniel, except we find it against him concerning the law of his God.' He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate business man, to find so much time for prayer. It would be nearer the truth to say that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought, and power of arrangement, which God gave in direct answer to his prayers, he had a decided advantage over those men who refused to acknowledge God in their callings, vex themselves in vain, and who, when the fret and worry and sweltering of their jaded day is done, find that they have accomplished less, and that little far more painfully, than their wiser brethren who took time to pray."

And all this labor, with health and good cheer, on a vegetable diet. And besides, "in all matters of wisdom, and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers of his realm."

Monday, July 7. By request of the temperance people I concluded to remain and speak at their celebration in the grove tomorrow. So, instead of returning to B., I am detained two days; so I rest to-day and bring up my writing. At 7 P. M. preached on "perfect peace," to a large audience. At the close many spoke, giving me evidence that my subject was much appreciated.

Tuesday, July 8. Met with the various temperance organizations of this region in a beautiful grove one mile from the Corner. There were eight speakers, among whom was Dr. Duff, of Sherbrooke, a very able minister of the Independent order. His speech was very able; and, in alluding to me as the speaker from the United States, he made a kind ref-

erence to our country, as well as a noble defence of the North, and handled the London Times and other secession prints with great severity. The feeling throughout the assembled crowd was evidently with the speaker, representing the most friendly feelings toward us.

I made a speech of more than half an hour in defense of total abstinence, not only from intoxicating drinks, but also tobacco, snuff, tea and coffee, and all stimulants. There was a general response. And could this people hear full lectures on these subjects they would no doubt fall in with the principles to a great extent.

At 7 spoke for the last time to this kind and interested people, and bade them adieu, receiving many warm expressions of gratitude and love for my labors.

I was the guest of Elder Moses L. Dudley, an old, true-hearted, and faithful Adventist. It is ten years since I visited him and his people, in which time our acquaintance has been kept up through the Herald and otherwise. He is a man of peace, and seeks the good and has the respect of all classes. May every blessing attend him.

Wednesday, July 8. Eld. Dudley took me to the depot in West Farnham, twelve miles, and I took the cars for Rouse's Point, on my way home. I was detained at St. John's three hours, which I improved in closing up my Canada correspondence. At 12 M. took the cars, and soon found myself in the United States again.

JOSHUA V. HINES.

Idumea.

BY DEXTER H. WILLEY.

Idumea! Idumea! the desolate land,
Where triumphed the hosts of thy formidable band;
Where warriors, once glittering in armor and mail,
Have sank in dismay, turned ghastly and pale,—
Have sank to the regions where sleepeth the dead,
Now sleeping 'neath thy desolate tread.

Idumea! Idumea! thou vestige of wealth,
Where stalked proud mortals in riot and wealth;
Where they reared their columns of massive stone
Above the high cliffs where lingered the sun;
Where were sculptured sepulchres, for lords and kings,
Most richly adorned with costly things.

Idumea! Idumea! thou land of dread,
Where the scorpion hies to its secret bed;
Where, in halls once thronged with the thoughtless and gay,
Wild beasts of the desert devour their prey;
Where the satyr cries to its fellow-guest,
And the screech owl soars away to rest.

Idumea! Idumea! thou reign of waste,
Where man passes by in fear and haste;
Where gilded spires shone bright in the sun,
Ere thy glory had passed—God's wrath began:
Ere the breath of Destruction, swept on by the gale,
Caused the children of Edom to sorrow and wail.

Idumea! Idumea! thy glory is past,
For the judgments of God forever shall last;
And millions who reveled in thy halls of mirth,—
Who had counted their spoils and called them worth,—
Have mouldered back to earthly clay,
To wake at the trump of the judgment day.

Idumea! Idumea! there's a lesson in thee,
When man by his pride immortal would be;
When he looks on his wealth and calls it his God,
And piles his treasure on the crumbling sod;
When he hews out his sepulchre, adorns it with gold,
To be honored by man when deadly and cold.

For Time doth destroy, with relentless hand,
All the pride, the wealth, and fabrics of man;
And the vault he filleth for his lasting abode
Shall be the loathsome retreat for the snake and the toad;

And all his glory shall last but a breath—
Forever gone by when he sinks in death.

So take warning, ye living; be gentle, ye proud;
Though the coiled snake be your winding shroud,
If your "robes of bright glory," prepared for the soul,

Were spotless and white, your joy is untold;
For your homes shall be in those realms above,
Forever rejoicing, with angels of love.

New Lyme, Ohio, July 1862.

From Bro. A. C. Brown.

BRO. BLISS:—The Herald is all the Advent preaching I have, or have heard for ten years, except the Bible; and therefore I mean to take it as long as I am able to pay for it, or till the Lord comes, which I think is near.

Yours, waiting for redemption,

A. C. Brown.

Oaksdale, July 11, 1862.

Some of the Links in the Chain of Truth.

No. 3.

BY TIMOTHY WHEELER.

Pain and pleasure pertain to both body and mind. Eve's desire to eat of the forbidden fruit was artificial, against instinct.

Instinct governed Adam until the temptation.

Death is the sum of all the ills of this life.

Man alone was capable of sin.

By Adam's sin all Nature felt the shock.

There can be no virtue without a conflict and victory.

Perfect health is now unknown.

Nature reflects God's thoughts, being his mirror.

Piety does not so much consist in feeling, as in knowing God's will and acquiescing in the same.

True religion cannot be sustained by human efforts, neither can it be destroyed by human opposition.

Vice is the absence of virtue, hence it may be either negative or positive.

There can be no valid objection against truth.

Pure religion is prompted by an internal principle.

Devotion is strictly an act of the mind.

Moral ends are to be obtained by moral means, through the moral man.

Mercy is no older than the promise.

Previous to mercy man was not a subject of hope, and hope follows mercy.

Mercy is not read in Nature, but is a subject of Revelation.

Mercy is love in contact with sin.

Hope is founded on the mercy of God, and is generated by saving faith in Christ.

Past events are sometimes written in the borrowed language and light of the present.

The laws of Nature and Revelation are equally divine.

Evidence should guide us in religious matters.

The Intellect judges of evidence.

The laws of life and health were known to Adam and Eve, and also to beasts, instinctively.

Adam could never have lost his health except by violating the laws upon which it depended.

The Adamic penalty reaches to the resurrection.

Our faith and religion should be in harmony with our primary instincts.

There may be mental acts without physical ones, which are negative and not positive.

Man's will is free, and is independent of all power.

Sickness is partial life, as we are more or less dead.

We hate evil before we can love good, and the strength of one feeling is the measure of the other.

Love for the Kingdom presupposes aversion to its loss.

Satan has no absolute power over man.

The bad qualities of mankind have their origin in their good ones.

The sinner's condemnation will not be proportionate to his evil deeds, but to what he intended to do.

Starving is not a corporal punishment.

An action may be right without being virtuous; also an action may be wrong, and yet the action be innocent.

The material deluge was not an end, but a means to an end; it was to save men from a moral deluge.

Specimens of the firmest belief exist where men have believed the opposite from what they now believe.

Our first life was without our consent, our second life will be by our choice.

A gift, presupposes two intelligent parties, with the power of acceptance, one to give and one to accept.

The gospel is older than the law.

The development of law embraced a period extending from the call of Abraham to Sinai.

The period of the law's decay was from John until the destruction of Jerusalem.

A tenet should be judged of by evidence and not by feeling.

Nature's laws have no exceptions, fixed and certain.

From Bro. J. Geer.

BRO. BLISS:—We are truly in a land of starvation, here in this North Western part of God's footstool; not for the want of the staff of life, but being nearly destitute of that bread that "cometh down from above." It is true we are offered a substitute, but we want the genuine or none at all. Here is a vast field for the faithful laborers of God to work in. But we have none but those whose light is darkness, they cover the word with a veil, they themselves seeing not therein. There are a few here who are looking for the speedy consummation of the Hope of Israel, who are praying that God would send some one this way to awaken the people from their lethargic slumber. Is there no one that

will come here, before God shall arouse us to our doom? We want some powerful brother of the Cross, who is able to handle the sword of the truth effectually and drive away this mist of darkness. Any one will be liberally sustained; and great will be their reward in heaven. May God hasten the time when all shall know the Lord from the least to the greatest."

JOHNSON GEER.

West Eau Claire, July 4th, 1862.

From Bro. E. Ford.

BRO. BLISS:—The Herald is a very welcome visitor. I do not know how to do without it. I have no other Advent preaching, except the Bible. I have not heard an Advent sermon in seven years. O that I could hear some of our Advent brethren preach one sermon on the coming kingdom! I pray the good Lord to bless you, and lead you into all truth; that you may detect all error.

Your brother in tribulation.

ELISHA FORD.

Granville, Vt., July 8, 1862.

From Bro. James S. Brandebury.

BRO. BLISS:—The crops in this country are very good, so far,—perhaps the best that have ever been here. The health of the country has been very good for a long time. Our church is very thinly attended on the Sabbath, and the prayer meeting is extremely so; while the Romanists are vigorous and strong, attending meeting almost day and night. Is she coming to scatter the power of the holy people and to meet her doom? It looks very much like it. While she is consuming at her roots, at home, she seems to be spreading strong in her limbs everywhere. My brother, I think the time is at hand when the church will be sifted, the chaff driven out, and the true children of God suffer, perhaps unto death. How important it is for us to look well to our foundation, and see that we have faith in God, the faith which the Holy Spirit works in every child of God. It is that which enables him to believe on Jesus with a heart unto Righteousness; and he is united to him as the branch is to the vine. I love the doctrine of salvation by grace. I know it is true. Paul says to Timothy, 2 Tim. 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

May the Lord bless you, and give you grace to bear with patience the trials and troubles that you may be called to pass through; and at last may you and I have a part in the wish and prayer of your old brother. Pray for me, my brother, that I may be kept by the mighty power of God through faith unto salvation. One of your oldest subscribers,

JAMES S. BRANDEBURY.

Burlington, Iowa, July 30th, 1862.

From Bro. J. M. Hollister.

DEAR BRO. BLISS:—Are we not living in perilous times? I think we are. We must keep a lookout for the enemy of souls, as well as for the enemy of our country. We must set a double watch on the tower; but first of all let us keep our lamps trimmed and burning, that we may watch the destroyer of our own souls. The arch traitor is at work on every side, preparing those for the conflict that are so blind as to follow him. I hope that the followers of the Lord will not be thrown off their guard by the war that is now going on between the North and the South; but I fear many will be too much taken up with the things of this world, and lose sight of the one thing needful. My prayer to God is, that all who have named the name of Christ, may keep their lamps trimmed and burning, awaiting their coming Lord from heaven.

I enclose you, &c., for the Herald, which I cannot do without.

Yours, looking for the Lord's soon appearing.

JAMES M. HOLLISTER.

Poplar Ridge, N. Y., Aug. 8th, 1862.

From Bro. A. N. Kendall.

DEAR BRO. BLISS:—I have been a subscriber for the Herald for two years, and have often thought of contributing something to its pages; but business and reading has pressed upon me, and I find it difficult to find time for writing. I esteem the Herald as one of the best religious periodicals of the day and feel that I could not do without it. I like very much the manner and spirit in which it is conducted, and hope it will be sustained until the coming of the Lord; which I think is now emphatically at the door. For if there is any sign of his coming, it is those mighty throes and convulsions among the nations of the earth. Surely, evil goes from nation to nation, and a great and terrible whirlwind is raised from the coasts of the earth; surely the Lord has a controversy with the nations, and the end of all things is at hand. O that we might be account-

ed worthy to escape all the judgments that are coming upon the earth, and to be prepared to receive that crown of righteousness which Paul said was laid up for him; which the Lord, the righteous Judge, should give him at that day, and not to him only, but to all those who love his appearing.

On a short tour to Monroe county, a few days since, I obtained a new subscriber for the Herald, and enclose one dollar towards the subscription.

Yours in the bonds of love, waiting for the coming of the Lord.

ABNER N. KENDALL.

Homer, Aug. 10th, 1862.

ADVERTISEMENTS.

FOR SALE.—A retail Drug Store, which has been established several years, and is doing a fair business. A good opportunity for a young man with a small capital. Address "Druggist," through the Post Office.

Aug. 16, 3w.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

THE ADVENT HERALD

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

"As a collection of authorities, it is a curious and interesting book."—New Bedford Standard.

"It will be found an interesting and instructive work."—Boston Chris. Witness and Advocate.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"A compendious collection of Second Advent essays."—N. Y. Evangelist.

"This is a remarkable volume."—International Journal.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"It is a publication curious, interesting, and attest the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"A great abundance of materials for the prosecution of the study of prophecy."—Port. Chris. Mirror.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer.

Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. E. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT.
P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C.	1.00	.15
Thompson, D.D.	40	.08
Bliss' Sacred Chronology	75	.20
The Time of the End	75	.19
Memoir of William Miller	75	.16
Hill's Saints' Inheritance		

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 23, 1862.

Napet in the Burning Hut.

Little Napet, an African boy, heard of Jesus, and loved him. One day in early spring, he was sent to drive the pigeons from a corn field. There was a little straw hut in the corner of the field, and there Napet sat down to watch for the coming of the birds. Feeling a little cold, he kindled a fire just inside of the hut. A spark set the hut in a blaze. The fire spread so quickly that Napet was surrounded by fire in a moment.

Some women in the next field, seeing the fire, ran to his help. They could not see him; only from the burning hut his voice was heard, saying:

"O, my Saviour, I must die! I pray Thee, let my body alone be burned, and save my soul from everlasting fire. Take me to Thy heaven, for Thy great mercy's sake."

Napet's voice was heard no longer. The women stood trembling at the fate of the burning child. Very soon, however, the hut was burned to ashes. They were about searching for the boy's bones, when, to their surprise, Napet rose up, and rushed into their midst, unhurt.

"What saved you?" cried the astonished women.

"After my prayer," said Napet, "God put it into my mind to lie upon the ground, and cover myself with the ox-hide which was in the hut. I did so. The fire was not hot enough to burn through the hide, and so I was saved."

"Had you any hope then of escaping death, Napet?" asked the missionary, a day or two afterward, when hearing his story.

"No; I believed that I must die," said the boy.

"Did you hope then that your soul would go to heaven?"

Napet's face was bright with joy as he replied, "I was sure our Saviour heard my prayer, and would take me to heaven, because he died for me."

Happy Napet! He was happy even in the fire. I wonder if all my Advocate family would be as happy in a burning hut as Napet was. And look here, children, if anybody ever asks you what good missionaries do, tell them the story of Napet in the burning hut. — *Mission Advocate.*

A Sorrowful Boy.

One of the most telling descriptions of "forlornity" we have heard was that of a boy who asked a Boston police officer for shelter in the station house: "See, Cap'n, first my father died, and my mother married again, and then my mother died, and my father married again, an' somehow or other I don't seem to have no parents at all, nor no home, nor no nothing!"

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport	9.00
Pardon Ryon, Smith's Landing N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Mrs. F. Beckwith, " "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00
James Penniman, Milford, Mass.	\$1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

In Truro, Mass., fourth Sunday in August, the 24th, in the Advent chapel.

Fraternally, THOS. SMITH.
Bangor, Me. July 25, 1862.

N. Brown of K. Thank you. All right.
J. S. Brandeby, \$7.00. Have sent books to Mr. Daniel Winter, in four packages, by mail, with this No. of the Herald.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGEMENTS TO TUESDAY, AUGUST 10, 1862.
James Penniman, Milford, Mass., \$1.00

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" 3d " 10.00
" 4th " 10.00

May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydia-street
Burlington, Iowa	James S. Brandeby
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturvesant
Dunham, C. E.	D. W. Sonberger
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Freeland, De Kalb Co., Ill.	Wells A. Fay
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Leland Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	John L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North th st
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Boody
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbomas Grove, De Kalb county, Ill.	N. W. Spencer
Stanbridge, C. E.	John Gilbreth
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
" " "	J. M. Orrock
Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson
Yarmouth, Me.	I. C. Wellcome

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, AUGUST 19.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Mrs. M. A. Ober, 1140; James M. Hollister, 1127; Mrs. U. G. Harmon, 1133; Richard Burtenshaw (changed from Charles), on old account, to 935; James Penniman, 1127; Joseph Fairbanks, 1134; Chauncey Luce, 1132; A. Pickering, 1127; Wm. B. Weeks, 1127 — each \$1.00. Thomas Hasebury, 1158, \$2.00.

CONFERENCE NOTICE.

The next session of the Maine Central Quarterly Conference will be held in the Read Meeting House, Richmond, Me., commencing Thursday, Aug. 28th, at 6 o'clock P. M., and continue over the Sabbath. Brethren from abroad can call on Bros. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J. Dickerson.

May God manifest his power there in converting sinners.

H. B. SEVEY, Chairman.
H. G. SMILEY, Secretary.

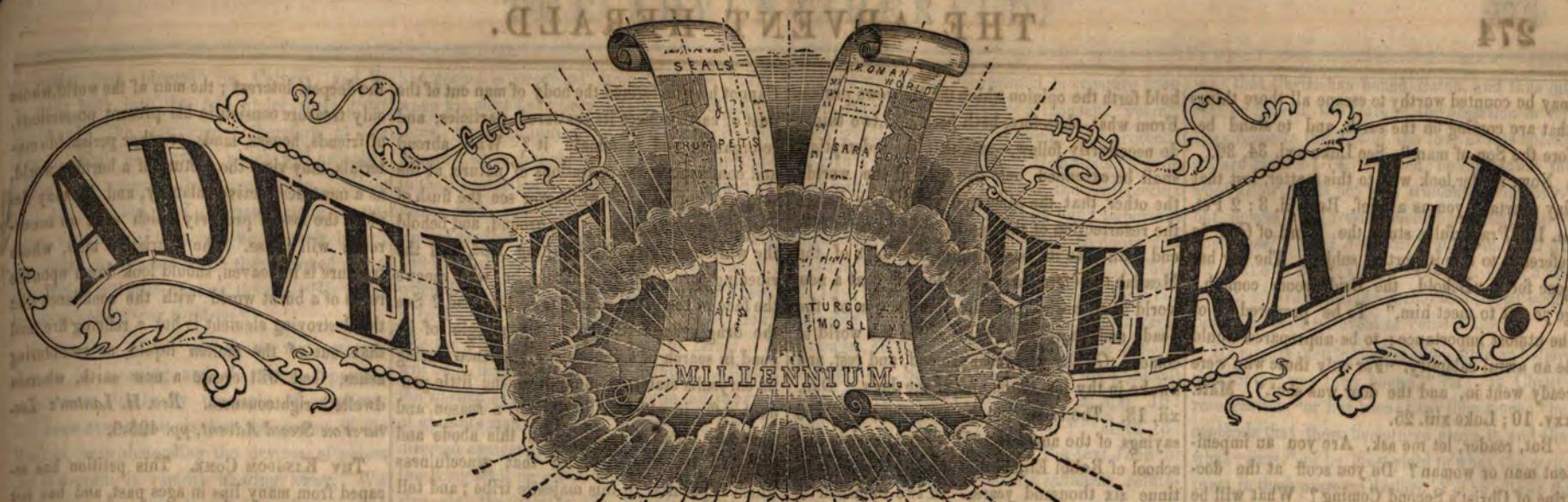
CONFERENCE NOTICE.

The Illinois Conference of Adventists will hold their Quarterly meeting with the church near New Rutland, Lamoille Co., commencing Tuesday, Sept. 2d, at 2 o'clock P. M., and continue over the Sabbath. Brethren coming from the east or west will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island B. R., connecting with the Central at Lasalle, stopping at New Rutland on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the Conference are expected to be there. The meetings will be held in the mission tent.

W. M. McCULLOCK, Pres't.
H. G. McCULLOCK, Sec'y.

BUSINESS NOTES.

A. N. Kendall. Have forwarded to "West Webster, N. Y." supposing the county not important. It pays to February next. And your own is paid to last week's issue, No. 1108. Thank you for your interest in the Herald.



WHOLE NO. 1110.

BOSTON, SATURDAY, AUGUST 30, 1862.

VOLUME XXIII. NO. 35.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by
"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications
for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For
Office"), will receive prompt attention.

J. PEARSON, Jr. Committee
J. V. Himes, on
LEMUEL OSLER, Publication.

TERMS.
\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

WATCHING FOR THE MORNING.

"My soul waiteth for the Lord more than they that watch for the morning."

I am watching for the morning;
The night is long and dreary;
I have waited for the dawning
Till I am sad and weary.

I am watching for the morning,
When the sons of God shall show
All their beauties adorning,
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth;
A sick and lonely mourner;
Few own my noble birth.

But I'm watching for the morning;
O, when will morning come,
And I change the world's rude scorning
For the fellowship of home?

They call me strange and gloomy,
But O! they little dream,
Of the hopes that fill my bosom,
For I am not what I seem.

I am watching for the morning
When he who for me died,
In triumphant state returning,
Shall take me to his side.

They often find me weeping
When I cannot tell them why,
For they know not the deep meaning
Of my spirit's sympathy.

I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning
And wipe her tears away.

The earnest expectation
Of all nature is abroad;
Waiting the revelation
Of the real sons of God.

And I'm watching for the morning
That shall set the captive free,
And shall change the chains of bondage
Into glorious liberty.

I will get me to the mountain
Till the shadows flee away;
I will ask of all the watchmen
For the tokens of the day.

I am watching for the morning,
The night is almost gone;
I hear the note of warning,
I will hie me to my home.

BONAR.

A Cheerful Atmosphere.

Let us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant; all self-denial and exertion easy and desirable; even disappointment not so blank and crushing; who is like a bracing, crispy, frosty atmosphere through the home, with-

out a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! O, for that blessed power and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty, and that quiet, constant energy, which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.—*Country Parson.*

From the Millennial News.

Historical Prophecy.

In our previous number of this paper we gave a sketch of Nebuchadnezzar's dream, and Daniel's interpretation, Dan. 2. 31-45. It was shown that the "great image" which the king saw represents the empires of Babylon, Media and Persia, Grecia, and Rome; and that we are now in the history of these powers corresponding to the "toes" of the colossal image, and that, if such be the fact, we may now be expecting "the stone cut out of the mountain without hands" to smite "the image upon his feet," in other words the kingdom of God to be so manifested as to "break in pieces and consume all these kingdoms, and stand forever."

We have a parallel prophecy in the 7th chapter of Daniel. The prophet relates a vision with which he was favoured. He saw four beasts rise out of an agitated sea; "the first was like a lion;" the second "like a bear;" "another like a leopard;" and the fourth beast was "dreadful and terrible, with ten horns," and "another little horn" with "eyes like the eyes of man, and a mouth speaking great things." He next saw "the thrones cast down, and the Ancient of days did sit, whose garments was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened;" "the beast was slain, and his body destroyed, and given to the burning flame;" "one like the Son of man came with the clouds of heaven," and received universal empire, "and the time came that the saints possessed the kingdom."

Daniel having seen this vision, "one of them that stood by" informed him that these four beasts represented four kingdoms which should arise, and in their turn be supreme; but the saints of the Most High shall ultimately "take the kingdom and possess the kingdom for ever, even for ever and ever." He further told him that the ten horns on the fourth beast represented ten kings which should arise in "the fourth" or Roman kingdom, and which, according to history, arose prior to the beginning of the sixth century. He also told him that the little horn represented a power which should arise after the ten, that he should be diverse from them, and three of them be displaced to make way for

him; that he should claim immense and blasphemous powers; that he should greatly oppress the saints; and that they should be given into his hand until a time and times and the dividing of time." This, according to most Protestant authors, has been exactly and amply fulfilled in Papal Rome.

And what comes next, according to this prophetic programme? The angel, in explaining the closing part of the vision, adds, "But the judgment shall sit, and they shall take away his dominion," the dominion of the fourth beast; not that his life may be prolonged for a season and time, as in the case of the other beasts, as they successively lost the dominion, but "to consume and destroy it unto the end," or until an utter end is made of it, "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Then, where are we? Are we not near the close of the great empires of earth? Have they not had their course, as presented in the sure word of prophecy? Are not the last days of Rome fast passing? Are we not on the margin of a new age? Is not the judge at the very door? Must not the fourth beast soon be destroyed and given to the burning flame? Is it not as rational to be looking for the coming of the Son of man in his kingdom, as it is to be looking for the rising of the sun, at its proper time according to the laws of nature?

The above, of course, is a mere sketch, designed simply to start inquiry touching the meaning of those sublime prophecies. Let the reader peruse them as a part of that revelation which God, in his love and wisdom, has given for the guidance of our lives and the cheering of our hopes. We are to "be mindful of the words which were spoken before by the holy prophets," as well as of "the commandments of the apostles of the Lord and Saviour.

H.

Following after Christ.

It is reported in the Bohemian story that St. Wenceslaus, their king, one winter night, going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Podavivus, who waited upon his master's piety and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him.

The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does our blessed Jesus; for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, he commands us to mark his footsteps, to tread where his feet have stood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier, and fit for our feet. For he knows our infirmities, and himself hath felt their experience

in all things but in the neighborhood of sin; and, therefore, he hath proportioned a way and a path to our strength and capacities, and, like Jacob, hath marched softly and in evenness with the children and the cattle, to entertain us by the comforts of his company, and the influence of a perpetual guide.

He that gives arms to the poor takes Jesus by the hand; he that patiently endures injuries and affronts helps him to bear his cross; he that comforts his brother in affliction gives an amiable kiss of peace to Jesus; he that bathes his own and his neighbor's sins in tears of penance and compassion washes his Master's feet. We lead Jesus into the recesses of our heart by holy meditations; and we enter into his heart when we express him in our actions: for so the apostle says, "He that is in Christ walks as he also walks." But thus the actions of our life relate to him by way of worship and religion; but the use is admirable and effectual when our actions refer to him as to our copy and we transcribe the original to the life.—*Jeremy Taylor.*

The Saviour Nigh.

(Concluded.)

Reader, do not reject this warning because your minister is silent on the subject, or is opposed to it. It is not whether he believes it or not, but is it according to the word of God? for the Bible is the only safe rule to be governed by. Should we not obey God rather than man? On which depends our salvation—the Word of God, or the opinions of man? "O Earth, Earth, Earth, hear the Word of the Lord!" Jer. xxii. 29. Remember, Christ has said it is the evil servant that says, My Lord delayeth his coming. Read the lamentable doom of such in Matt. xxiv. 50, 51.

By examining Scripture testimony, we find this class of men were, in the days of Christ, his most bitter opposers. Mark xiv. 62, 64; Matt. xxvi. 3, 4, 14, 15, 57, 59, 65, 66; Mark xi. 18; xv. 10; John vii. 45-48; Luke xii. 2-6.

Take all the gospels, and by reading them attentively you will see who opposed Christ. See, also, who most strongly opposed the Apostles. Acts. iv; v. 17-42; vi. 8, 14. There is little now said about the Word of the Lord. "Thus saith the Lord" is laid aside, but a great deal is said about ministers, and the beautiful sermons they preach.

Consider, before it be too late, which is of most consequence, the word of God, or the word of man. How little do the deluded multitude consider that those on whom they are bestowing their vain adulations, for their successful efforts in quieting their conscience, by saying the Judgment is a great way off, are those very evil servants so vividly portrayed by our Lord in his parable. Reader, perceive ye not that "My Lord delayeth his coming" is nowhere found in the faithful servant's commission? Read Matt. xxiv. 42-48.

To be found scoffing is sudden destruction. To neglect the Signs of the Times, in the Saviour's estimation, is no proof of superior wisdom, but is branded with his strongly marked displeasure. "Ye hypocrites," do ye not discern the signs of the times? "Watch and pray always, that ye

may be counted worthy to escape all those things that are coming on the earth, and to stand before the Son of man." See Luke xxi. 34, 36.

Now, reader, look well to this matter, lest that day overtake you as a thief. Rev. iii. 3; 2 Pet. iii. 10. Prayerfully study the Word of God in reference to this important subject. The cry has gone forth, "Behold, the Bridegroom cometh! go ye out to meet him." To be prepared is of the utmost importance; to be unprepared would be an awful calamity. "For only those who were ready went in, and the door was shut." Matt. xxv. 10; Luke xiii. 25.

But, reader, let me ask, Are you an impenitent man or woman? Do you scoff at the doctrine of Christ's Second Coming? What will be your fate and destiny, if you are found among the unbelieving, and unwatchful, and impenitent multitude, who will be overtaken as a thief? for while they are saying "Peace and safety," sudden destruction cometh upon them, and they shall not escape. 1 Thess. v. 3. Now consider your latter end, and be wise. Where will you appear, when the voice of the archangel and the trump of God shall rend the heavens, and the distant realms shall echo back the sound—the great day of his wrath is come, and who shall be able to stand—when the atmosphere shall be ignited into a universal flame, and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be turned up? Unless you repent, believe, and obey the gospel, your doom will be dreadful and awful in the extreme. Remember, God has given warning of his approaching judgments, and now warns you again in this little paper. Perhaps this will be the last warning—the next sound you may hear may be the blast of the Archangel's trump.

Be careful what you are doing, lest at the very moment you are making a jest of this subject, or of its advocates, the event should burst upon you. O, ye triflers, ye careless ones, cease your scoffing! "Consider your latter end, lest he tear you in pieces, and there be none to deliver." Psalm l. 22. Mercy is now freely offered. Soon the door will be shut; then you may call in vain, "Lord, Lord! open unto us." Luke. xiii. 25.

This tract may possibly fall into the hands of some who may love to read, hear, and contemplate the glorious realities of the event. I would say a word to such. Cast not away your confidence, which has great recompence of reward. Faithful is he that promiseth, who also will perform that he hath spoken. Yet a little while, and he that shall come will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv. 44.

O! solemn, dreadful, glorious news! The "Gentile times" about to close! And Zion's King appear! Ah! then what fearfulness shall seize Those virgins who have lived at ease, Nor thought the Bridegroom near.

Awake! arise! ye sleepers all, Tis mercy's latest gracious call, Sinners, why will ye die? And ye who have a name to live, But daily do the Spirit grieve, For pardon quickly fly.

In the *Gemarah*, or comment on the *Mishnah*, we read, "Rabbi Ketina hath said, in the last of the thousands of years of the world's continuance, the world shall be destroyed; of which period it is said, the Lord only shall be exalted in that day. And tradition agrees with Rabbi Ketina; for even as every seventh year is a year of release, so of the seventh thousand years of the world, the seventh thousand years shall be the thousand of release."

Rabbi Menasse, in the treatise on the resurrection of the dead, says, chap. iii., "For when the sacred Scripture treats concerning the days of the Messiah, it always calls that time the end of the days. I am not ignorant that those who dissent from us make a double coming of the Messiah, and so expound those places far otherwise. I have no wish, at this time, to dispute with any concerning the thing, but simply and candidly to

hold forth the opinion which the Hebrews profess. From what, therefore, hath been said, two things do necessarily follow,—one, that the redemption shall be extended unto the end of the world; the other, that the same end shall come before the resurrection of the dead. And because that end shall take its beginning in the days of the Messiah, therefore there is a necessity that a new world shall begin from the resurrection of the dead; and, therefore, is to be called the world to come. 'Go thy way until the end, and rest, and awake in thy lot, in the end of the days.' Dan. xii. 13. The same is to be collected out of the sayings of the ancients. It is pronounced in the school of Rabbi Elijah, that the world shall continue six thousand years. In two thousand is the void or empty time, until Abraham; in two thousand is the time of the law; in two thousand are the days of the Messiah.

From the Millennial News.

Alone with Jesus.

BY MISS H. M. JOHNSON.

Alone with Jesus! leave me here,
Without a wish, without a fear;
My pulse is weak and faint my breath,
But is he not the Lord of death?
And if I live, or if I die,
'Tis all the same when he is nigh.

Alone with Jesus! ye who weep,
And round my bed your vigils keep,
My love was never half so strong;
And yours—O, I have proved it long,
But when had earthly friend the power
To comfort in a dying hour!

Alone with Jesus! O how sweet
In health to worship at his feet!
But sweeter far, when day by day
We droop, and pine, and waste away,
To feel his arms around us close,
And in his bosom find repose!

Alone with Jesus! how secure;
Vile in myself, in him how pure;
The tempests howl, the waters beat,
They harm me not in my retreat,
Night deepens—mid its gloom and chill
He draws me nearer to him still.

Alone with Jesus! what alarms
The infant in its mother's arms?
Before me death and judgment rise,
I turn my head and close mine eyes,
There's nought for me to fear or do,
I know that he will bear me through!

Alone with Jesus! earth grows dim,
I even see my friends through him;
Time, space, all things below, above,
Reveal to me one Life, one Love:
That One in whom all glories shine
All beauties meet—that One is mine!

Magog, C. E.

From the Millennial News.

Voices in Canada.

THE COMING ONE. While sentence was still sounding in the ears of the guilty pair, behold! the promise of Himself is given: "Hear, O heaven! and give ear, O earth! for the mouth of the Lord hath spoken it," the wounded seed of the poor sinful woman is to rise victorious, and bruise the serpent's head. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Yes, glory to God! that bright and Morning Star that shone out six thousand years ago, shedding its hopeful rays over this sin-stricken earth, has come on descending, like a bright comet, more and more clear as it approaches the earth. So we distinctly trace "the seed of the woman;" then, farther on, "the seed of Abraham;" and, farther still, "the seed of David;" and, still more near, "the virgin's seed," until heaven opens, and the Son of man is proclaimed the Beloved Son of God.—Wm. C. Baynes.

THE RESURRECTION. In the *British Colonist*, a paper formerly published in Stanstead, C. E., under date of Feb. 1st, 1827, is found a sketch of a funeral discourse delivered in St. James (Wesleyan) Chapel, Montreal, a few weeks previously, in which the following passage occurs: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Does infidelity inquire, how can all these things be? We ask in reply, Is anything too hard for the Lord?

Cannot he who formed the body of man out of the dust of earth collect its scattered particles, and re-organize and reanimate it? Walk abroad and contemplate the operations of nature, at the return of spring; and while you see the flush of vegetation overspreading the ground, and behold the whitening lily, the blushing rose, and the ripening corn, enquire whether he who renews the face of the earth cannot raise the dead? See the dragon-fly repairing to the margin of its pond in search of a convenient residence during its chrysalis state. Behold it in the little pendant coffin in which it dwells for a season, and then gaze upon it as it leaves this abode and launches into the air, with that gracefulness which is peculiar to this majestic tribe; and tell me why the human frame may not burst the barriers of the tomb and soar to regions for which some latent organization may peculiarly fit it. Enter the laboratory of the chemist, and see him intermixing and analyzing liquids of essentially different kinds, and say, if these can be effected by merely human agency, what is to prevent that Being whose power is irresistible from raising the dead? "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ."—Rev. R. Alder.

THE NEW EARTH. There must be some locality assigned as the abode of finite creatures; and some material position which they must occupy. This present earth, purified, refined, newly organized, and vastly beautified, is plainly referred to in Scripture as that abode. "The meek shall inherit the earth."

"Meeken my soul, thou heavenly Lamb,
That I in the new earth may claim
My hundred-fold reward."

And what more can be said of any locality called heaven, than is said of this, as an eternal abode of redeemed man? It will as far exceed in glory the first paradise as the second Adam exceeds the first. It will blaze with the fulgence of divine glory. It will be embellished with every beauty. The throne of God and the Lamb will be fixed upon it, and the tabernacle of God will be with man. Christ will dwell among his people. In short, it will be heaven. O, ye blood-bought race, ye groveling sinners, ye sordid sons of earth! behold what God intends for you, if ye will but seek it!—Rev. Benj. Slight, A. M.

WORDS OF CHEER. Look up, Christian! It is no time for desponding. The glittering spires of the Eternal City are heaving in sight; perchance another storm, another beating against the fragile bark, and thou art there! Already the music of that glorious land steals softly over the roaring billows, and reminds thee thou art nearing the peaceful shore. Already the dark cloud which gathers above thy head is tinged with the beams of immortal glory, and away in the distance thou canst behold the first faint glimmerings of the morning star. Joy for thee, O wanderer! the shadows of the night are passing away, and the unclouded morning comes on apace!—Miss H. M. Johnson.

Rest!
I love thee,
For I am weary:
I have wandered so long
I fain would lie down for repose;
But this is an enemy's land I know,
And countless dangers everywhere my steps attend.
O when will morning dawn, and shadows flee away?
For then my lonely pilgrimage will have an end,
And I shall fearless rest in realms of endless day!

There shall no night winds ever rudely blow;
There is the residence of those
Who will no more belong
To earth so dreary,
But shall be

Blest.
THE WORLD ON FIRE. The scene of earth's conflagration, as it is described in the holy Scriptures, is of so imposing a character that we may naturally suppose no one can be a spectator of it, or even view it in prospect, without feelings of

the deepest interest; the man of the world, whose only treasure consists in his present possessions, of friends, houses, lands, or other perishable materials, may view the picture of a burning world, as a most destructive calamity, and he may deplore the loss of property which such an occurrence will cause. The Christian man, whose treasure is in heaven, should look down upon the ruins of a burnt world with the confidence that the destroying element is but a refining fire, and that out of the molten liquid, or smoldering ashes, God will create a new earth, wherein dwelleth righteousness. *Rev. H. Lanton's Lectures on Secoed Advent*, pp. 425-6.

THY KINGDOM COME. This petition has escaped from many lips in ages past, and has not been offered in vain. The souls under the altar cry, "How long, O Lord, how long?" Suffering saints devoutly pray, "Come, Lord Jesus." From the graves of the pious dead; from the ocean's depths, which have received the bodies of many soldiers of the cross; from the desert's sands and the alpine mountains; from dens and caves of the earth; from helpless infancy and enfeebled manhood; from fields reddened with the blood of the slain; and from the groaning creation in its varied forms of suffering and wretchedness, there ascends this prayer, which hourly waxes louder and louder as saints increase and evils multiply; and it will be answered soon.

"Come then, and added to thy many crowns,
Receive yet one, the crown of all the Earth,
Thou who alone art worthy! It was thine
By ancient covenant ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood."

O.

From the London Quarterly Journal of Prophecy.

The Signs of His Coming.

Concluded.

The course of nature has been so long carried on in accordance with the general laws of the Creator, and the natural order of things has been so seldom infringed, that men have almost forgotten those peculiar manifestations of the Almighty power which were often displayed during the early periods of the history of mankind, and in the first age of Christianity. With the infidel, they believe not that God would introduce any disturbing influence, but that all will continue unchanged as heretofore. Let us, however, be assured of this, that as God did see fit to change the established order of things, in order to accomplish his designs, so he can and will again prove to the world that he is the same Jehovah who divided the waters of the sea and arrested the sun in his course, who burst the bands of death and stilled the raging tempest.

And if ever again the especial power of God should be manifested, it will be on behalf of his chosen people. How they will be restored is yet a mystery. It is probable, however, that they will return to Palestine still unbelievers in Christ and rejecting him as their Messiah.* At present it seems a necessary condition of their independent existence that the Jew, while he remains an outcast, must adhere to his ancient ritual, and reject Christianity. Otherwise, that great impassable barrier, which now separates him from the rest of mankind, would be broken down; and, as in the case with individuals, so the whole nation might be absorbed into the different communities of Christendom, among whom they now dwell. This result would inevitably follow, if there was a general conversion of the Jewish nation at the present time. If we only received the promises of God towards them in a spiritual sense, we might admit the probability of this arrangement, by which, like a dissolving view, the Jew would gradually fade away, and the Christian be substituted in his stead. But, believing in the actual and literal fulfilment of the promise to Abraham, we must conclude that his descendants will occupy their land, will preserve their distinct nationality, and be a peculiar, separate people until that time when the Lord himself shall come to be their King, and to reign in Zion. Then will they recognize their Saviour

* That is, the nation which was set aside and scattered because of its unbelief, is to be gathered and restored while continuing in unbelief! Such is not our doctrine. *Ed. of Her.*

in "Him they pierced" on Calvary, and be brought back into the fold under their great Shepherd. The conversion, therefore, of the Jewish people is an event which will probably follow, not precede their restoration. While they are rejected, and outcasts among the nations, the brand of Cain will be on their brow; the awful imprecation which they invoked at the crucifixion will still oppress them,—"His blood be on us and on our children."

As the time of the end draws nigh, we can discern the meaning and character of passing events more clearly by the light of prophecy. We know now why it is that the power of the Moslem, notwithstanding the devices of rulers and statesmen, is rapidly wasting away. We know why the Jew is gaining influence and wealth, in order to prepare for his future restoration. When these things come to pass,—when the Papacy is weakened by its own children, and the Papal nations are leagued to deprive the Pope of his temporal sovereignty, and to shake off his yoke, then we simply recognize the working of him who has said in his word, that in the latter days they who have partaken in her abominations shall hate the whore and consume her flesh.

Yes! the Papacy will decay because men are wearied of despotism and priesthood, and of the trammels which have so long enthralled the mind. And the creed of the Mohammedan, of Brahma and Buddha, will also pass away, because as men become enlightened they will not tolerate these puerile inventions. But let us not be deceived, for the end is not yet. Trust not the prophets who cry peace, who talk of a millennium brought about by popular education, by intellectual development, by the increase of knowledge and human inventions. Before the coming of our Saviour we look for no great or permanent change, no re-genesis of earth. The empty house may be swept and garnished, but it will be re-occupied by spirits worse than before. The powers of evil must attain a fearful development when Satan throws his last stake for a ruined world. It is no insignificant foe whom our Lord shall destroy at his coming. As the plague absorbs all lesser diseases, so will creeds and systems, and old institutions, disappear; but in their stead there will be enthroned on the high places the fearful forms of infidelity and atheism, and fierce democratic ambition. Our Saviour has distinctly forewarned us of this characteristic of the latter times. "When the Son of man cometh, shall he find faith on the earth?" No; for already men are losing their faith in systems and creeds, and political combinations and forms of government. Already the world re-echoes the words of the Preacher—"Vanity of vanities, all is vanity!" To what purpose are our leagues and covenants, our vaunted progress in science, the wisdom of our statesmen, the craft of the despot? All have hitherto failed, and will fail, to regenerate the world. And, therefore, men, restless, wearied, despairing, are always looking for some change, and long for rest. Rest! which cannot be given by all the devices of worldly wisdom, by the lore of the sage, by the schemes of the philanthropist. All have been tried, and found wanting. All are insufficient to stem the mighty tide of human corruption. All are passing away, unsubstantial as the mirage, all melted down in the vast crucible which is reducing them to dust and ashes. Why look for real progress, for permanent improvement, while the prince of this world yet reigns paramount? Until our Saviour comes all will be chaos, anarchy, confusion, war. Earth will be strewn with the relics of fallen dynasties, with the blasted fragments of blighted ambition. For so it is written, "I will overturn, overturn, overturn, saith the Lord of hosts!" This rapid disintegration of all things is a sign which will precede the coming of him who alone can renew this marred and sin-defiled earth.

Already men are anxiously expecting a coming man, who will allay discord and give them security, peace, a Sabbath of holy rest. Yes; that man will come, not as a mere mortal, the child of sin, but the Lord from heaven. He will come when all has been accomplished; when

his gospel is preached throughout the world; when his elect have been gathered out of all nations; when the iniquity of his foes calls for vengeance; when his chosen people are reinstated in their native land. But before his second advent a dark and perilous time must elapse—a time of trouble and anguish, when the church will be tried by the fiery ordeal of persecution; when the hosts of Antichrist, animated by a fierce hatred against God's people, will sweep down like the whirlwind upon the land of Israel. It will be a fierce but a brief conflict. All the wisdom of this world can devise, all the rage of apostate man and fallen angels, will then be directed against the Lord and his anointed. Yet the King shall be set on Zion. The greater the struggle, the greater the triumph. But God alone will be glorified in that day. No powers of earth shall aid the Lord of hosts, for "He treads the winepress alone." Awe-struck, the nations of earth shall witness the closing scene, the final victory. Christ will come preceded by his forerunner, Elijah; for so it is written, "I will send you Elijah the prophet before the great and terrible day of the Lord." A voice will yet be heard in the deserts of Judea, proclaiming to the people the advent of Jehovah, even the voice of him, the prophet of Horeb, who once defied the priests of Baal and the idolatrous monarch in the name of the Lord of hosts. He will find, as of old, a faint-hearted and faithless people; he will see the emblems of idolatry raised on high, the infidel, the scorner, the false priests, gathered for the last controversy between God and his people. And again shall that prophet, fearless and unquailing, stand upon the mountain height and record his witness, and challenge the arbitrament; but not alone, for with him will be ranked a chosen band, even God's sealed ones—those sons of Israel who, gathered out of every land, have believed in our Saviour as their Messiah. Proudly and triumphantly does the Anti-christian host close around them, for they think not that "their day is coming." And then the tribes of the land shall mourn, for all hope seems extinguished. But behold the heavens open, the lightning flashes from one end of heaven to the other, the trumpet-peals forth, and the Lord himself descends to vindicate his outraged majesty, to succor the oppressed, to take vengeance on the oppressor, and to claim his millennial kingdom; for to him shall belong all the kingdoms of this earth, and he will reign forever and ever!

For the Herald.

The Resurrection.

BRO. BLISS:—An article entitled "The First Resurrection and Millennium, in Rev. 20: 2—5," in the last (July) No. of the *Christian Review* (Baptist), from the pen of J. T. Smith, Amherst, Mass., seems deserving of a passing notice. I would have written a reply, but the pre-occupation of my time forbids; and as I am not a subscriber for that publication, and must return my borrowed copy, I thought I would give you a synopsis of his views, and ask of you such a reply as they may deserve.

He commences with the admission that "the modern Chiliasm theory," as he terms it, is "manifestly increasing in late years," that it is "the prevalent theory in Europe, among Protestant theologians and expositors, both on the continent and in the British Island; and that its adherents in this country are evidently increasing beyond the pale of the Adventist sect, technically so called." "This," he says, "is not strange." "Chiliasts" are almost the only class of persons who have presented their opinions on this subject with a sufficient degree of assurance to challenge the attention of those who had any desire to have positive opinions in regard to it. "They seem," he says, "to be almost the only persons who have any confidence in their own theory."

After presenting the outlines of the "Chiliasm" theory, he remarks that "the great and insuperable objection to this theory, in its distinctive features, is that it stands opposed to the plain doctrine of the resurrection as revealed in the Sacred Scriptures. No place can be found, omitting the one in question, in which the righteous

and the wicked are represented as separate from each other by the period of a thousand years." He regards this as "a vital point," and proceeds to give it "a full exposition." He admits "a wide and infinite distinction between the resurrection of those two classes," but denies "any important distinction in time," and proceeds to quote and examine in detail 1 Cor. 15: 22—24 and 1 Thes. 4: 15—17, and to show that these passages fail to prove it. In disproof of it he quotes several passages, to show that there will be one general resurrection. Such passages as these are adduced: Acts 24: 15; Acts 17: 31; Rom. 2: 5, 6, 16; Dan. 12: 2; Mal. 3: 17, 18; 4: 1; Matt. 13: 40, 43, 49, 50; and 16: 27. The text John 5: 28, 29 he regards as "alone a sufficient refutation of the doctrine of the two resurrections, a thousand year apart." He lays great stress on the phrase "the hour is coming," as indicating that the resurrection of the righteous and the wicked "must be so nearly at one and the same time that the difference need not be noticed in a general statement of the doctrine." Thus, while he admits that there may be some distinction as respects time, it will not be as broad as we believe and teach—not a thousand years.

So, likewise, he makes the gloification of the righteous and tribulation of the wicked at the same time, which, of course, in a certain sense we admit, as per. 2 Thes. 1: 7—10.

He also makes Rev. 20: 11—15 teach "not the resurrection and judgment of the righteous, and then, a thousand years thereafter, the resurrection and judgment of the wicked; but of all the righteous and the wicked, standing before the throne, and together judged according to their works."

Having thus disposed, apparently to his satisfaction, of the fallacy of two resurrections, he then approaches his "main inquiry,—what the first resurrection is." He admits "that this subject is one of practical, even vital importance to every individual." He says, "The language of the 6th verse of this chap. (Rev. 20) is deeply significant. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him." After other preliminary observations on the importance of the subject, he proceeds to develop his theory, which is to have the merit of positiveness in its enunciation, and thus demolish the views of the Adventists. This is thus unfolded: First. "We must bear in mind that this prophecy is a vision—something seen;" a picture passes before the view of the Seer (see-er), and he describes what he saw." The italics are his. He then refers to the 1st verse of Rev. 20, and contends that the angel referred to "was, doubtless, no other than the Lord Jesus Christ, who had often appeared to men as an angel, as it would be easy to show." So, respecting the "key," he affirms: "We have no account elsewhere of any being but Christ having the key of the abyss of hades." The "dragon" he admits to be the "devil and Satan." "We must not forget," says our author, "that what the seer of the Apocalypse describes in these verses is not the transactions intended to be revealed in this prophecy, but a picture which passed before his vision: a picture intended to teach him and us that Christ had then in effect done, or was to do in some time then future, to Satan what the angel seemed in the picture to do." He bids us "notice that our vision indicates four distinct and successive, certainly not necessarily contemporaneous events, viz: (1) the binding of Satan; (2) the casting of him into the abyss; (3) the shutting him up; and (4) the sealing of him there. Each of these four acts," he continues, "after the first, may be separated from the last preceding, by any lapse of time needful for its performance. The vision requires only that the first should be at the beginning of the period defined, and the remainder in the course of it. The vision tells us that the angel, i. e. Christ (according to its import) laid hold on Satan, and bound him a thousand years. When? It does not say! But the other Scriptures quoted"—for he had quoted several—"fix the time at his death and resurrection." The italics are mine. The Scriptures referred to as proving this last assertion,

viz: that Christ has bound Satan, and thus fulfilled or proved the truth of the assertion in ver. 1, as respects the first of the four events specified, are Heb. 2: 14, in which he maintains the word *katargeze* is not well translated "destroy," but means "to render inefficient, inoperative, powerless." So 1 John 3: 8 and John 12: 31, 32; Luke 8: 31; Matt. 12: 29; Isa. 53: 12 and Col. 2: 15 are adduced in proof that Christ bound Satan, as per first event of verse 1st.

He admits that it "seems impossible to believe that Satan was then bound," viz: at Christ's resurrection, "or has been at any time since;" but contends that these Scriptures prove it, and that what "seems" to be must yield to what the scriptures in these passages declare. Yet he allows the binding of Satan to be a mere limiting of his power, and that the sealing or shutting him in the abyss, so as to deceive the nations no more, has not as yet taken place.

He now approaches the "period of the vision," one thousand years. He contends, stoutly, that as "the prophetic periods in the Apocalypse are all symbolic, and cannot be taken as literal," so this; that no good reason why the "thousand years" should be an exception. "What," then, he enquires, "is the import of this prophetic symbolic number?" "The number itself, one thousand, is an exact power. This is true of no other prophetic number. All prophetic numbers but this are fragments. It is not only an exact power, it is a cube, whose root is ten, $10 \times 10 \times 10$."

"We look at it next as a power. A single factor, as 10, represents in geometry a line. A line is extention in one direction only. Be it as perfect a line as is conceivable, it is still but a line, and can scarcely be called any figure at all. It can enclose and embrace nothing. A number repeated as a factor, 10x10, represents surface. A surface is extention in two directions, and is certainly a figure. It must be conceived of as more complete than a line. A number taken three times as a factor, as 10x10x10, represents extention in three directions, length, breath, and thickness. It can enclose and embrace something. These three directions of extention are also equalled to each other; it is a cube, the most perfect figure in Geometry, a figure embracing a perfect whole. Uniformly, in the Scriptures, a figure which represents the highest perfection is a cube. The holiest of all, in the tabernacle and temple, which was a type of heaven, was in each a complete cube. The perfection of creation, the holy and heavenly Jerusalem, "lieth four square, is length and breadth and height are equal," i. e. a cube. Thus the number 1000, a power of a root, which is the most perfect number there is, and the cube of that perfect number, the most geometrical figure, can denote nothing that is incomplete or fragmentary. It can denote nothing less than a full and complete period, embracing the most perfect system of things which can exist in time."

Excuse my long quotation. It seemed necessary fully to present this novel theory; novel, at least to me.

"What," asks the writer, "is that period?" He answers, "Not the future thousand literal years, the millennium depicted by Scott, Barnes, and, we know not how many more less and greater names: for that xxx is still but a fragment, a fraction of the period of the world's history or of the new and gracious dispensation." Thus he concludes it cannot mean a thousand literal years, because "it cannot be a fragment of anything," . . . "it must be complete and entire in itself." As a symbol "it is not the indication of any literal definite limit of time coming within the range of any human means of computation. Still it is a definite period of time, having a beginning, and to have an end. Its beginning is precisely defined. Its end was probably never designed to be known until it arrives." As commencing at the resurrection of Christ, "it was no other than his mediatorial reign." It continues till Jesus will deliver up the kingdom to God, even the Father. "This is the millennium in the vision of the seer of the Apocalypse."

What, then, is our author's view of the first resurrection? He contends that the "souls," verses 4 and 5, are souls separate from their bodies; souls of the beheaded, and that they lived and

reigned with Christ in heaven; and that the first resurrection is the resurrection of the soul, spoken of in John 5:25. He also refers us to Rom. 6:5, 6; Eph. 2:5; Col. 2:13; John 1:4; 3:16, 35; 1 John 3:14.

He contends that "again," in phrase "lived not again," is without authority; and thus we are taught "that, while the souls described would live and reign with Christ a thousand years, the rest of the dead will not live at all, anywhere, till the thousand years are finished, i. e. till the general resurrection." He also maintains that the words "Blessed and holy is he that hath part in the first resurrection" favors his theory of a resurrection of souls as the first resurrection, from the tenses of the verbs, indicating that it is a present and not a future enjoyment; that, to favor the Advent theory, it should read "shall have part, &c." So, when it says, "On these the second death hath no power," instead of shall have no power. So also "shall be priests," &c., "shows that while we may have part in the first resurrection now, yet to be priest of God and of Christ, and to live virgins with him, cannot be in this life; but after death, in the heavenly state. Thus while we have part in the first resurrection in this life, we cannot reign, &c., till after death. He maintains that, although the martyrs are especially mentioned, it means "all the redeemed."

He concludes, by affirming that verses 7-10 are not inconsistent with his theory, though he does "not propose to express any positive opinion upon what is described in them."

Thus, as briefly as possible, and to do justice to the author, have I set forth this, to me somewhat remarkable, theory. Will Bro. Bliss give us the benefit of his views thereupon? B.

For the Herald.

MR. BLISS--Dear sir: Having been a reader of the "Herald" ever since its first publication, I desire to express my satisfaction in its earnest and evangelical religious tone and soundness of doctrine, and especially its eminently consistent course during the entire time of its publication. While other sheets which have professed to advocate the tenets of Adventism have forgotten the spirit of Christ in their zeal for peculiar points of speculative doctrine, and made some technical shibboleth of more importance than faith, hope and charity, the "Herald," firmly grounded in pure gospel truth, has uniformly held the form of religion subject to its spirit, and insisted on purity of heart and life as the end, and correctness of doctrine as a means. The former have fallen out by the way, as needs those must who make the road of more consequence than the city to which it leads; while the latter, pointing out the various landmarks and finger-posts with one hand, and keeping the other constantly directed to the goal, has urged all to press forward for its attainment.

I am not connected with any Adventist society, nor ever was, but consider the "Herald" a peculiarly correct and evangelical as well as an able and impartial exponent of that part of biblical truth which points to the second coming and Kingdom of the Lord Christ, and as such shall always receive and read it with pleasure while it sustains its past consistent and liberal character. That the truth of God may prevail, and all who are proclaiming salvation to the people from the walls of Zion may be abundantly successful in their holy mission, until the time of the restitution of all things, is the prayer of

ALPHEUS.

Galena, Ill., Aug. 15, 1862.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent

at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.

the from "antechamber" other than metaphorically, as expressive of a resemblance to heaven.

Not having his sermons before us, we are not aware of the precise view he took of man's creation; but we doubt not that whatever view he did take was in harmony with his view of man's destiny.

Our own view, when God made man a breathing animal and man became a living soul, is that in that creative act man was constituted a trinity of body, soul, and spirit—that his immaterial intelligence was then created and added to the previous formation of his body from the dust; that the inflation of his nostrils and lungs with air, in the process of respiration, was not necessarily that spirit, but resulted in man's possessing it; that the spirit, soul, and body, thus created, are alike propagated by natural descent; that on the dissolution of these the body crumbles to its original dust, and the spirit is assigned by God an appropriate condition in the place of the departed until the resurrection; and that God's putting his spirit in man at the resurrection is not the return of man's spirit, but is the exercise of a life giving influence which reunites the dismembered elements, both the material and immaterial of man's formation, and makes him again a living soul—thus resulting in the return of man's spirit.

In respect to Christ's being put to death in the flesh, we adopt the view of Bishop Horsley, that flesh and spirit are there used antithetically—not that the death and resurrection are contrasted, but that the death of the body and the continued existence of the spirit are thus brought to view: and that as the preposition is the same in each, and as it cannot read put to death by the flesh, so it should read was quick, or alive, in spirit.

Paul's "visions" we do not regard as one; for were they one he would not have called them "visions," in the plural; nor were the terms, "paradise" and "third heaven," synonymous in the dialect of that day—the former being expressive of the place of the righteous and the latter of the place of the Divine presence, and therefore not identical.

We find no reference to the "third" heaven in either of Peter's epistles. The world that was before the flood, the world that now is, and the world to come, are three ages or conditions of our earth. The new heavens and earth may be a "third" in the order of time; but they are nowhere thus denominated, as they would have been if identical in the Jewish mind with the third heavens and the paradise which they spoke of and regarded as then existing—their third heaven being contrasted with our atmosphere, which was their lower heavens, and with the starry concave, their upper heaven.

The Resurrection.

Under this head, in another column, will be found the synopsis of an article by a correspondent; the review of which we should approach with a little more enthusiasm did we know the signature. The view given has the merit of originality, if that may be called a merit. We who seek for the old paths may not so regard it, but the author evidently sees no objection to the fact that his view was never before dreamed of by saint or angel.

He is correct in his affirmation respecting the prevalence of Chiliasm views; and he is evidently fearful of their still farther extension. He is not, however, wise in supposing such a theory as he has invented will stem the current of inquiry; for anything so strained and fanciful can only serve to show to what expediency men will resort to avoid the clear teachings of the word, and thus it will aid the extension of truth among the intelligent, thoughtful, and candid.

It is true that no text, aside from that in Rev. 20, affirms an interval of 1000 years between the resurrection of the just and that of the unjust. But, if every clear declaration that is not twice affirmed may be expunged from the Scriptures, the Bible might be greatly curtailed in its dimensions. One plain declaration is as good as a thousand to those who reverence the sacred word; and the fact that no other passage specifies 1000 years can weigh nothing in the absence of any passage denying such an interval.

It is also true that 1 Cor. and 1 Thess. fail to prove 1000 years between the two resurrections. But, as no one ever claimed this, he must be conscious of reasoning sophistically in so affirming. For he must well know that, instead of their affirming the length of the interval, they are only relied on as proof that the two resurrections are not coetaneous,—that an interval of some kind follows the resurrection of those "who are Christ's at his coming," before the wicked are raised; and that as there is some interval, those passages are in *harmony* with and thus *sustain* the interpretation given by millenarians to Rev. 20.

The passages quoted in proof of a general resurrection only affirm a resurrection of all, without affirming its simultaneousness; and therefore they weigh nothing against the plain teaching of those which affirm a priority in the resurrection of the

just; or of Rev. 20, which measures the interval between the two.

Were the writer an able, clear headed, and candid critic he would have been aware that the phrase "the hour," as there used, is not determinate of a duration of sixty minutes, but is simply equivalent to the *time* cometh, &c.; which may equally harmonize with a longer or shorter interval. The stress thus laid on the word is indicative of superficiality, and is a great drawback from the confidence which might otherwise be reposed in his competency to treat the subject fairly and conclusively.

Rev. 20: 12-15 shows the judgment of all who had not been previously raised, but says nothing of their resurrection.

That the scripture subject of inquiry is a vision, something seen, there is no dispute; but how does that affect the question? Whatever is seen in vision must be representative of something analogous to itself, either in its own or in some differing order, having corresponding relations. The dragon, therefore, can be symbolic only of Satan, and the messenger who binds him can represent none other than our Lord, who will ere long bind and imprison him. But that Satan was not thus bound at our Lord's resurrection is clear from his since traversing the earth as a roaring, ravenous monster, seeking to devour God's children.

What is said of 1000 as the third power of 10 is all true enough; but who is to decide as to the significance of such mathematical coincidence? or who is authorized to affirm that it has any such significance? The Bible is silent in respect to it, and therefore it has only a lively imagination, an exuberant fancy, an ingenious guess for its foundation. Cones, spheres, pyramids, cylinders, etc., are figures equally geometrical with cubes; and there is no number that may not be fancifully used as a multiple or measure of some other; but any one who should come into court, and thus play with the time or phraseology of a note of hand, should be regarded as sound and as logical as should one who thus parleys with the arithmetic of heaven.

If 1000 is a perfect number and not fragmentary, as claimed, it is no less so when taken as a precise thousand than otherwise. And therefore the argument that it is not a literal thousand, as given, is contradictory and thus self confuted.

"Souls," as first seen in vs. 4 and 5, are "souls separate from their bodies;" but when it is affirmed that "they lived," they are no longer thus separated; for otherwise there would be no antithesis between it and the other passage, "the rest of the dead lived not." There is no such thing as a "resurrection of souls" merely, except among spiritualists and other followers of Hermeneus and Philetus, who have departed from the faith, and teach that the resurrection is past already.

The word "again," in connection with "lived not," is immaterial to the significance of the passage, and is not essential to the rendering. Living and being dead are conditions contrasted. Some souls seen in vision "lived," and the rest "lived not." "The rest of the dead" is significant that some of the dead then lived and that the rest did not live; that all were dead and that some were now not dead. This criticism on the word "again" he must have known was not an element vital to the interpretation.

Also what is said in respect to the tense of the verb in the benediction he must have known amounts to nothing in respect to the language of prophecy. When Isaiah said, "Unto us a child is born, unto us a son is given," &c., was he describing a past or the present event? Such proofs of incompetent criticism are a sufficient disposition of his self invested theory.

Since the above was in type, our correspondent has called on us, and we find him to be an intelligent clergyman in this neighborhood, who is supplied with the Herald by a generous sister. Will he not give us his views of the subject?

The Pharisaic Mode of replying to an Argument.

We are told that there was brought to Christ "one possessed with a devil, blind and dumb; and he rebuked the devil, insomuch that the blind and dumb both spake and saw. And while the people, astonished, were asking, Is not this the son of David? the Pharisees said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils." The fact of the miracle could not be disputed. It was done in the sight of all the people; and its nature was such that a mightier work, or one more plainly done by the power of God, could not well be imagined. Its effect on those who saw it was overwhelming. They began to be sure that this must be the Son of David; they thought of those words of ancient prophecy for whose fulfillment they had long been waiting—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, and the tongue of the dumb shall sing."

The Pharisees were alarmed. There was danger



ADVENT HERALD.

BOSTON, AUGUST 30, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

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A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Information Wanted.

A. C. Doolittle. Please give the direction to which your paper is sent, that we may credit \$1.00, received Aug. 19.

Enquiries.

DEAR BROTHER BLISS:—Enclosed you will find \$2.00 for the *Herald*. In sending it I request the favor of asking a few questions, which are a part of many things which I do not understand.

If Paradise is the "porch" or "antechamber" of Heaven, is John Wesley correct in saying that the "spirit from the Lord" is "breath" or "air?" [Sermon on the fall of man.]

Is it this "spirit," or "breath," or "air" that was breathed into man's nostrils, which made him a living soul?

Is it this "breath," "air," or "spirit" that returns to God who gave it?

In the vision of dry bones in Ezekiel, where God says "and shall put my spirit in you, and you shall live, and I shall place you in your own land," is this the "spirit" that returned to God who gave it?

Does it remain in the "porch" or "antechamber" of Heaven until the morning of the resurrection?

When Jesus Christ was put to death in the flesh was he quickened by his spirit or by the spirit?

Is Paul's vision of the "third heaven" and his vision of Paradise one and the same?

Does Paul's vision of the third heaven agree with Peter's third, 2nd Peter 3: 5-7.

"For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Also 13th of same chapter: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Please enlighten me on the above points, and oblige.

Yours respectfully,

JOHN WHITE.

Oshawa, C. W.

REMARKS. We are not aware that Wesley says anything of the "porch" of heaven, or that he uses

that the whole people would go after him. Something must be done to break the force of this overwhelming argument. They could not deny the fact, but they might—as men have often done to those in whose works of benevolence they had no sympathy—they might charge him with bad motives; they might accuse him of evil designs, of being impelled by forces of evil; and so persuade the people to look with contempt on his mightiest deeds of love. And therefore they dared to say, in the bitterness of their hatred, that Jesus was in league with devils, and had received from the prince of devils the supernatural power by which his miracles were done.—*N. Y. Independent.*

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE CLEANSING OF THE SANCTUARY.

To determine as nearly as may be, in the light of the revealed word, the event that is to mark the fulfillment of Daniel's greater prophetic period, the 2300 days of the 8th chapter, we need to consider the significance of the prediction: "Then shall the sanctuary be cleansed," v. 14.

This question involves several considerations; among which are: what is symbolized by the sanctuary? what by its defilement? what by its cleansing? and what is indicated by the chronological "then," in its connection?

I Daniel had seen in vision the "little horn" pluck down some of the host and of the stars of heaven, cast them to the ground, and stamp upon them; had seen this power magnify himself or assume an equality with the Prince of the host, and had seen him abolish the daily sacrifice, and desolate the place of the sanctuary—all of which was comprised in the symbolization of the vision, as described in vs. 10-12.

As shown by the inspired interpretation, the host and stars of heaven are symbolic of "the holy people"—of God's people, whether Jew or Christian, and only of those who are God's, though called by either denominative. The casting down and stamping on them is their persecution and destruction; and the Prince of the host is the Prince of princes, vs. 24-5. The symbolic significance of the "Sanctuary" is not there explained.

By its connection with the "daily," it is, however, manifest that the *literal* temple, here denominated a "sanctuary," is the symbol employed, the place of which Daniel in vision saw cast down. Is it then here representative of itself? or does it symbolize some different but analogous object? are the points to be determined.

According to the uniform usage of all divinely interpreted symbols that have those of a different order to which they are analogous, the Jewish sanctuary may not be understood as representative of itself. On turning to the Apocalypse, (11: 2,) "the temple of God" is evidently used as a symbol of the church; which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone; in whom all the building, fitly framed together, growtheth unto a holy temple in the Lord." Eph. 2: 20, 21. In like manner, under the Old Dispensation, "Judah was his sanctuary, and Israel his dominion." Psa. 114: 2.

It was, however, its being a place of worship that the Jewish Temple, more than any other sanctuary, was the sanctuary of the Lord; and it is only as the church is a body of believers, offering up their devotions, that it can be thus denominated; nor can the church be thus considered apart from its places of divine service.

Under the Jewish Law, Jerusalem was the divinely appointed locality of which God had said to Moses: "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your fruit-offerings, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Deut. 12: 5-7. God said to Solomon, "I have hallowed this house which thou hast built, to put my name there forever," 1 K. 9: 3; I "have chosen this place to my self for an house of sacrifice." 2 Ch. 7: 12. But when the Samaritan woman said to our Saviour, of the beautiful site of her own city, which Isaiah denominated "the crown of pride" (Isa. 28: 3), "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship, Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem worship the Father; . . . but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4: 20-23. If, then, we regard the

temple as symbolic of the church, its place must represent the countries within the territory of the government symbolized by the Little Horn that waxed exceeding great—where the church should become dominant and should then be subjected to the desolating abominations of that persecuting power.

In noting these characteristics, we find Jerusalem becoming the first great centre of Christian influence; and the land of Judea, with the surrounding countries, being the first Christianized, thus became the locality or place of this sanctuary that was to be trodden under foot. As we turn to the 9th chap. of Daniel, which is measureably exegetical of the 8th, we find foretold the destruction of the literal city and literal sanctuary; which were to be desolate until the consummation (v. 27), which shows Jerusalem included in "the place of the sanctuary" which was to be desolated. And that more than this, that the land of Judea was also embraced, is clear from a comparison of Matt. 24: 15, 16 with Luke 21: 20, 21. The words of our Saviour are, as recorded by Matthew, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains," &c. But Luke gives a divine paraphrase, and consequently an inspired interpretation of the same: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee," &c. We thus have a key to the otherwise obscure language of Matthew, and learn that the holy place there includes more than the capital of Judea. We are also thus, by Luke's sacred comment, put in possession of the meaning of Daniel's prediction, of which Matthew makes mention. And when our Saviour said, as recorded by Luke, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled" (21:24), he makes evident reference to the place of the sanctuary that was to be cast down; but he speaks of Jerusalem, not as the city merely, isolated from the surrounding territory, but as the great centre of the country or lands of which it was the capital.

After the encompassing of Jerusalem by the Roman armies, under Cestius Gallus, in the 12th year of Nero,—and when he, as Josephus says, if "he had been inclined to break through the walls of the city by force, would instantly have taken it and put an end to the war"—opportunity was given for those who remembered this warning of our Lord to heed its injunction; for, contrary to the expectation of all, Cestius "recalled his soldiers from the place, and despairing of any expectation of taking it, without having received any disgrace, he returned from the city without any reason in the world." Josephus, *Wars*, 2, 19, 7.

"Eusebius and Epiphanes say, that at this juncture, after Cestius Gallus had raised the siege, and Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country; not one of them perished." Dr. Clark, *on Mat. 24: 16.*

"Theodore saith, There was a same that when Vespasian and Titus came to fight against them, the faithful that were there, by revelation, left the city according to our Lord's admonition (Luke 21: 20) and that of them Zachary foretold, The rest shall not perish."—Dr. Whitby, *on Luke 21: 18.*

And Josephus says: "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink." *Wars*, 20, 1.

See also Whiston's note on this passage; Townsend's Notes, p. 149; Birk's Elements of Prophecy, pp. 204-5; Brook's Abdiel's Essays, pp. 170-1, &c.

The place of the Sanctuary, therefore, that was to be cast down, is clearly symbolic of the Holy Land; which is twice denominated a "sanctuary in the Old Testament Scriptures: He "made his own people to go forth like sheep . . . He brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." Psa. 78: 54. And Moses said, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." Ex. 15: 17.

To be continued.

The Catacombs of Rome.

"Prof. Jules Delassney spoke in the Chapel Sabath evening, June 29, on the testimony to the life of primitive Christians that comes down to us in the catacombs of Rome. He has devoted himself with great diligence to the personal exploration of these remarkable recesses underneath the city of Rome, and has furnished himself with several hundred copies of inscriptions and pictorial illustrations from these ancient sepulchres. It is wonderful how much may be done with such aid to reproduce the

thoughts, the faith, and the exultant piety of those Christian men and women, some of whom heard the gospel from the lips of the apostles themselves.

"The seven mountains on which Rome stands are volcanic. The masses of ashes and other volcanic remains lying from forty to one hundred feet below the surface was long ago found to make an admirable cement, and immense excavations have been consequently made in obtaining it. They were already vast in the days of Nero. Hither, therefore, Christians resorted to escape his persecutions, and here the remains of many who fell martyrs to the Christian name were buried. Mr. Delassney thinks these subterranean passages, if extended in one line, would reach nine hundred miles; that interments continued during at least ten generations, and numbered not less than six millions. The inscriptions on their tombs are brief and simple, bearing a most impressive testimony to the great points of their faith in Jesus. The word death is not there. They all "sleep" in Jesus—in hope of the resurrection when God wills. One verb for sleeping, and one other for rising again, complete the vocabulary of verbs in the literature of the catacombs. Their creed is in five words, "Jesus Christ, God's Son, Saviour." The epitaph over one of the youthful ones of those times is expressive: "Here sleeps—ten years old—God's little lamb." The pictorial delineations represent the saints with uplifted hands and eyes, imploring, yet hopeful, trusting, and waiting.

"So those mute pictures and dumb inscriptions testify to the simple faith of men who faced death without fear, in the love of Jesus and in the confidence of a better life beyond. Being dead their graves are made to speak. As the monuments and recovered alphabet of Egypt caused her ancient life to reappear before the men of these generations, so do the inscriptions and memorials of the catacombs bring up before us the identical saints of Nero's life, and show us how they lived, suffered, and triumphed, through the grace given to his people by their faithful Friend above. No one, it seems to us, can examine this testimony without a deep and pleasing impression of the reality of the great facts of Scripture and early church history; and of the preciousness and power of that simple faith which so raised them above the fear of tortures, losses of all, and even death itself. The Christian world is deeply in debt to such antiquarians as Prof. Delassney, for their labors in bringing out from underneath the rubbish of the ages such a mass of testimony to the Christian Rest, and also for making it accessible to the people. We hope he will by and by give it to the world in a volume.—*Oberlin Evangelist.*

The War.

New York, Aug. 23. The Philadelphia Press of to-day says Gen. Pope has fallen back across the Rappahannock, and made that stream his line of defense.

The enemy are in great force on the south bank, and have made several ineffectual efforts to cross and turn our right flank, at the same time making a demonstration on our centre.

Such a disposition of our troops has been made that there are no fears of a further retreat.

Gen. McClellan has arrived with a large portion of his army, and it is believed that he has assumed command of both armies.

Fighting of desultory character has been going on for several days, and the enemy has no doubt been repulsed at all points by our batteries, though not without some loss of artillerymen and horses.

During Thursday heavy firing was heard on the extreme left, and it is believed that Gen. Reno repulsed the rebels.

According to a correspondent of the *Temps*, at Rome, the Pope is about to issue a doctrinal bull, which will condemn in detail all the errors of the human mind, and will trace a line of demarcation between the Catholic dogmas and human presumption. The Pope has been earnestly engaged upon this document for some time.

New York, Aug. 25. The Rappahannock correspondent of a Philadelphia paper says that on the morning of the 21st, the rebels opened a battery on our centre, and continued vigorously to throw shot and shell for several hours. A little higher up it was discovered that the enemy had during the night erected a bridge over the river at this point. The most brilliant and successful affair of the day is reported to have occurred in the vicinity of this bridge.

The rebels opened a brisk fire on one of Gen. Sigel's batteries, which for a time replied with spirit. In a little while our fire slackened and then ceased, the battery having been apparently silenced or withdrawn. Three rebel regiments then rushed across the bridge, and Gen. Sigel offered no opposition.

Everything seemed favorable to the rebels, but alas! the scene soon changed. No sooner had they crossed than Gen. Sigel opened his battery on the bridge. The fourth shot completely demolished it. At the same time our troops opened a deadly fire of musketry on the rebels in front.

Their retreat being cut off, and being assailed by our artillery and musketry, they soon surrendered. Not a man escaped. Nearly 2000 are said to have been captured, and about 400 killed and wounded.

The enemy having failed in this, now hurled forward their forces with impetuosity, and strove to outflank Gen. Sigel by crossing at French's ford, but Gen. Pope ordered up Gens. Banks and Reno to aid Gen. Sigel, and the rebels were again repulsed.

The rebels then moved higher up the river. How the next attempt of the enemy succeeded I have not yet learned.

RETRIBUTION FOR THE MURDER OF GEN. McCook. A Tennessee correspondent of the *Traveller*, states that the 9th Ohio regiment shot or hung seventy-five citizens and burned sixty houses in the neighborhood where Gen. McCook was murdered, in revenge for that atrocious deed. Severe punishment of this kind was no doubt inflicted, but these numbers are far greater than were reported at the time, and we hope, and are inclined to believe, are exaggerated.

Foreign Intelligence.

By the arrival of the *Europa* we have our foreign files to the 8th inst. They contain nothing worthy of quotation. Heavy rains in England were causing serious apprehensions with regard to the harvest. Conflicting accounts respecting Garibaldi were current. Some represent his force of volunteers at 3000, and diminishing daily, while others say that he had 6000 volunteers, ample funds, and six large chartered vessels. The Russian harvest will not be above the average. The state of political feeling in Russia has greatly improved.

St. Johns, N. F., Aug. 22. The steamship *Teutonia*, from Southampton 13th inst. for New York, passed Cape Race this afternoon. She was boarded by the Associated Press news yacht and the following dispatch obtained:

An Italian squadron has been ordered to Ancona, to watch the Adriatic coast.

Garibaldi, with 500 volunteers, is marching in the direction of Patra Pezzia and Sancataldo. His object appears to be to reach Messina. Public opinion favors conciliation, and by discussion to point out to foreign powers the dangers of a prolonged occupation of Rome by the French. A Garibaldi manifestation took place at Lascalla Theatre, in Milan, during which shouts were raised of "Rome or death!"

Garibaldi's volunteers number 3000.

A slight encounter had taken place between the volunteers and Royal troops.

Garibaldi had occupied Rocca and Palunta.

Garibaldi recently spoke as follows: "The present state of affairs cannot continue. I go against the government because it will not let me go to Rome. I go against France because she defends the Pope. I will have Rome at any price. Rome or death! If I succeed, so much the better; if not, I will destroy the Italy which I made myself.

The departure of volunteers from Palermo had ceased.

Ratazzi's dismissal from the Ministry is considered the only means by which a solution of the present difficulties can be arrived at.

Mazzini had had a conference with Garibaldi, and returned to Malta.

Garibaldi is at Caltanissetta.

The rumors that England had given her support to Garibaldi's schemes are denied.

The Constantinople conference has decided that the Turks should continue to occupy the Belgrade Citadel.

The Herald's correspondent has the following:

"Letters received by persons connected with the European leaders in Italy and Hungary give some new information on the subject of Garibaldi's expedition, which materially changes its character. According to these letters, the plan of the great Italian leader is not to strike a blow at Rome, a deed which, however successful, would still leave Italy shorn from her finest province, but to attack Austria, which is the only foe of his country and her only oppressor. In consequence, he is said to have had an understanding with Kossuth, who is going to move upon Hungary at the head of an army of Serbs and Montenegrins, whilst he (Garibaldi) will direct one of his corps upon some of the Austrian provinces on the border of the Adriatic, and the other in places still unknown. The object of that treble expedition is to connect the cause of Italy, Hungary and the Danubian provinces into a great demonstration against Austria, to revolutionize all the dissatisfied provinces of that empire, and to make it so busy at home that it will have no strength left to defend Venetia, which will then fall into Garibaldi's hands.

The rebels opened a brisk fire on one of Gen. Sigel's batteries, which for a time replied with spirit. In a little while our fire slackened and then ceased, the battery having been apparently silenced or withdrawn. Three rebel regiments then rushed across the bridge, and Gen. Sigel offered no opposition. Everything seemed favorable to the rebels, but alas! the scene soon changed. No sooner had they crossed than Gen. Sigel opened his battery on the bridge. The fourth shot completely demolished it. At the same time our troops opened a deadly fire of musketry on the rebels in front.

CORRESPONDENCE.



they were not for them, but for us, here in the end of the dispensation. We "run to and fro," like the lightning. O that we may run to some purpose, that God will give us some fruit of our labors.

JOSHUA V. HIMES.

From Bro. S. Chapman.

BRO. BLISS:—After an absence of more than a year, I am permitted once more to date at home. When I last wrote, dating "Homer, N. Y., June 1st," I expected to leave that week for Syracuse; but, by request of the friends, I lingered some ten days longer. Devoted much of that time to visiting from house to house, and, by special request, called on several families who until recently manifested no disposition to hear on the Advent questions. These visits were manifestly instructive and very profitable to them. On the Sabbath we had a good congregation, and, after preaching, quite a number spoke with lively interest.

From Homer I went to Syracuse, thirty miles north, where I spent a week, visiting a few Advent families "of the old school," and others, who through their influence had become interested to hear on the subject of our faith. On the Sabbath these friends convened at the house of sister Burrell, for public worship. After preaching, every soul, with two or three exceptions, spoke with lively interest, each breathing out or expressing strong faith in the soon coming of the Lord. Among the number was Mr. H., a prominent member of the Presbyterian church, and an elderly mother in Israel of the Methodist order. These two were signally blessed in making public confessions of their faith. The services of the day, being very interesting, were protracted to a late hour—at the close of which we celebrated the Lord's supper. It was a refreshing season to all, especially to our new converts to the faith. They said: "This has been the most interesting communion season we ever enjoyed." Sister B. was much gratified in having a few of her neighbors, whom she highly respected and for whom she had labored and prayed much, now, at this late hour, happily united with her in the "blessed hope."

From Syracuse I went to Fayetteville, eight miles east, where I spent a week with family connections, and rested a little from pulpit labor, but talked much on the subject of our faith. A brother-in-law, deacon of the Baptist church, said to me, as I was about to leave, "Brother Samuel, you have clearly proved to my understanding that the coming of the Lord is the next great event before us, and now, if you desire it, I will see our minister and if possible get the Baptist church opened to you for evening lectures." But, owing to the shortness of the evenings, the uncertainty of his obtaining the house, and to save him from the mortification of being denied, I discouraged him from making the attempt.

I spent the Sabbath with a few isolated Adventists in Manlius, three miles south. Obtained one subscriber for the Advent Herald, and found it otherwise very profitable.

On Wednesday, June 25, I took the cars for Connecticut, and arrived at Hartford the next day—from which I had been absent on this tour one year and fourteen days. Returned in perfect health and good spirits, knowing that my labors for the past year had not been in vain in the Lord. Was happy to find my children and the friends generally in usual health and prosperity. Spent some three weeks with them, mingling in worship with the Advent church on the Sabbath, and for a portion of the time acting as a sort of city missionary—holding evening meetings occasionally (as the doors opened to us) out of the Advent ranks. In such cases we seldom fail to meet with some success. It was manifestly so at this time, as several have readily confessed.

About the middle of July I entered upon a brief home mission. Visited isolated brethren and the Advent churches in Berlin, Meriden, Wallingford, New Haven, Westville, Cheshire, and Prospect; ten to forty miles south of Hartford. The first two Sabbaths I preached in Wallingford. The second Sunday had a full house and a refreshing time. The brethren testified that they had been much strengthened. Spent the third Sabbath with the church in Prospect. The brethren there being considerably scattered, special pains was taken to notify them; and we had good congregations A. M., P. M., and evening. After preaching many spoke, with life and animation responding to the word, and many joyful tears were shed—reminding me very forcibly of old '43 times. It was, indeed, a day of special interest. In the other places we held a few evening meetings, and much conversation on the present signs of the times: the "distress of nations, with" unusual "perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth," etc. (Luke 21: 25, 26, 27), manifested not only in "Christian America," but in China and in all parts of the known world. On this side of the picture it was all sadness, but on the

other side it was easy to perceive the dawning of a better day coming. So we decided to look up, and lift up our heads: knowing that our redemption and the kingdom of God was nigh at hand (Luke 21: 28-31). In this way I accomplished three weeks of hard labor; for in going from one place to another, on roads that were but little travelled, I had occasion to walk more than seventy miles. This, in such extreme heat of the sun as we then had to endure, was very fatiguing; but the hope of doing some good, and the prospect of deliverance very soon, stimulated us to pursue the work of our calling: being assured that in due time we shall reap, if we faint not, "for he is faithful that promised."

Returned to Hartford in time to mingle with our brethren in worship at the Advent hall last Sunday. Had preaching by the Rev. Mr. Baxter, who attempted to show from the scriptures that the present rebellion, war, and confusion throughout the entire world (in connection with the prophetic periods), clearly indicated the soon coming of the Lord; and that time, or the present state of things, could not probably exist to exceed six or eight years longer. In this we ardently hope he may be correct. So we will "wait," "look," "watch," and see.

I shall probably remain here, or in this section, for a few weeks longer, and then, if not hindered by some other call, visit North Stonington, my native town, fifty miles east of Hartford. There I hope to find the Baptist church open to me. Then go into Rhode Island, and visit some of the scattered flock, not forgetting our colored brethren; for among them our Lord has some precious jewels.

And now, in conclusion, I will say till I write again my post office address will be Hartford, Ct. care of S. E. Chapman. Write and pray for me, dear brethren and sisters. Yours, Bro. Bliss, as ever.

SAMUEL CHAPMAN.

Hartford, Ct., Aug. 15, 1862.

P. S. In my last, which appeared in Herald of June 21, I complained a little of Bro. M. Winslow, of Perry, Pike Co., Illinois, for suffering the Advent church that we established there in '54 and placed under his care to run down, and then seem so joyful to have a Baptist church (of his former faith) established there on its ruins. I said it looked a little like having backslidden from the Advent faith, etc. In Herald of July 19 Bro. Winslow replies, virtually denying that any special charge or care of that church rested on him, but upon another person (his brother, David Winslow) altogether. Now I regretted to see that, for it was in substance charging me with having misrepresented in the case, when in fact I had spoken truthfully. I thought it was sufficiently afflictive to grieve over the apostacy of a once promising church that I had established, without receiving an additional thrust. In Bro. Winslow's reply he says: "I think Bro. Chapman has forgotten that he ordained Bro. D. B. Winslow as pastor of the church, instead of leaving it in my care; which church dwindled and became extinct under his care, by removals, apostacy, etc.; at which Bro. C. exclaims of gloomy thoughts to me," etc. Now, under these circumstances, it seems necessary that we have a word of explanation, which I will give, viz: Bro. D. B. Winslow is a brother to Moses. When he embraced the Advent faith, in '54, he was a member of the Baptist church, and by them licensed to preach. And when our brethren decided to organize, and came together for that purpose, Bro. David Winslow, to the surprise of some, appeared also and presented himself as a candidate for membership. The church was organized, numbering twenty-six members, including Bro. David. But as he was a babe in the Advent faith, like all the rest, except Bro. Moses Winslow, no one proposed to make him the presiding officer of the church; but all, with one accord, said: let Bro. Moses Winslow be our presiding officer; for he is an old, experienced Adventist, and capable of instructing us in the Advent doctrine. Having the fullest confidence in him, I was pleased with the proposition: and, acting as chairman, I rose at once and put it to vote, — when Bro. Moses Winslow was unanimously elected as the class leader or presiding officer of that church, and I gave a certificate on their church book to that effect—which Bro. Moses doubtless holds to this day. The question then came up respecting Bro. D. Winslow's ordination. The brethren generally expressed a wish "that he be ordained, so that when Bro. C. leaves he can occasionally administer the Lord's supper to us." Bro. David, also, knowing that he could not then expect to receive ordination from the Baptists, united in the request,—and was accordingly ordained. But it was distinctly understood that Bro. Moses and not Bro. David Winslow was the presiding officer of that church. So the care and responsibility rested precisely where I placed it in my published letter, of which Bro. Moses complains and from which he attempts to screen himself. But I forbear, knowing that the Lord will soon come, and "he will judge in right-

eousness." It will then be known what was (at this present time) suitable meat for his "household," also what it was to be giving "meat in due season," "Blessed is that servant whom his lord, when he cometh, shall find so doing." Matt. xxiv. 46.

I think I shall risk the consequences, continue to "blow the trumpet," and, if possible, with louder thunder tones than ever. O help, Lord! Amen.

S. C.

Some of the Links in the Chain of Truth.

No. 4.

BY TIMOTHY WHEELER.

A change of motives should be accompanied by a change of deeds.

Vindictive punishment has no analogy in Nature. God had power to create, and man had power to uncreate, but not Satan.

There can be neither moral nor immoral acts except in probationary time.

God has an uncreated, independent, and eternal existence.

Satan has a created and dependent existence; his power is also limited.

There are not two independent deities.

Satan's origin is veiled in mystery.

In order to conscientiously and understandingly believe any point, we must investigate and understand its opposite.

Our greatest physical enjoyments are the greatest draughts upon life; hence these enjoyments are acquired, artificial, and wrong, because not in harmony with our moral desires, which when enjoyed tend to long life. Hence our warfare, and hence also, there may be physical enjoyment without moral enjoyment, but in opposition to it, which proves man's nature dual.

The antidote for superstition is knowledge.

Benovolence as an end is commendable, as a means to an end condemnable.

Public opinion cannot be changed by laws.

We should not attack all the errors of an opponent at once, but a certain one upon which all others depend.

A man cannot be degraded except by his own acts.

We are more sensible of evil than of good.

As continuous sickness will never ultimate in health, and as revenge will not generate forgiveness; as hatred will not ultimate in love, nor darkness in light, so evil will not ultimate in good.

Health is the most appreciated while we are sick. Pleasure is enhanced by pain, joy by sorrow.

Character, strictly speaking, pertains not to result following an act, but to the motive that prompted the act.

The character of an act depends on the motive.

There are but two grand consistencies in religion, Christianity and Atheism; so that we are all, strictly speaking, one or the other. Solemn thought.

Education presupposes ignorance.

All education is useful.

True religion thrives the best amid persecution. Use and good is the end of all creation's works.

A true theology tends to health and long life. Moral distinctions cannot be appreciated until right and wrong are seen.

Error came to Adam's consciousness before truth.

Eve ate being deceived, Adam ate without being deceived.

Adam and Eve violated a natural law in partaking of the interdicted fruit.

Primary and natural instinct led Eve to reject, or to have no desire for the fruit of the "Tree of knowledge of good and evil," but her acquired appetite led her to desire it.

Instinct is of two kinds in men and animals; the first kind can never be altered or changed by education, custom, or habit; the second kind may be so cultivated and educated as to recede entirely from its original course.

The satisfaction derived by gamblers in hunting and fishing is a desire to excel in strategy, and the love of victory.

Man was under moral obligation before he was under law (arbitrary).

The introduction of arbitrary law, at Sinai, was God's necessity.

It is not the province of law to make men better, yet there are more saved by its introduction than there would have been otherwise.

Law implies an awful distance between God and man, and a world gone wrong.

Had not man sinned not a person would have been lost, yet not an individual is lost because he sinned.

Man's sin would have proved an eternal loss to all bad not the redemptive plan been devised.

Man is not lost because he sinned, but because he neglects the only remedy.

Moral causes produce physical effects.

The mind can kill or cure the body.

Physical suffering is the result of mental suffering.

From Bro. Moses Cheney.

Bro. Bliss:—I still feel an interest in the Advent cause, although enjoying none of its meeting privileges. I judge that the cause in this town is at a very low ebb; so that I say but little about it, and get along with the brethren I am in connection with the best I can. Nearly all the preaching I hear, when touching upon these points, gives the saint his reward at death, and in like manner the sinner his doom. Notwithstanding, after this there is to be a resurrection from the dead, and each one will receive a second and final reward. They say the world is yet to be evangelized, and generations yet unborn are to enjoy the blessings of the gospel previous to the second coming of Christ. But I do not so understand the scriptures, nor that such was the faith of the apostolic church, nor of the Fathers.

I think you and others have very plainly brought to view the Bible chronology, showing that we are very near the end of six thousand years from the creation, at which term we may reasonably expect a great change of the earth, and the glorious Sabbath or the rest to the people of God to commence; also that all other prophetic periods, named by Daniel and John, will terminate in connection therewith. The signs of the times shew to me that we shall soon experience the "time of trouble" and the deliverance of the people of God. I hope through grace in Christ Jesus to obtain mercy of him in that day. My soul says, praise the Lord, for the way of life and salvation through Jesus Christ. My lot is to possess but little of this world. I should be glad to help the cause more, if I could.

Yours, sincerely, MOSES CHENEY.

Holderness, N. H., June 26, 1862.

[God prospers according to the willingness of the mind, and not according to the ability he has given to do.—Ed.]

From Bro. Thomas Smith.

MY DEAR BRO. BLISS:—May grace, mercy, and peace attend you in your efforts to publish the truth of our Lord's return to this rebellious world. Truly, according to the prediction of the prophet, evil is going forth from nation to nation, and the period, I think, is not far in the future when a great whirlwind shall be raised up from the coast of the earth. Happy and secure amid the perils of these last days shall those be who can with the great Reformer say, "Come, and let us sing the 46th Psalm." "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed," etc. Thanks to Jehovah, that, amid wars and rumors of war, our great and good God guides the affairs of the world; and he will make "all things work together for good to them that love him."

We are striving in this vicinity, some at least, to trim our lamps, gird up the loins of our mind, and to hope unto the end. O what shall be the end of these things?

Hoping for a world where rebels will be exempt, I am fraternally yours,

THOMAS SMITH.

Bangor, Me., July 7th, 1862.

P. S. I wish it were in my power to enclose you, for the benefit of the Herald, a much larger sum than I now send; but such as I have and can obtain I cheerfully remit. Hoping to be more successful in the future, I subscribe myself your brother in hope of eternal life.

T. S.

From Bro. Wm. Yearsley.

Bro. Bliss:—I have been a subscriber for this paper since 1842, when we sung the sweet songs of Zion. But O how different now from what it was fifteen years ago, when we met here in our house of worship with brethren Cattin, Potter, and others, who have gone to rest. Some have moved away, and some ill-designed person burned down our little house of worship; and since Bro. Cattin's death we have had no meetings. I wish I was able to hire a hall and have some man of God to give this people another warning of the great day just approaching, of which the signs of the time give warning. But O how few take heed.

Bro. continue my paper. I send my yearly subscription. May the Lord bless you, also send you donations from those abundantly able, who hold the Lord's goods. This paper has been a welcome weekly visitor for twenty years; and I hope to be able to take it till Jesus comes. I hope to meet you and all the children of God soon in the kingdom.

Yours, etc. WM. YEARSLEY.

West Troy, Albany Co., N. Y., July 29, 1862.

From Bro. James Penniman.

DEAR BRO. BLISS:—I love the Advent cause, and I love the Advent Herald very much. I know the Herald is a blessed instrumentality for good, and I hope it will be sustained to the end of time, continuing to herald forth the glad tidings of the soon coming and kingdom of our Lord and Saviour Jesus Christ; so that saints may be quickened and sinners be moved to flee from the wrath to come before the Master shall rise up and close the door. I love the Herald as well as ever. It is a welcome messenger to me. I wish to pay three dollars a year, two dol-

lars for the Herald and one as a yearly donation for the benefit of the A. M. A.

This from your brother and friend,
JAMES PENNIMAN.

Milford, Mass., Aug. 16, 1862.

Friends in need are friends indeed. The condition of the country is drawing more and more closely its finances, and affecting the Herald, with all other agencies. We are therefore learning more and more to value the friendship and efforts of those who have a heart to will and a hand to do.—Ed.]

OBITUARY.

Died, in Brooklyn, N. Y., Aug. 17, of paralysis, Capt. BENJAMIN JACKSON, formerly of Salem, Mass., aged 56.

ADVERTISEMENTS.

FOR SALE.—A retail Drug Store, which has been established several years, and is doing a fair business. A good opportunity for a young man with a small capital. Address "Druggist," through the Post Office.

Aug. 16, 3w.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into disbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

"As a collection of authorities, it is a curious and interesting book."—New Bedford Standard.

"It will be found an interesting and instructive work."—Boston Chris. Witness and Advocate.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"A compendious collection of Second Advent essays."—N. Y. Evangelist.

"This is a remarkable volume."—International Journal.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"It is a publication curious, interesting, and attest the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

"It teaches essentially the same important doctrin so ably advocated in the Advent Herald."—American Baptist.

"A great abundance of materials for the prosecution of the study of prophecy."—Port. Chris. Mirror.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer.

to Lowell, was relieved of piles which had afflicted him a many years, and remarked to a friend that it was worth hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "You Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1/2 for sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purge, a corrector of the stomach and liver, and all the everyday ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 30, 1862.

Marching Along.

The children are gathering from near and from far,
The trumpet is sounding the call for the war;
The conflict is raging, 'twill be fearful and long,
We'll gird on our armor, and be marching along.

Marching along, we are marching along,
Gird on the armor, and be marching along:
The conflict is raging, 'twill be fearful and long,
Then gird on the armor and be marching along.

The foe is before us in battle array,
But let us not waver, nor turn from the way;
The Lord is our strength, be this ever our song,
With courage and faith we are marching along.

Marching along, etc.

We've listed for life, and will camp on the field,
With Christ as our Captain we never will yield;
The "sword of the Spirit," both trusty and strong,
We'll hold in our hands as we're marching along.

Marching along, etc.

Through conflicts and trials our crowns we must win,
For here we contend 'gainst temptation and sin;
But one thing assures us, we cannot go wrong,
If trusting our Saviour, while marching along.

Marching along, etc.

From Harper's "Sagacity of Animals."

The Shepherd's Dog and Child.

One day a shepherd, on going to his flock, which were feeding on the higher parts of the Grampian Mountains, took his little boy with him, as well as his dog. The child was only three years old. The father left him alone while he looked after some sheep, when suddenly a thick fog came on. The anxious father instantly hastened back to find his child; but it was so dark that he could not see him, and unfortunately he missed his way. After a search of many hours among the caverns and holes in the mountains, he was at length overtaken by night. Still wandering on, he discovered by the light of the moon that he had reached the bottom of the valley, and was within a short distance of his cottage. He hoped that the child had gone home; but when he inquired, he found his wife had not seen him.

To renew the search that night was equally fruitless and dangerous. He was, therefore, obliged to remain where he was, having lost both his child and his dog, which had attended him faithfully for years. Next morning, by daybreak, the shepherd, accompanied by a band of his neighbors, set out in search of his child; but, after a day spent in fruitless fatigue, they were at last compelled, by the approach of night, to descend from the mountain. On returning to his cottage, the shepherd found that the dog, which he had lost the day before, had been home, and, on receiving a piece of cake, had instantly gone off again. For several days the shepherd renewed the search for his child, and still on returning at evening disappointed to his cottage he found that the dog had been home, and on receiving his usual allow-

ance of cake had instantly disappeared. Struck with this singular circumstance, he remained at home one day, and when the dog, as usual, departed with his piece of cake, he resolved to follow him, and find out the strange conduct. The dog led the way to a waterfall, at some distance from the spot where the shepherd had left his child. The shepherd, stepping from crag to crag, crossed the roaring stream. The dog at last disappeared into a cave, the mouth of which was almost upon a level with the torrent. The shepherd with difficulty followed; but, on entering the cave, what were his emotions when he beheld his little boy eating, with much satisfaction, the cake which the dog had just brought him, while the faithful animal stood by watching his young master, with love and pleasure in his looks?

From the situation in which the child was found it appears that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave, which the dread of the torrent had afterwards prevented him from quitting. The dog, by means of his scent, had traced him to the spot, and afterwards prevented him from starving by giving up to him his own daily allowance. He appears never to have quitted the child by night or day, except when it was necessary to go for his food, and then he was always seen running at full speed to and from the cottage.

APPOINTMENTS.

NOTE.—The friends in Pennsylvania and Iowa will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish (where it may be practicable) on my route. J. V. HIMES.

The Post Office address of "Rev. R. Hutchinson, M. D.," for the present will be "Care of Mrs. M. Holme, 34 Devonshire street, Liverpool, England."

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

CONFERENCE NOTICE.

The next session of the Maine Central Quarterly Conference will be held in the Read Meeting House, Richmond, Me., commencing Thursday, Aug. 28th, at 6 o'clock P. M., and continue over the Sabbath. Brethren from abroad can call on Bros. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J. Dickson.

May God manifest his power there in converting sinners.

H. B. SEVEY, Chairman.

H. G. SMILEY, Secretary.

There will be a Tent Meeting held in North Sutton, C. E., near the Horace Sweet School House, to commence Friday, Aug. 29, and continue over the Sabbath, and as much longer as it may seem advisable. Come, friends, come to the feast. Come like clouds full of rain.

In behalf of the church in North Sutton. S. S. GARVIN.

CONFERENCE NOTICE.

The Illinois Conference of Adventists will hold their Quarterly meeting with the church near New Rutland, LaSalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock P. M., and continue over the Sabbath. Brethren coming from the east or west will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island B. R., connecting with the Central at LaSalle, stopping at New Rutland on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the Conference are expected to be there. The meetings will be held in the mission tent.

W. M' CULLOCK, Pres't.

H. G. M' CULLOCK, Sec'y.

CONFERENCE AND LECTURES.

I will hold a Conference, and give Lectures on the Advent, in Danielsonville, Ct., commencing on Friday evening, Sept. 5th, and continue till Sabbath, 14th, every day, as Dr. Jones shall arrange.

J. V. HIMES.

I will preach in the grove in Portland, Me., Sept. 7th, the first Sunday. THOS. SMITH.

There will be a Quarterly Meeting held in Dumbarton, C. E., at the Gilbert School House, commencing Friday, Sept. 12, at 4 P. M., to hold over the Sabbath.

S. S. GARVIN.

NOTICE FOR MAINE.

The managers of the Correia Camp Meeting having changed the time of their meeting, so that it comes on the time of the appointment for the State Conference, we change our time, that brethren may be able to attend both. THE MAINE ANNUAL ADVENT CONFERENCE will convene on Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, Portland, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine who can work in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters come as can, in the spirit of Christ, ready to work for the Lord, praying that God may make this conference a blessing to us all and an instrument of good to others. Brethren will come mostly by cars and boats. Those who come with teams will be provided for, but will have to provide mostly for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Bro. J. S. Brooks, 8 Summer street; Bro. Peter Johnson; Bro. Elden, 16 Tyng street; Elder B. Emery, Congress street; Bro. Charles H. Wyman, 12 Salem street, — who will aid you in finding suitable places to stop.

O. R. FASSETT, Pres't.

I. C. WELCOME, Sec.

Yarmouth, Me. Aug. 23, 1862.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to.

In the evening the Annual Sermon, by Elder D. Bosworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.

2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.

4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fasset.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Osler.

JOHN PEARSON, jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. E. Johnson. Thank you. You did not say what to do with the enclosed stamp.
M. H. Moyer. Sent the 20th.
D. Bosworth. Sent the 21st.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGEMENTS TO TUESDAY, AUGUST 26, 1862.

"A Friend of the Cause," \$10.00
Miss Zara Rice, Needham, Mass., 1.00

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydia-street
Burlington, Iowa	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturvesant
Dunham, C. E.	D. W. Sornberger
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Freeland, De Kalb Co., Ill.	Wells A. Fay
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Leland Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker
London Mills, N. H.	George Locke
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Springwater, N. Y.	S. H. Withington
Shabbonas Grove, De Kalb county, Ill.	N. W. Spence
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Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Waterbury, Vt.	J. M. Orrock
Worcester, Mass.	D. Bosworth
Yarmouth, Me.	Benjamin Emerson
	I. C. Wellcome

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes.

RECEIPTS.

UP TO TUESDAY, AUGUST 26.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yet daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

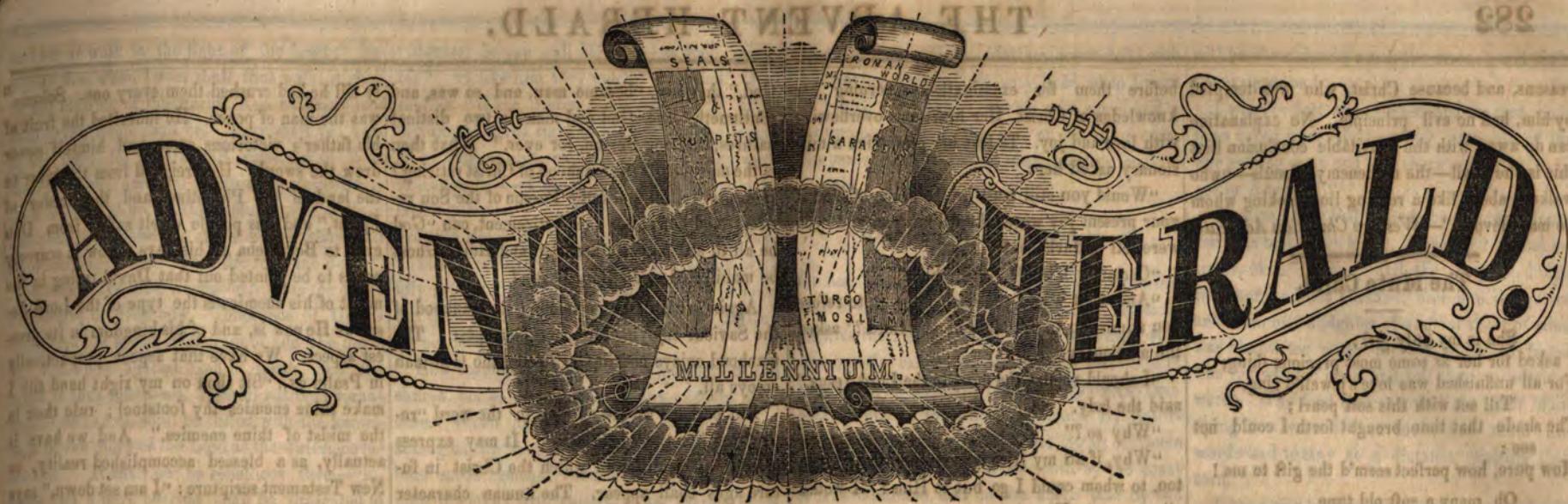
Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Peter Johnson, 1130; Sailor's Home, 1153; Mrs. A. Bybee, 1127; Timothy Ware, 1132; O. W. L. Ramsey, 1135; John Clark, 1101; Elder H. Miller, 1135; Elder T. J. Higgins, 1135; J. Morris, 1117, and tracts — have not the book, which can be obtained of Dr. J. Litch, Philadelphia — each \$1.00.

John White, 1153; John Turrell, 1106; F. D. Atwood, 1159; George Speck, 1049; T. J. Bailey, 1140; David Carter, 1023; Elijah Sprague, 1147 — each \$2.00.

J. Fitchett, 1110; Horace Rood, 1139 — each \$3.00. Ira Freeman, 1094; Horace Rood, 1139 — each \$1.00; John Barnes, 1036; John Barnes, 1036 — each \$2.50.



WHOLE NO. 1111.

BOSTON, SATURDAY, SEPTEMBER 6, 1862.

VOLUME XXIII. NO. 36.

THE ADVENT HERALD

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SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee
J. V. Himes, on
LEMUEL OSLER, Publication.

TERMS.

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\$5, " " will pay for six copies, sent to one address.
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THE OLD FOLKS' ROOM.

The old man sat by the chimney side:
His face was wrinkled and wan,
And he leaned both hands on his stout oak cane,
As if all his work were done.

His coat was of good old-fashioned gray,
The pockets were deep and wide,
Where his "specs" and steel tobacco box
Lay snugly side by side.

The old man liked to stir the fire;
So near him the tongs were kept;
Sometimes he mused as he gazed at the coals,
Sometimes he sat and slept.

What saw he in the embers there?

Ah! pictures of other years;
And now and then they wakened smiles,
But oftener started tears.

His good wife sat on the other side,
In a high-back, flag seat chair,
I see 'neath the pile of her muslin cap
The sheen of her silvery hair.

There's a happy look on her aged face,
As she busily knits for him,
And Nellie takes up the stitches dropped,
For grandmother's eyes are dim.

Their children come and read the news,
To pass the time each day,
How it stirs the blood in an old man's heart,
To bear of the world away.

'Tis a homely scene, I told you so,
But pleasant it is to view;
At least I thought it so myself.
And sketched it down for you.

Be kind unto the old, my friend,
They're worn with this world's strife,
Though bravely once perchance they fought
The stern fierce battle of life.

They taught our youthful feet to climb
Upward life's rugged steep;
Then let us gently lead them down
To where the weary sleep.

The Lost Hunter.

Several years ago, a hunter with his faithful dog went among the Adirondack mountains in northern New York, in pursuit of game. Days and weeks passed, and he did not return. At length the half-famished hound came back without his master. The winter spread its snows upon the summits and in the valleys, and no tidings from the hunter reached the settlement from which he had started. When spring lifted the winding sheet of her burial from the earth, and the boats were again upon the lovely lakes, his skeleton form was found on the shore of one of these trans-

parent waters, in sight of his humble dwelling. What a bitterness must the fact that he was so near home when he laid himself down to die, have given to his lonely death.

And thus will it be with very many who are lost for eternity. Pursuing the objects of pleasure or ambition amid the wastes of time, the wander on from the warm centers of love and mercy, till, bewildered and disappointed in the chase, they perish with the refuge of the soul in full view. Then comes the burning tide of memories, and the pang of self-exile and ruin, with the shining windows of glory gleaming on the sight, thro' the darkness and storm.

Oh, sinful hunter after a portion for the mocked and weary spirit, turn to that single oasis in the boundless desert in which stands the cross of Christ, around whose crimson form is gathered the church of the living God.—*Am Messenger.*

"They shall part alike." 1 Sam. 30, 24.

David, still menaced by his pitiless foe, fled to Achish, king of Gath, of the Philistines, and Achish gave to David the country town of Ziklag, where a temporary quiet was afforded to him.

Seasons of rest are generally short to those who would act for God, especially to those who are chosen of God to lead out in holy warfare; and so it proved in this case; for David, on returning to Ziklag after a short absence, found the place in ashes, and desolate. The Amalekites had during the absence of David and his little army, burned the town and carried captive the families of David and his soldiers; and now grief and disappointment filled their hearts.

Some blamed their leader (David) and talked of taking his life; but David, calm and fearless, "encouraged himself in God," and inquired of God through Abiathar the priest (who had been driven by the cruelty and tyranny of Saul to seek an asylum with David) whether he should pursue his enemies.

David did not move by impulse, though pressed by his reckless disappointed soldiers, and threatened by the worst of them, but coolly and calmly waited for the answer of God. Pursue, overtake, recover all, was the reply. David did so, and after a rapid march overtook the enemy, routed them with great slaughter, recovered all, and took great spoil.

It happened that in the heat and fatigue of pursuit, some two hundred of David's men (out of six hundred) becoming faint and weary, had stayed behind in the way by the brook Bosor, and guarded the stuff (baggage) by consent of David.

Returning triumphant and laden with spoil, the vast stores of the conquered army, some of the worst of David's soldiers taunted those whose strength failed, who had been left with the "stuff" at the brook Bosor, and claimed that those only should share the spoils who took active part in the battle. David instantly detected the injustice of such a decision, and with wisdom and firmness decided that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

Application: There is almost a mania with

some to go into the thickest of the battle: nay, some wish to lead on the host almost as soon as they come into the work of the Lord; and no doubt some are called and chosen for this very work.

But there must be a working church at home, on the farm, in the shop, and at the anvil. In all the departments of business, Christianity must be represented and exemplified; and talent can be consecrated here, and will be by the people of God.

It is a mistake to suppose that because a brother has fine talents, and ardent devotion to truth, and can talk, pray, sing, exhort, with edification to all, that he must of course preach the message. I do think the young novice would often be better off with a little caution in this matter.

I have no fear of discouraging those to whom God has called into this important work. God will sustain and lead out such; but the object of this article is to help unburden those who are weighed down with false burdens, and are grieved because they cannot take the responsible position of messengers.

In an army there are many places of trust, and much labor to be done; but all the men of talent cannot be colonels and captains, or majors and generals; but talent is needed in the ranks, and for subordinate posts.

Paul enumerates the different gifts: apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues. Then he expostulates. Are all apostles? are all prophets? are all teachers? &c., &c.

I pray that men may be raised up to proclaim the message, men of God, chosen by him; and also I fervently pray that incompetent men may be prevented from taking this responsible place.

As it was in the days of David, some must abide with the stuff, and such, if faithful, will share the rich rewards of the righteous. We all need especial direction of God, especially the ardent and impulsive, lest we, being too hasty, or beyond this, presumptuous, fall into Satan's snare; or on the other hand, lest want of success or lack of encouragement, bring on discouragement and a state of gloomy inaction, perhaps ending in despair and murmuring thoughts.

Gideon knew, when the miracles of the fleece had been wrought, see Judges 6, 36-40, that God had called him to do a mighty work, and David was strengthened by the success he had in his conflict with the lion and the bear, to press forward amid difficulties.

But while there were but few such as David and Paul, there have been many a Philemon and Onesimus, many a Lydia, and many a Dorcas.

We have no account that Cornelius ever became an apostle, or Jason, or Aquila, or Manaon, or Aristarchus, or Rufus, or Gaius, yet each was himself—natural, unaffected, quiet, zealous, useful, strong in the faith. Amen. J. CLARKE.

Review and Herald.

SURE COMFORT.—Comfortless ones, be comforted, Jesus often makes you portionless here, to drive you to himself, the everlasting portion. He often dries up rill and mountain of earthly bliss, that he may lead you to say, "All my

springs are in thee." "He seems intent," says one who could speak from experience, "to fill up every gape love has been forced to make; one of his errands from heaven was to bind up the broken-hearted." How beautifully in one amazing verse, does he conjoin the depth and tenderness of his comfort with the certainty of it—"as one whom his mother comforteth, so will I comfort you, and ye shall be comforted."

Personality of the Devil.

That there is a principle, thing, or being, called the devil, is undisputed; also, that the nature thereof is evil. Reason and Scripture determine the personal existence, or personality of the devil. We first adduce a few reasons outside of Scripture.

1. This is the general belief of all ages and nations. The name, history, and destiny are somewhat diverse in the various creeds, but all recognize a personal antagonist to the Good Being.

2. Many have professed a consciousness of the communication of the soul with a something outside of self and opposed to God. This internal recognition of a personal, spiritual struggle with an evil being, is as clear to many as the physical struggle.

3. The prolonged, extensive, systematic plans for evil, prove the oneness of their author.

4. Some of the wonderful feats of magic, spiritualism, etc., can be explained only upon the supposition of the assistance of an unseen evil agent.

But our chief reliance is upon revelation. From this every mark which characterizes the personal identity of any being, can be shown to prove that of the devil.

1. Names are given him, which denote a person exercising will and influence: Tempter, an active agent; Satan, Devil, Abaddon, Apollyon, Great Serpent, roaring lion, liar, father of the lusts of men, etc.

2. He has the power of speech. He spoke to Christ, to Job, to Eve.

3. He was personally addressed three times during the temptation of Christ. See, also the cases of the demoniacs, and Job, and the serpent in the garden of Eden.

4. He exercised, in some real sense, a power over the body of Christ. He "took him into the holy city," "set him on the pinnacle of the temple," "took him up into an exceeding high mountain," etc. He had power over Job and others.

5. He has power over reason. He presented arguments.

6. He has memory. He quoted Scripture.

7. He possesses desires. He is proud—wishes to receive worship.

8. He has power to act of himself. He is frequently said to come and go at his own pleasure.

9. He had two dwelling places. He, with others, left his own habitation, and is now "in darkness." "God spared not the angels that sinned, but cast them to hell."

10. He is responsible for his acts, for he is reserved unto judgment.

This can be no evil principle, for the above

reasons, and because Christ, who was tempted by him, had no evil principle. No explanation can do away with the inevitable conclusion that this is the devil—the archenemy of souls—"who walketh about like a roaring lion, seeking whom he may devour."—*Western Christian Advocate.*

The Mute Child.

She is my only girl;
I asked for her as some most precious thing,
For all unfinished was love's jewell'd ring,
Till set with this soft pearl;
The shade that time brought forth I could not
see:
How pure, how perfect seem'd the gift to me!

Oh, many a soft old tune
I used to sing unto that deaden'd ear,
And suffered not the lightest footstep near,
Lest she might wake too soon;
And hush'd her brothers' laughter while she lay
Ah, needless care! I might have let them play!

Twas long ere I believed
That this one daughter might not speak to me;
Waited and watched, God knows how patiently!
How willingly deceived:
Vain love was long the untiring nurse of Faith,
And tended Hope until it starved to death.

Oh! if she could hear
For one short hour, till I her tongue might teach
Te call me mother in the broken speech
That thrills the mother's ear!
Alas! those seal'd lips never may be stirr'd
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers at their evening prayer;
Or lift those earnest eyes
To watch our lips, as though our words she
knew—

Then move her own, as she were speaking too.

I've watched her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye
That I could almost hope
The struggling soul would burst its binding cords
And the long pent-up thoughts flow forth in
words.

The song of bird and bee,
The chorus of the breezes, streams and groves,
All the grand music to which nature moves,
Are wasted melody
To her; the world of sound a tuneless void;
While even silence hath its charm destroyed.

Her face is very fair;
Her blue eyes beautiful; of finest mould
The soft white brow, o'er which in waves of gold
Ripples her shining hair.
Alas! this lovely temple closed must be,
For he who made it keeps the master-key.

Wills be the mind within
Should from earth's babel-clamor be kept free,
E'en that his still small voice and step might be
Heard at its inner shrine,
Through that deep hush of soul, with clearer
thrill!
Then should I grieve?—O murmuring heart be
still!

She seems to have a sense
Of quiet gladness in her noiseless play;
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts, though I had once the fear
That even her father would not care for her.

Thank God it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee.
Oh! at such times I know—
By his full eyes and tones subdued and mild—
How his heart yearns over his silent child.

Not of all gifts bereft,
Even now; how could I say she did not speak?
What real language lights her eye and cheek,
And we deeper tenderness have known
Through that for which we grieve;
Yet shall the seal be melted from her ear,
Yes, and my voice shall fill it—but not here.

When that new sense is given,
What rapture will its first experience be,
That never work'd to meander melody
Than the rich song of heaven—
To bear the full-toned anthem swelling round,
While angels teach the ecstacies of sound!

A Clinging Faith.

A Nestorian Christian lady wishing to commune with the American missionaries, appeared

before them for examination concerning her knowledge of Christ. Her heart was overflowing with love and joy. To test her profession a missionary asked her:

"Would you still trust in the grace of God if your present joy were taken from you and you were left in darkness?"

"Certainly I would," she replied.

"And what would you do if we were to refuse you admission to the table of our Lord?" asked the missionary.

"I should rejoice the more in the Lord Jesus," said the lady.

"Why so?"

"Why, if all my friends cast me off, and you too, to whom could I go but to Him? I would cling more to Him than ever!"

I would cling more to Him than ever! That simple utterance is the language of strong faith. Weak faith is querulous and capricious, letting go of Christ when clouds lower and storms burst upon it. But strong faith is a clinging faith. As a man falling overboard at sea grasps the spar thrown to him by his friends with a firmness proportioned to his consciousness of danger, so strong faith clings to Christ "more than ever" when the blasthows loudest and the sea is rougher. This is as it should be. For when a Christian is forsaken by friends, assaulted by foes, and overwhelmed with trials, to whom can he go but to Jesus? He must cling to Christ or perish.

Cling to Christ then, O troubled Christian?

From the London Quarterly Journal of Prophecy.

The Subjection of the Son.

"Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all." 1 Cor. xv. 24-28.

Here is a part of "the heavenly vision" with which St. Paul tell us he was favoured; part of "the abundance of the revelations" which were made to him when he was "caught up to the third heaven;" part of the excellency of that knowledge of Christ Jesus for which he counted all things loss. It opened to him a vista into the glorious future—the future of the redeemed creation, and of the manifestation of its redeeming God. It will open to us the same vista through the understanding of His words; only let us approach their subject with the reverence and awe which it demands. The place is holy ground; let us put the shoes from off our feet. It may please the Father of lights to give us, through the Eternal Spirit, some apprehension of the wonderful mystery—the Son himself subject.

Three views have been taken of the meaning of the words before us, and with each of the three there is associated the name of some master in Israel.

I. The kingdom here spoken of is the mediatorial kingdom. The Son of God took our humanity that He might mediate between God and man. But the day is coming when this work shall be finished, and all things reconciled. The humanity of the Saviour shall then retire, and enjoy an honorable repose, the repose of its finished work. Mediation shall cease, because the object of mediation is accomplished. Father, Son and Holy Ghost—absolute Deity—shall then, and through everlasting ages, "be all in all." This, says many distinguished theological writers, is "the end" here designed by St. Paul—the delivering up of the kingdom—the Son subject to the Father.

We cannot examine this view, however superficially, without being startled by the discovery, that it divides the Person of the Saviour. "The Holy Ghost shall come upon thee," said the Archangel, "and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." That sacred name designates the whole Person; it is the name of the God-man. And His Person cannot be divided. We are taught this expressly in our Second Article.

And the Catechism of the Westminister divines is equally explicit. "Christ being the Son of

God," they say, "became man, and so was, and continueth to be, God and man in two distinct natures, and one Person, for ever." What then is the meaning of the manhood of Christ retiring? It cannot retire, unless the Person of the Son retires. And how, after such retirement, can "God be all in all"? or Father, Son and Holy Ghost be manifested as absolute Deity?

Again, what is the meaning of the manhood of the Saviour enjoying an honorable repose; The manhood enjoys nothing by itself; the God-man enjoys all.

But perhaps we are affixing to the word "retire" too literal a signification. It may express merely the condition in which the Christ in future ages shall appear. The human character shall no longer be prominent, because the work of mediation is done. But Scripture nowhere teaches this. All its statements imply the contrary. Absolute Godhead shall never be visible; God shall be seen in man for ever. Divine benignity shall for ever pour its fulness through a human heart: Divine omnipotence to bless, be wielded by a human arm. Besides, if the human character of the Saviour is no longer to be prominent, it is that the Divine may appear. And how shall this fulfil the words, "the Son himself subject"? It is only as man that He can be subject; in His Divine nature He is co-equal everlasting.

II. The kingdom here spoken of is the millennial kingdom. As millennial king, the Saviour is the morning star. And a bright day is to follow, which that morning is to usher in. As millennial king, He shall put down all rule and all authority and power.

As millennial king, He shall reign till all His enemies are put under His feet. Subjection then being perfected, and reconciliation finished, He shall deliver up to the eternal Father a pacified and obedient world. On that world shall shine the meridian brightness of the eternal day; the glory of absolute Deity shall illumine it for ever and ever.

This theory has not so many names to recommend it as the former, but is free from the doctrinal difficulties we have already considered. There are other objections, however, of a prophetic kind which lie against it. The millennial kingdom is not that under which the enemies are to be subdued. The reign of Solomon was its appointed symbol, and that reign was one of peace; there was "neither adversary nor evil occurring." The outbreak of evil at the close of the millennium, so far from militating against this, is a demonstration of its truth. For the fiery vengeance which immediately overtakes that outbreak, proves the previous character of the ages of the millennial reign.

III. The kingdom here spoken of is the present kingdom. Christ is now reigning on the Father's throne, and in the language of the text, "must reign till He hath put all enemies under His feet."

He shall then resign His heavenly Father's Divine throne for His earthly Father's human throne, the throne of David. This resignation of his present royal seat is the delivering up of the kingdom; this exchange of a Divine for a human throne is the subjection of the Son to the Father. And such delivery and subjection are "the end," for they are the final honor of Deity, "that God may be all in all."

This interpretation was first propounded by one of the profoundest scriptural students which the Church of England ever produced, the late Mr. Vaughan of Leicester. He might sometimes push his conclusions to extremes; he might also, in his eagerness to commend what he believed to be truth, over-state its terms. But anything which his master-mind exegogitated is worthy of our deepest thought.

The question before us, however, is not what Mr. Vaughan taught, but what Holy Scriptures teaches. To the law and to the testimony; let us try by that unerring standard the interpretation just submitted.

David and Solomon, as is well known to all familiar with the Bible, were types of Christ in different aspects of his character and kingdom. David was the man of war who shed blood upon earth, who contended with his enemies unceasingly till he had crushed them every one. Solomon was the man of peace. He inherited the fruit of his father's victorious arms, and himself never drew the sword. He reigned from the river to the land of the Philistines and the border of Egypt, and his people dwelt safely from Dan even to Beersheba all his days. Now it scarcely needs to be pointed out that David ruling in the midst of his enemies is the type of the Lord Jesus as He now is, and of his kingdom in its present aspect. We have that aspect prophetically in Psalm ex., "Sit thou on my right hand till I make thine enemies thy footstool; rule thou in the midst of thine enemies." And we have it actually, as a blessed accomplished reality, in New Testament scripture: "I am set down," says our Lord in Revelation, "with my Father on His throne." "This man," says St. Paul in Hebrews, "sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." This subduing of his enemies is our Lord's present work. For the accomplishment of this work all power is given to him. And the power must continue, and the loyal seat to which it is attached, till, as the text declares, the object is completely accomplished—all opposing rule and authority put down, and every enemy helpless beneath his feet. "The last enemy," the text tells us, "that shall be thus destroyed is death." And it shall be destroyed in the glorious resurrection of his people. They rise to reign with him, as we are taught by their song of triumph, "Thou hast made us kings, . . . we shall reign on the earth.

But reigning implies a throne. On what throne than are the rising saints to sit? They cannot sit on their Lord's present throne. It is the great white throne, the throne of Deity; no creature shall ever sit there. Nevertheless it is beside him they sit; "they lived and reigned with Christ." The wisdom and love of God removes the difficulty. Since they cannot ascend to him, he descends to them. That his loved ones may sit beside him, he occupies a human throne; "the Lord God gives unto him the throne of his father David." There he sits for ever, the pattern in glorified manhood of subjection to the eternal Father. But it is not man who is subject, it is the Son in glorified manhood, "the Son himself." All creatures, put under his feet, worship him who put all things under him. But this is nothing; the Divine Head of creation, "the Son also himself," worships and is subject. This is indeed, "the end." When Jesus did the Father's will on earth, the Father's name was glorified. But he was disguised then, wrapped in the weeds of our mortality; "the world knew him not." That disguise, these weeds are now thrown aside for ever. And when the glorified King on the eternal throne shall carry out the Father's high behests, and own the supremacy of His everlasting name, it shall be the last honor of Deity—"God shall be all in all."

And is not this the Solomon reign? That which brings such glory to God, shall also bring unexampled peace to man. What says that glorious Psalm, the lxxii?—"He shall come down like rain upon the mown grass, as showers that water the earth; men shall be blessed in him; all nations shall call him blessed." His kingly rule is the source of this blessing. "He shall have dominion from sea to sea, and from the river unto the ends of the earth; all kings shall bow down before him, all nations shall serve him." Nay more; it is as the loyal Son of David he shall thus bless the world. For thus speaks the prophet: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; 'upon the throne of David' shall he sit, 'to order his kingdom, and to establish it with judgment and justice for ever.' And the kingdom and throne of David shall then command all the world. "The mountain of the Lord's house shall be established in the top of mountians, and exalted above the hills; and all nations shall flow unto it. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." To these words of prophecy Isaiah adds the *unctionable exhortation*, "Oh, house of Jacob, come ye,

and let us walk in the light of the Lord;" implying that when Israel shall thus walk, it shall be the blessing of the world. And we know that both these things shall be. They shall yet walk in this light, for "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." And "if the casting away of them has been the reconciling of the world, what shall the receiving of them be but life from the dead?" How expressive these words—*life from the dead!* The world is dead now. Ignorance of God is death, and the world is ignorant of him who made it. Rebellion against God is death, and the world is thus rebellious. It shall not be ignorant then—"the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." It shall not be rebellious then—"incense and a pure offering shall be presented to him from the rising of the sun to the going down of the same." In the simple, true, and beautiful language of the hymn—

"The beam that shines from Zion's hill
Shall lighten every land;
The King that reigns in Salem's towers
Shall all the world command,"

I believe this to be the mystery of the text. The Son with all things put under him is the true Solomon, the King of peace, the Minister of blessing to all. Creation worships its Lord; he is "the everlasting Son of the Father." Yet in glorified humanity he is subject to the Father—Creation's glorious example of affiance, obedience, and love. The creature looks up and worships; "Thy Father," it says, "and our Father; thy God, and our God." He taught this lesson once; he shall teach it again, and for ever.

There is a remarkable affinity between doctrinal and prophetic truth; the latter is, in fact, the eternal acting out of the former. The fundamental doctrine of the Christian faith, that on which all rests, is the ever-blessed Trinity. Next, and like unto it, is the Incarnation of our Lord Jesus Christ. On the former of these, it is of the utmost importance to bear in mind the *distinctness of Personality*, and that it is in the actings of the Persons one toward another that the one God is declared. And it is of equal importance, for the understanding of the latter, to bear in mind always the *indivisible unity of Person*. Men sometimes speak of the acts of Christ as if at one time his Godhead, at another time his manhood, performed them. No error can be more grave. The words and acts of our Lord Jesus, natural or supernatural, were the words and acts of the one indivisible Person, the revelations of the God-man.

With these thoughts in our minds, let us turn to St. John xvii: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . I have glorified thee on the earth." Here are three glorifyings, one past, two future. The Son has glorified the Father; the Father is to glorify the Son; the Son is yet again to glorify the Father. I am much misken if these words of the Master do not throw the light of God on those of the Servant before us.

(To be continued.)

From the American Messenger.

Rehearsal of a Sailor's Oaths.

For many months our little church had been without a pastor. At length one came who gave great satisfaction to all who heard him. His eloquence was the theme for discussion in every family. The young people were all interested, and joined the universal praise of the new minister.

My children were anxious that he should come to our house, that they too might become acquainted with him.

One day he met, by invitation, several gentlemen of the parish at dinner. Judge L—gave an amusing account of an incident which occurred during a voyage to Europe. He repeated not only the witty remarks and jokes of a sailor, but quoted also the oaths which he used.

At night, when my little boy of seven had gone to bed and made his little prayer, he said,

"Mother, do you call Mr. F—a good minister?" "I like him very much," I replied. But said he, "When Judge L—took God's name in vain, I looked right in his face, and he laughed as hard as any one, and never said one word to Judge L—I should not think he could be God's minister." Nothing ever removed the impression which the little boy received that day.

That a minister of God should hear his name idly used, and not give reproof in word or look, but treat it with levity, was enough to destroy all his confidence in him.

How careful should we be as members of the church, not to give offence to any of these little ones. When profanity is such a glaring sin among us, we should watch lest we give it the least encouragement even in look or word, but meet the levity with which God and sacred things are so openly treated, with the proper reproof.

META.

The Exaltation of Christ.

"Wherefore God also hath highly exalted him." Why? Because, "he, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him." This, of course, relates to the manhood of our Lord Jesus Christ. As God, Christ needed no exaltation; he was higher than the highest, "God over all, blessed forever." But the symbols of his glory having been for a while obscured, having wrapt his God-head in mortal flesh, his flesh with his God-head ascended up on high, and the man-God, Christ Jesus, who had stooped to shame, and sorrow, and degradation, was highly exalted, "far above all principalities and powers," that he might reign Prince-regent over all worlds, yea, over heaven itself. Let us consider for one moment that depth of degradation to which Christ descended; and then, my beloved, it will give you joy to think, that for that very reason his manhood was highly exalted. Do you see that Man—

"The humble Man before his foes,
The weary Man and full of woes?"

Do you mark him as he speaks? Note the marvelous eloquence which pours forth from his lips, and see how the crowds attend him? But do you hear, in the distance, the growling of the thunders of calumny and scorn? Listen to the words of his accusers. They say he is "a drunken man and a wine-bibber, a friend of publicans and sinners;" "he has devil, and is mad." All the whole vocabulary of abuse is exhausted by vituperation upon him. He is slandered, abused, persecuted! Stop! Do you think he is by this degraded? No, for this very reason: "God hath highly exalted him." Mark the shame and spitting that have come upon the cheek of yonder poor oppressed prisoner! See his hair plucked with cruel hands; mark ye how they torture him and how they mock him. Do you think that is all dishonorable to Christ? It is apparently so; but list to this: "He became obedient," and therefore "God hath highly exalted him." Ah! there is a marvelous connection between that shame, and spitting, and the bending of the knee of seraphs; there is a strange yet mystic link which unites the calumny and the slander with the choral symphonies of adoring angels. The one was, as it were, the seed of the other. Strange that it should be, but the black, the bitter seed, brought forth a sweet and glorious flower which blooms forever. He suffered and he reigned; he stooped to conquer, and he conquered for he stooped, and was exalted for he conquered.—*Spurgeon*.

For the Herald. Foreign Correspondance.

DEAR BRO. BLISS, As some will wish to hear from me, I embrace the earliest opportunity of sending you a few lines. I intended to have sent you a full account of my voyage; but the state of my health forbids. Suffice it to say that I sailed in the steamer "Damascus," which left

Quebec July 23rd. Matters connected with my leaving rendered me very tired when I went on board. We had a severe rain storm and a heavy gale while in the gulf of St. Lawrence. No passenger was seen on deck, neither could it be said,

"We were crowded in the cabin;"

for nearly all were in their berths, and doubtless most of them were enjoying the sweets of sea-sickness; for the rolling and pitching of the vessel were eminently calculated to produce that state of things. Besides this it became very cold, so that I had to put on thick undergarments. By Saturday we were passing through the Strait of Beele Isle, which is bounded on the south by the coast of Newfoundland, and on the north side by the coast of Labrador. Here the cold was increasingly severe and chilling. We could see the snow-drifts on the bleak hills. I counted at one time over forty ice bergs in the Strait. The thermometer was down to freezing point; and, to render our situation still more dreary and unpleasant, a dense fog settled down, so that between Saturday evening and Monday, the vessel moved at less than half speed, and often stopped entirely, in consequence of the ice bergs and our nearness to the coast of Beele Isle. The Sabbath was a most dismal day; and the usual service was omitted. I conversed with some on the things of Christ, and introduced some books and the "Millennial News." Tuesday brought a better state of things; but my getting so tired, and the sudden transition from heat to cold, had made their impression, and I was sick, having a settled fever. I retired to my berth, and stayed there for days, feeling extreme lassitude, and a loathing of all manner of food. I formed a very agreeable acquaintance with Mr. Seymour, Editor and Publisher of the "Constitutional," St. Catharines, C. W. whose agreeable presence often aided me in my hours of feebleness. Dr. Gilbert of Hatley C. E. was on board; but I employed no medical aid.

On Wednesday July 30th we were about half way. The weather was cold, the wind high, and the sea rough; but it was a consolation to feel that God is on the ocean, as well as on the land, that he holds these mighty waters in the hollow of his hand, and that I was an object of his paternal care. Jesus seemed doubly precious.

I kept my berth most of the time till Sabbath afternoon, Aug. 3rd. The captain read prayers in the morning. I rose dressed at 2 o'clock, and the warm breezes had a most reviving influence. At 4 we dined, and this was the first time I had the least inclination for food since we left the Gulf of St. Lawrence. I visited the steerage and had sweet converse with an intelligent and pious Scotch woman, who enjoys the spiritual presence of Christ, and is longing and waiting for his personal presence. I lent her Bonar's "Night of Weeping." In the evening about 6 we came in sight of land. O how cheering! It was the northwest coast of Ireland. About 8 we passed the lighthouse on Troy Islands. Monday morning I rose at 5, when we had just passed the Island of Rathlin, and were passing close along the northern coast of Ireland. While the English, Canadian, and American passengers were all in bed, the Irish, and those of Irish parentage, were on deck, looking with expressions of love on the land of their fathers. A lady of refinement, from the Southern States, who had been seldom out of her berth during the voyage, was on deck, and gazing with deep emotion, said, "There is the land of my mother." About 9 the coast of Scotland was seen in the distance, to our left, while Ireland was to our right. Soon after noon we were passing the Isle of Man, leaving it to our left and next we saw the Welsh coast and Holyhead; and if it had not been low tide we should have been in Liverpool that night; but the next morning by 6 o'clock we were at our destined haven.

As an episode on my communication, I may mention, that as soon as we arrived, one of the detective police came on board, and two nice young men from Pittsburg, Pa., were at once arrested for stealing about \$10,000. Most of it, I was told, was found with them. How sad it

will be if we should reach the eternal, and sin be found upon us!

I was the first who landed, and the first questions asked were "Is there any prospect of the war coming to an end? Is there any work to be got in America?"

As soon as we had passed the Custom House, and this took some hours, I hastened to find my sister, Mrs. Holme; and the reception I had from her, and her husband, and five daughters, and a son and daughter of another sister of mine, was almost too much for my enfeebled frame. The joy was too deep, and too high to admit of words. The fond embrace, and the gaze of undying love were all that could find room: and words had to stay at a distance, waiting their turn.

I have now been here three days, and though some rested, yet I will not disguise the fact that my health is poor and unpromising; but if I am able to see my kindred and friends, and to speak to them on the things of Christ, I shall feel that the main object of my coming to England is gained; and as to general labour, and usefulness, it must be as my heavenly Father pleases.

Yours ever, R. HUTCHINSON.

Liverpool Aug. 8th. 1862.

P. S. My address is 34 Devon St. Liverpool, England, R. H.

The Bird-Lesson.

What an insignificant little creature is a sparrow! But Martin Luther, on seeing a sparrow one day, exclaimed, "Thou art my dear Doctor of Divinity, for thou teachest me God's goodness, and power, and wisdom, and his wonderful providence." The great Reformer was thinking, no doubt, of the text, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12. 6.) And surely, dear children, when Jesus himself points us to the birds of the air, and draws for us a comforting lesson from their daily lives, the simplicity of the illustration should not lead us to neglect the precious truth which is thus taught us.

God cares even for the sparrow! his tender mercies, which are over all his works, surround this common little bird. He provides its food, he furnishes its soft dress, he gives it instinct which is suited to its nature and its manner of life. Not one of them falls to the ground unseen or unnoticed by him.

Then do you suppose that he will forget you? Is it likely? Will he supply the wants of the meanest of his creatures, and yet leave those whom he has made in his own image, and redeemed by his own Son, to want daily food?

An excellent minister who lived in the seventeenth century, was often in very needful circumstances. Once, when he and his family had breakfast, they had nothing left for another meal, and his wife said, "What shall I do for my poor children?" He persuaded her to take a walk and, seeing a little bird, he said, "Take notice how that bird sits and chirps, though it knows not from whence it shall have a dinner. Therefore be of good cheer, and do not distrust the providence of God, for are we not better than many sparrows?" They returned home, and before dinner-time they had plenty of provisions brought them.

Now, I want you to learn the same sweet lesson from the little sparrow. A lesson of hope and confidence. Just think how the life and safety of each tiny bird lies in God's hand! He shields them from danger, and guides their course. They cannot fall without his leave, nor perish unless he chooses. And is he less careful over you? less mindful of your safety? less heedful of the perils to which you are exposed? O no; you are of more value than many sparrows. Your safety and your happiness are of more consequence than theirs. Therefore you may feel sure that God will certainly protect you.—*Early Days*.

Terrible Fire at Rome, Burmah.

The New York Chronicle publishes the following extract from a letter written by Rev. Dr.

Kineaid, Baptist Missionary to Burmah, to a friend in this country, giving an account of an extensive fire in which the Mission and the Christian families suffered great loss:

"On the 19th of this month (April), a fire broke out in the southern side of the town. The wind had been fresh and steady, but moderate, from the south; and, as the fire spread, increased greatly. There had not been a drop of rain, of course, in five months, and everything was crisp. In less than one hour the heat was so intense, that fearful whirlwinds were produced, which stripped the roofs from buildings, and lifting the fiery masses to a great height, scattered them in all directions. The noise of these whirlwinds was like distant thunder, and the flames leaped from house to house in one great ocean of fire. In less than four hours nothing was left that could consume. Even brick buildings supposed to be fire-proof were destroyed.

"It was heart rending to see thousands of men, women and children, of all ages and ranks, fleeing for their lives: mothers agonizing for their missing children, and children for their missing parents. Thousands rushed into the river to escape the intolerable heat. About twenty are reported as having perished in the flames; 4,500 houses are burnt, and 5,000 families without shelter, or article of furniture, or cooking utensil, and the rainy season is just at hand. Besides the houses a vast amount of merchandise and other property is destroyed.

"The chapel which I built last year, and had been finished but seven months, is gone. All our Christian families but two, which lived on the windward side of the fire, have lost everything."

Thoughts for Young Preachers.

"Endeavor to leave the subject of your discourse on the minds of your hearers, rather than a few striking sentiments or expressions."

"Take care, in delivery, to stand behind and not before your subject."

"Preach upon your subject and not about it."

"In composing, it is much less difficult to find out what to say, than what to leave unsaid."

"We ought to judge ministers not only by what they do say, but by what they do not say."

"Never try to do what you know you cannot do; never try to be what you cannot be; but try to preach better and better every Sabbath, which you can do."

"Let your eloquence flow from your heart to your hands, and never attempt to force it the other way."

Being asked, "What is the secret of popular preaching?" one replied, "To preach without meddling with your hearers' consciences;" and again, "Let your sermons be without beginning, middle or end."

"It is a great pity that certain men who can preach so well, do not preach better."

"The great body of extemporaneous preachers are pro tempore preachers."

"For attaining perspicuity and precision of style, first consider what you wish to say, and then how to say it."

"If you desire to be popular, do not explain your terms. Preach about total depravity, regeneration, &c., and leave your hearers to understand your language in their own sense, which they will approve."

"Hearers will always give you their attention, if you give them any thing to attend to."

"Be short in all religious exercises. Better leave the people longing than loathing. There are no conversions after an hour is out."

"If a preacher conceals the Gospel, the Gospel will not conceal him."

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, pre-

cede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, SEPTEMBER 6, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25; postage 11 cents.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE CLEANSING OF THE SANCTUARY.

II. Such being the place of the sanctuary signified by the symbol, its being trodden under foot must denote its desolation by Pagan Rome and subjection to idolatrous rule. The presence, even, of a Roman army in Judea was regarded by the Jews as an abominable evil, because of the emblems of idolatry borne on their banners. Josephus records that in a time of peace, when Vitellius "was marching very busily, and leading his army through Judea, the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those *images* which were brought into it, of which there were a great many in their *ensigns*; so he was persuaded by what they said, and changed the resolution of his which he had before taken in this matter. Whereupon he ordered the army to march along the great plain." *Antiq. lib. 18, cap. 5, sec. 3.*

This shows that the Jews regarded the signs of idolatrous worship, on the Roman ensigns, as abominations not to be suffered in Judea. And "Tertullian truly says, in his *Apologetic* (Ch. 16 p. 162), that, The entire religion of the Roman camp, almost, consisted in worshipping the *ensigns*, in swearing by the *ensigns*, and in preferring the *ensigns* before all the *gods*." *Note in Jos. Wars 6. 6.*

Says the author of the Religious Encyclopedia:

"The images of their gods and emperors were delineated on the ensigns of the Romans; and the ensigns themselves, especially the eagles, which were carried at the heads of the legions, were objects of worship; and therefore, according to the style of Scripture, an abomination. The horror with which the Jews regarded them, sufficiently appears from two facts mentioned by Josephus—Pilate's attempt to put his troops in winter quarters at Jerusalem,

and Vitellius' proposing to march through Judea to attack Aretas, king of Petra. The people supplicated and remonstrated against both, on religious accounts, to such a degree that Pilate was obliged to remove his army, and Vitellius to march his troops another way. Jerome informs us that the Jews themselves applied Daniel 9: 27 to the Romans." *Vol. 1. p. 16.*

It was "because of the abominations,"—the heathenism of the ancients,—that the Lord dispossessed the former nations of the land of Judea before giving it to Israel, (Deut. 18: 12); and now, because of the sins of Israel, their land was to be again given over to be desolated by those who worshipped abominations. The Roman armies with their heathen standards, as already shown, would have been at any time regarded as an abomination in the Holy Land; but, as Mr. Birks remarks, "They would only become an abomination of desolation when the actual commission to desolate should be given to them. And this truth had its counterpart in these words, 'The desolation thereof is nigh.' *Elements*, p. 204. And 'In forty years from the time the Messiah was cut off by wicked hands,' says Bossuet, 'the Roman eagle descended and Judea was no more.' *Ib.*

GOD OUR KEEPER. Adam had his salvation in his own hands; he could not keep it. Esau had his birthright in his own hands; he could not keep it. The prodigal had his patrimony in his own hands; he could not keep it. If our soul were left in our own hands, we could not keep it. The world is a false keeper. The devil is a churlish keeper. The body is a brittle and inconstant keeper. God only is the sure keeper.

COOLING OFF. Never sit or lie down in a current of air, or remove any of the clothing after ceasing from active exercise. Instead of lightening the dress, it should be increased, under these circumstances, by throwing on a cloak, cape, or shawl, even in summer. Attention to this simple rule would save many lives annually; for the most dangerous and fatal forms of disease are caused by cooling off too rapidly.

A STRANGE DINNER PARTY.

A traveller who has just returned from Spain, across the Pyrenees, gives an account of a curious sight which he witnessed during a short halt at a village high up in the mountains. Having an hour to spare, he walked out to admire the scenery, and his attention was attracted by a number of eagles fluttering at some distance. On looking more closely, he observed that about twenty of those birds were engaged in a fight over the body of a dead cow, with as many wolves, which were, however, at last obliged to yield up possession of the prize. At a short distance, he also noticed a brown bear watching the combatants, but not daring to advance till the eagles had satisfied their hunger and taken to flight.

Horrible Massacre of Whites by the Indians in Minnesota.

St. Paul, Minn., Saturday, Aug. 23, 1862.—Parties from the Minnesota River reached here last night. They state that scouts estimate the number of whites already killed by the Sioux at five hundred. This opinion is based on the number of bodies discovered strewn along the road and by trails of blood. It is believed that all the missionaries have been killed. The civilized Indians exceeded their savage brethren in atrocities. Mr. Frenier, an interpreter, who has spent most of his life among the Indians, volunteered to go alone among them, trusting to his knowledge of them and his disguise to escape detection. He dressed himself in Indian costume, and started on his journey. He arrived at the upper agency at night. The place was literally the habitation of death. He visited all the houses, and found their former occupants all lying dead, some on the door steps and some inside their habitations. Others were scattered in the yards and in the roads. He went to the house of the Hon. J. R. Brown, and recognized every member of the family. They numbered 18 in all, and every one of them had been brutally murdered. At Beaver Creek he found that 50 families had been killed outright. At every house he went into he recognized the dead bodies of nearly all their former inhabitants. Among the dead bodies he recognized at the agency were the following: N. Giverus and family, Dr. Wakefield and family, John Toddans and family, John Maynor, Edward Maynor, Rev. Dr. Williams, Rev. M. Briggs, and two missionaries.

Ex-Gov. Sibley is now marching to the relief of Fort Ridgely. He reports that the Sioux bands are united to carry out a preconcerted and desperate scheme, and says that he will be only too happy to find that the powerful upper bands of Yanktons and other tribes have not united with them. Mr. Frenier writes to Gov. Ramsey, on the 21st inst., saying that he left Fort Ridgely at 2 o'clock on that morning. There were then over two thousand Indians at the fort, and all the wooden buildings there, had been set on fire, and were burning. Mr. Frenier thinks the other tribes are joining the Sioux, and that they will present a very formidable array.

Chicago, Aug. 24, 1862. The St. Paul (Minn.) Pioneer, of the 29th inst., says: It is thought the Indians have been induced to commit these outrages by Indians from Missouri and secession traitors of that State, and that when Major Gilbriath left the agency everything was quiet. The Indians had received their goods, and all had disappeared apparently satisfied with the Major's promise to send for them as soon as the money arrived to pay them their annuities.

The St. Paul Press of the 21st inst., says that several loads of panic stricken people from Carver and Sibley counties arrived in town last night, principally women and children. They were greatly excited, and gave exaggerated accounts of the Indians, who were marching on Shaska county. They also say that the towns of St. Peter, Henderson, and Gleneoe had been burned.

A private letter received in this city, to-day, from St. Paul, dated the 20th inst., says that it seems to be the general opinion among the best informed of

our citizens that these Indian troubles originated with the secessionists of Missouri.

Major Gilbraith was told by one of the Indians that there are now in arms 10,000 of the Sioux tribe from Northern Missouri.

St. Paul, Minn., Aug. 23, 1862.—Antoine Frezier, the distinguished Indian scout, got through Indian lines into Fort Ridgeley and brought back the following to Gov. Ramsey:

Fort Ridgeley, Aug. 21, 1862.—"We can hold this position but little longer, unless we are reinforced. We are being attacked almost every hour, and unless assistance is rendered us we cannot hold out much longer. Our little band is becoming exhausted and decimated. We had hoped to be reinforced to-day, but as yet can hear of no one coming. T. G. Sheahan, of Company C, 5th Minnesota Volunteers, commands the post.

A dispatch dated St. Paul, Minn., Aug. 25th, says:

Mr. Goodell arrived from Glencoe on Saturday night. He brings the welcome news that 62 persons who were supposed to be killed are safe. Among the party were 42 women and children. As regarding the fate of the Missionaries, he thinks about forty families, including those between Lac Qui Plain and the Agency, are killed. He says all the farmer Indians gathered at Mr. Regg's house to defend him, but most have been overpowered.

L. A. Evans of St. Cloud writes to the Governor that a committee of reliable citizens, appointed to visit the scene of the recently reported murders, had just returned. They went as far as Painesville and found some two hundred in the vicinity of that place murdered. The people of Painesville petition the Governor to protect their lives and property. In Stearns, Meeker and Monongahela counties many persons have been driven from their homes, leaving their crops but partially harvested.

Arrivals at this city from New Ulm report the usual horrible scenes, too shocking to recount.

Chicago, Aug. 26. The St. Paul Press of the 24th says: "A careful consideration of the evidence accumulated so far forces the proof of the influence of white men at the bottom of the Indian massacres. For weeks past white men and Missionaries have been among them."

The facts that remote tribes like the Yanktonians and Catheads are moving in concert with the Sioux, and that a large force attacked a fortified artillery post like Fort Ridgely, which is an attack without precedent in Indian history, and that the Indians are butchering missionaries who have spent their lives among them, and who would in ordinary disturbances possess great influence over them, forces us to the conclusion that this outbreak is a part of a deliberately concerted plan, its purpose being to distract and embarrass the General Government by alarming it for the safety of the frontier and requiring the detention here of a large number of troops who might otherwise be differently used.

The Insurrection.

The past week has been one of much solicitude in respect to the movements of the two great armies now marshaled against each other—the one in the aid and the other for the suppression of rebellion. The earlier intelligence received was indicative of successful movements by the rebels; but later information give a more hopeful view of government movements. We cannot give full details, but notice the more important movements.

The Tribune's Washington correspondent writes as follows:

"Washington, Aug. 27—3 P. M. We have news again from the front, or rather the rear of the front. Two thousand rebel cavalry, last night or early this morning, it is not clear which, dashed in upon the rear of our lines, reached Manassas Junction, on the Orange and Alexandria Railroad, and captured three trains, numerous prisoners, and Quartermaster's stores to the amount of half a million dollars. This latter is the official estimate, and not likely to be overstated."

"A messenger just arrived states that the rebels are still in possession of Manassas Junction, that they have destroyed all the buildings, public and private, the station houses and storehouses, and burnt the railway bridge over Bull Run. That bridge is six miles on this side of Manassas Junction, and is a structure of considerable length and expense. Its destruction cuts off railway communication between the capital and the army. No trains will leave Alexandria to-day."

The undoubted facts of the case, at our time of writing, are not numerous. It appears that a rebel force, sweeping round our right wing by the base of the Blue Ridge mountains, suddenly came out at Thoroughfare Gap, on the Manassas Gap railroad, fourteen miles from Manassas Junction—an exceedingly important opening to our rear, which happened to be defended only by one raw regiment and two companies, with a slight cavalry and artillery force.

Of course, they were brushed away like a cobweb, and then there was free course to Manassas, where also we had but an insignificant force.

The following is the official report of Gen. Pope.

Manassas Junction, Aug. 28—10 P. M.
To Major General H. W. Halleck, General-in-Chief.

As soon as I discovered that a large force of the enemy was turning our right towards Manassas, and that the division I had ordered to take post there two days before had not arrived there from Alexandria, I immediately broke up my camps at Warrenton Junction and Warrenton, and marched rapidly back in three columns. I directed McDowell, with his own and Sigel's corps, and Reno's division, to march upon Gainesville by the Warrenton and Alexandria turnpike, Reno and one division of Heintzelman's to march on Greenwich, and with Porter's corps and Hooker's division I marched back to Manassas Junction. McDowell was ordered to interpose between the forces of the enemy which had passed down to Manassas through Gainesville and his main body moving down from White Plains through the Thoroughfare of the Gap. This was completely accomplished, Longstreet, who had passed through the Gap, being driven back to the west side.

The forces to Greenwich were designed to support McDowell in case he met too large a force of the enemy.

The division of Hooker, while marching toward Manassas, came upon the enemy near Kettle Run on the afternoon of the 27th, and after a sharp skirmish routed them completely, killing and wounding 300, capturing their camps and baggage and many stands of arms.

This morning the command pushed rapidly to Manassas Junction, which Jackson had evacuated three hours in advance. He retreated by Centreville and took the turnpike to Warrenton. He was met six miles west of Centreville by McDowell and Sigel late this afternoon. A severe fight took place, which was terminated by darkness. The enemy were driven back at all points, and thus affairs rest. Heintzelman's corps will move on him at daylight from Centreville, and I do not see how the enemy is to escape without heavy loss. We have captured 1000 prisoners, many arms and one piece of artillery.

(Signed) JOHN POPE Major General.

New York, Aug. 29, [Office of the Associated Press Agency.] We have reliable advices, through letters received to-night, that affairs at Washington and Alexandria to-day wear a more favorable aspect. The secessionists of the latter city are less jubilant and carry despondent countenances.

Gens. Burnside and Pope have successfully cut their way through the rebel forces to Manassas, and have formed a junction with the army of Virginia, under Gen. McClellan, this side of Centreville.

There has been a severe engagement with the rebels by the divisions under the command of Gens. Hooker, Sturgis and Sumner, in which the rebels were completely routed and driven back from the vicinity of Manassas and Bull Run through the pass of the Bull Run mountains.

The loss of life on both sides is said to have been heavy. No accurate information is obtained on this point, but it is believed the enemy was very severely punished. Many prisoners were taken.

It is also stated that the Potomac river is now fordable at any point above Washington, and much excitement prevails throughout Western Maryland, arising from the fear that a portion of the rebel army may make a desperate raid in that quarter; but the arrangement for the proper reception of the traitors at all points are ample for all emergencies of such a nature. The enemy has not appeared on the Upper Potomac, although indications have pointed to such an event. The excitement on both sides of the line continues.

The fears for the safety of Washington are entirely dispelled, as the defenses of the Capital are perfect and impregnable.

The general feeling of the loyal people of both Alexandria and Washington is one of more confidence, and the depression which has prevailed among loyal men for the past week has given way to that of joy and gladness.

That there has been most extensive movements of troops from Alexandria and other points is beyond a doubt, and it is currently believed that the major portion of our army has had either skirmishing or hard fought battles with the enemy within the last 24 hours.

Headquarters Field of Battle
Groveton, near Gainesville, Aug. 30.
To Major-General Halleck, General-in-Chief,
Washington:

We fought a terrific battle here yesterday with the combined force of the enemy, which lasted with continuous fury from daylight until after dark, by which time the enemy was driven from the field which we now occupy.

Our troops are too much exhausted to push matters, but shall be so in the course of the morning, as soon as John Fitz Porter's corps comes up to Manassas. The enemy is still on our front, but badly used up. We have not less than 8000 men killed and wounded, and from the appearance of the field the enemy have lost at least two to our one.

He stood strictly on the defensive, and every assault was made by ourselves. Our troops have behaved splendidly.

The battle was fought on the identical battle-field of Bull Run, which greatly increased the enthusiasm of our men.

The news just reaches me from the front that the enemy is retreating from the mountains. I go forward at once to see.

We have made great captures, but I am unable as yet to form any idea of their extent.

(Signed) JOHN POPE, General Commanding.

The Series of Fights.

It may serve to place our present and future dispatches in a clearer light if we make a running view of the events at the seat of war from the first to the latter part of the last week. It is true, our information is exceeding meager on the whole, blind in some particulars, and not wholly consistent in others, but still it gives a certain thread of narrative which is worth gathering up. On Monday we have no trace of the rebels movements, though subsequent events indicate well enough what they must have been in substance. Their troops were pouring round our right wing, and bursting through Thoroughfare Gap into our rear.

Tuesday. The rebel movement came to the surface of observation on Tuesday evening, in the shape of a cavalry raid on the railroad near Manassas Junction. It was really the advance of Jackson's entire army corps, which was the forerunner, for aught that we know at present, of the bulk of the whole available rebel army. Their manifestation that night, however, was confined to the destruction of railroad property and the capture of a few prisoners.

Wednesday. The above events having become known, and their purport detected, Gen. Pope dispatched McDowell and Sigel to the neighborhood of Thoroughfare Gap, while he himself marched back to Manassas, meaning to settle the matter with those who had already got in his rear, and to cut off others from coming to their aid. Of his force, Hooker's division encountered the rebel Ewell's brigade on Wednesday afternoon, a few miles south of Manassas and drove them back, with heavy loss, to the latter place. On the same day occurred two skirmishes near Bull Run, one with some New Jersey troops, who were driven back to Centreville, and the other with a part of Gen. Cox's division, for the possession of the railroad bridge.

Thursday. On the afternoon of this day McDowell and Sigel encountered the enemy six miles west of Centreville, and a general battle took place, lasting till darkness separated the combatants. According to Gen. Pope, "the enemy were driven back at all points." But the action seems to have covered a wide area, and probably did not, on the whole, much change the relative position of the parties.

Friday. This was a battle day from sunrise to sunset. Gen. Pope's history of it is comprised in his second dispatch, which was published Saturday evening. The attack was made by our troops—the enemy remaining on the defensive throughout—and night found us in possession of the field. Gen. Pope had with him the army corps of Heintzelman, Sigel and McDowell, who are supposed to have encountered 50,000 or 60,000 rebels. The scene of the battle was a few miles northwest of the site of the old Bull Run fight. It is of this engagement that McDowell telegraphs: "The victory is decidedly ours."

Saturday. Saturday morning opened with no new reinforcements for Gen. Pope. The army corps of Sumner and Franklin, which had been the last to embark from the peninsula, had arrived at Alexandria probably, and were on the march to his assistance. The rebels, on the other hand, must have been strongly reinforced on Friday night, otherwise they would not on the heels of their defeat, have hastened to renew the combat. As it was, they opened the fight on Saturday morning, and another severe struggle occupied the day. The result was, that Gen. Pope was compelled to fall back on the strong position of Centreville, which he did in good order. After the battle was over, Franklin came up with his corps, and Sumner was reported coming forward near at hand. Thus closed the memorable week.

Washington, Aug. 31, 10:55 A. M. The enemy was heavily reinforced yesterday, and attacked Gen. Pope's army before the arrivals of Generals Franklin and Sumner. The attack was boldly met and a severe battle followed. The advantage on the whole was with the enemy, and Gen. Pope fell back to Centreville with his whole army in good order. He has now been joined at Centreville by Franklin, and

Sumner was on the march to join him last night. He occupies the strongest position in the vicinity of Washington, and is expected promptly to renew the contest, and to repeat the successes of Friday.

AN EXCITED CITY. Never have we known a day of such intense excitement in this city as was Sunday. The telegraph in the morning papers announcing another day of desperate fighting, with great slaughter, accompanied by the call for large reinforcements of surgeons and nurses, and hospital stores, awakened a feeling of intense excitement and anxiety which it is impossible to describe. The people by hundreds and thousands thronged the streets, hung round the newspaper and express and telegraph offices, anxious to hear the first word of additional news which might be received. Rumors of the most extravagant and fearful nature, even to the taking and sacking of Washington by the enemy, were freely circulated. The dispatch received shortly after noon, announcing that Pope had retreated to Centreville in good order, and there held a strong position, with the certainty that Franklin's division had joined him, and that Sumner was hastening to his relief, relieved somewhat the anxiety for a time. Still the public feeling was most intense—and the earnestness for more news cannot be described.

The greatest scene of excitement was in and around Tremont Temple, to which the people were requested to bring their contributions of hospital stores. Most generously did they respond to the invitation. The vast edifice became at once one grand receptacle for stores, and the crowd was so great that the police with difficulty could keep the way clear for those bearing contributions to enter and deposit them.

Foreign Intelligence.

We have European dates to August 15th.

The news is unimportant excepting in reference to the movements of Garibaldi. He had returned to Lealimetta on the morning of the 13th instant, and left again the same evening for Giovani. It was believed at Palermo that Garibaldi still intended to embark at Messina. He had publicly spoken as follows: "The present state of affairs cannot continue. I go against the Government because it will not let me go to Rome. I go against France because she defends the Pope. I will have Rome at any price. Rome or death. If I succeed, so much the better; if not, I will destroy the Italy which I made myself. Garibaldi manifestations had taken place at La Scala theatre in Milan. Shouts were raised, "Rome or death."

The correspondent of the London Times, writing from Turin on the 10th instant, says: There is still an inconceivable swarming of volunteers from all parts towards the South, and the government authorities find the greatest difficulty in preventing a landing on the Sicilian coast.

GARIBALDI'S MOVEMENTS.

Various rumors are given in the foreign journals indicative of an understanding of some kind between Garibaldi and the Italian government. Baron Riccioli is reported to have written to the King and various public men, suggesting the propriety of joining Garibaldi in his march into Rome, even admitting that their advance should be opposed by the French troops. The letter has been extensively circulated at Turin, whence it had found its way to Paris, and Prince Napoleon had written a letter to Garibaldi, urging moderation. Garibaldi is said to have told his followers that if they are prevented from embarking for the Calabrian coast, he will go alone to Naples and there appeal to the people.

The Italians in Paris report that it is the fixed idea of Garibaldi to provoke, in person, a collision with the French at Rome, and, if cut or shot down by these foreign troops, to leave a legacy of formidable fury to the Italian nation, so as to baffle Napoleonic designs.

In consequence of the agitation in Italy, it is stated that the Austrians are strengthening all military posts on the frontiers of their Italian territory, garrisons are being changed and troops concentrated, particularly on the line of the Po. The forts round Rovigo are proceeding with rapidity, and all the houses within range of the guns have been pulled down.

A paper supposed to be well informed gives color to the rumor that Garibaldi intends to help the Hungarians first, and go to Rome afterward, saying:

"The General never intended to head an expedition against Rome, but only wanted to concentrate the attention of Europe on the state of things there, and to show the necessity of an immediate solution of the Roman question, as well as to conceal his veritable plan, which consists in crossing the Adriatic and putting himself at the head of a Slavonic insurrection."

The Sicilian correspondent of the London Times says that it is expected that Garibaldi will begin his real movement with 10,000 men, who will soon be ready for the march. He thinks the Government will avoid a collision with Garibaldi. He says:

"If Garibaldi had taken the lead in the question of Rome, it is because for the last fifteen months the Government has abandoned that lead, and has remained far behind the opinions and wishes of the people. Twenty millions of Italians are sick of following the nod of any potentate, however powerful he may be; they will not be trifled with any longer. Let the Government persuade itself of this, and assumes an attitude more worthy of Italy. The Italian question must go on toward its legitimate settlement; if the Government is too timid to lead, it must expect to have the lead taken out of its hands."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Some of the Links in the Chain of Truth.

No. 3.

BY TIMOTHY WHEELER.

Man's physical ailments are but the natural effects of his moral ailments, hence his remedies should be moral ones. Physical death was the natural and necessary result of moral death.

"Death" was the predictive penalty of sin, commencing in man's moral nature, and ending in his physical nature.

Death being a predictive penalty, it follows that we all die a natural or "common" death, hence, it is not penal, vindictive, imprecatory or arbitrary.

Man's moral nature was first on the stage of action, first to sin, and first to suffer. Adam died a natural or "common" death; so do we; by natural I mean,—a death that is an effect, following a given cause, hence, proving it not arbitrary, vindictive, or penal, in the sense of being disconnected from a natural cause.

Moral and physical depravity are correlative disabilities.

Death commenced in Eve's moral nature, hence must not she have been the first to suffer physical death?

A violent disturbance of the mental faculties whether it be by fear, rage, envy, revenge, sorrow, or love, tends to impair the health.

The penalty which Adam suffered not only effected the mode or condition of existence, but the reality of it.

As character can only be ascribed to motive it was in Eve's mind or mental nature that suffering commenced by the rising up of a new and whole order of emotions, such as shame, remorse, compunction, &c., which until then, lay dormant, inactive, and wholly unknown to her.

Physical laws may be broken by the physical system, and moral laws by the moral system.

What is a moral law? or what constitutes the violation of a moral law? to my mind it is this,—a voluntary and deliberate violation (mentally) of a principle of right as made known by the Conscience in its unbroken state. We violate moral laws in our fallen state, when we mentally disobey the correct teachings of Conscience on a moral point. If I correctly understand this subject, the physical system cannot obey or disobey moral laws; I will give an illustration of the obedience of our two natures: a case of charity, or demanding charity comes under my observation; the conscience demands of the mind sympathy, I do sympathise, and thus, am obedient to moral law, and, if I have the temporals needful, then, the mind demands of the body co-operation and the bestowal of those needful things.

Thus, the conscience demands charity of the mind and the mind demands temporals of the body, so, the mind, by being obedient to the Conscience, has obeyed moral law.

By Moral law, Moral sense, Natural law, Innate maxims, Instinctive, Intuitive, and Conscience I mean the same.

A moral law, then, is the law of Conscience.

A moral action, is mental conformity to a moral law.

A virtuous action is the same. Conformity to moral law may and does proceed from two separate and distinct principles, viz. 1st, from interest, selfishness, compulsion, reputation or convenience; 2d. from principle, because it is right, love to God, and from total disinterestedness; this is the highest form of Christian morality and virtue.

The connection existing between sin and death is natural.

Suffering is the natural result of sin.

Health is enjoyed in proportion as we are obedient to moral and physical law.

The certainty of death is unaffected by the Redemptive plan.

Sin disordered the Universe entire.

We were created to live, but we die.

Christ finds us where sin's effect leaves us.

God did not set before Adam Life and Death; life

he enjoyed and would have enjoyed it eternally had it not been for the temptation, [and this did not necessarily limit it] in passing through this scene life was [though not necessarily] forfeited and finally lost.

Adam was first a sinner and then a saint.

Adam was first alive and then dead.

Eve sinned in deciding to eat, so that all was lost before taking physically.

The possibility and not the necessity of man's sinning, only demands the reality of his freedom.

Adam's outward act did not constitute his guilt, this was only the external manifestation of the change within.

Every conception, every change in our mental nature is followed by changes in the chemical nature of the secretive fluids in our system.

As a stamp of the footshakes the entire globe, and as a pebble thrown into the Atlantic undulates every drop of water in all oceans; so, every word spoken will have an effect while the world lasts, and every thought even, produces an indelible impression upon the Universe.

Death was not pronounced in mercy to Adam for mercy goes no further back than Redemptive unfoldings.

If death was a blessing to Adam, then it is to us, but no, it is a disgrace to die—"sown in dishonor."

A natural effect following a natural cause, gives no occasion for ascribing moral qualities to God in consequence.

Suffering, pain, and death should not be regarded in the light of benevolent institutions, mercies or blessings.

Life and Death are opposites; life is a positive state, and death is a negative state, being the absence of life.

In life we are conscious, in death we are unconscious.

In life we are active, in death we are inactive.

Health and life have their laws, disease and death have none.

Pain being an effect cannot be monitor or pre-monitor.

We begin to die when we begin to live.

Life is existence; death is non-existence.

We were not, and God created us, but death brings us to nought again.

Had Adam been obedient to the laws of life he would have continued to live, and soon been beyond all liability to death.

Of all that God created, only Adam and Eve could violate laws of existence, and when they did thus violate, the penalty must have its full force and effect, and this effect is not limited to Adam and Eve, the violators and the guilty but it is felt by the whole Universe.

Life is the power we have of performing the functions of organic existence.

Death is the incapacity of performing those functions.

Life is health, and Death is disease.

We are all the while more or less dead or alive.

Satan could have done nothing against God without an agent—a free being—man through whom he could work.

Man could have done nothing against God without Satan the temptation being needful.

Adam's knowledge of the Divine mind was intuitive—instinctive, not being derived through his senses.

Adam's sin corrupted all Nature, but man is most corrupt.

A Sister who sends one dollar for her Herald and one for the A. M. A. asks, "Should each of your subscribers who are able send you the same would it not pay off the remainder of the last \$4.00, and also meet the other you speak of?"—adding "The Lord thus incline them."

It would do so. And we would also add, "The Lord thus incline them."

A Brother writes: "Some call me a Millerite, and make sport of me, going up in a thunder storm &c. but none of these things move me."

Nor should such things move you, brother. Elisha was not moved when the children mocking, said "Go up thou bald head."

A Sister writes in respect to the present war.

I can only pray God to rule and reign over us, to counsel and guide our rulers, to give them might, and wisdom and power, to rule in the fear of the Lord, and to conduct all our difficulties to a peaceful termination. There is no one who mourns over the horrors of war more than I do; but to defend our country is a duty we owe to ourselves and to our God who has blessed us beyond any other nation. I pray the Lord Jesus to come; and there shall be no more war. Your answers to questions give me instruction and pleasure,

From Bro. Thomas Smith.

DEAR BROTHER BLISS:—I am in the providence of the Lord, again in Franklin County Me., after an absence of some ten years. In this county I first became interested in the precious truth of the Advent near, from which by the grace of God I have never departed; but in the particular and careful examination of the same, I am enabled to say of it, "The path of the just like the shining light, shineth more and more, and I fully believe it will "to the perfect day."

I spent the night of the 11th Inst, with one of my old and long tried friends and brother in Christ, Joseph Fairbank, to whom several years ago I introduced the coming of the Lord, and up to which time he had believed in the World conversion (being a Congregationalist). On examining the subject he was willing to adopt the more Scriptural theory of a pre-millium advent. This brother has taken the Advent Herald up to some two or three years ago. He now again wishes the visits and reading of the Herald.

I am expecting to be in Boston the next week on my way to the cape—and shall call at the office of the Herald if circumstances permit.

Fraternal yours in hope,

THOMAS SMITH.

Starks, Me., Aug. 14th, 1862.

There are doubtless many former patrons of the Herald, who have discontinued it for various causes, whom a little effort might induce to resubscribe. We thank you for this effort, and shall be obliged to any who will do likewise.

ED.

From Bro. D. Keeler.

BRO. BLISS:—I hoped you might see it in the way of duty, or interest for the paper, to call attention, or say a word in reference to my purpose as expressed in a letter you published some weeks past. There are constantly persons coming West, and others proposing to do so, to purchase locations or homes for themselves; many of whom could not fail of being suited in all respects as to location and price if made aware of the opportunity I offer. To be relieved from embarrassment and have means to devote to sustain the Herald, is my object.

Yours truly,

D. KEELER.

Fairview, Jones Co., Iowa June 15th, 1862.

We made no comments, because we had no information that your letter did not communicate, and all would be likely to see your letter. We cannot now lay our hand on the paper containing your communication, and it might be well if you would again call attention to it through our columns. ED.

P. S. The above was handed to our compositor immediately of its receipt; but it has not found a place in the types till now.

From Bro. A. Wattles.

RESPECTED DEAR BRO. BLISS:—Permit me to address you as such, although an aged yet a very unworthy pilgrim. Through grace abounding through our Lord Jesus Christ, I have been on this pilgrimage for fifty-one years the second day of May last; and I rejoice to know, that in obedience to our coming King, the warfare being a holy one, Victory is sure to all loyal volunteers. We have the assurance that through much tribulation we shall enter into his everlasting kingdom, and have part in the first resurrection. Thanks be to our God, that the blessed hope of the Gospel is a tangible hope, and is designed to be consummated in the new heavens and the new earth, wherein the righteous will forever possess the eternal kingdom, which is to be under the whole Heavens. Amen. I have been waiting for the return of our dearest Lord since about 43, and still rejoice in hope of that Glory which is to reveal at his appearing. I would that He might be revealed even this very day. My love to all the waiting brotherhood. Be pleased to find inclosed "etc," apply one dollar a yearly donation for the good of the cause.

Your brother in Christ,

ALEXANDER WATTLES.

Troy, Michigan, Thursday, June, 12 1861.

From Bro. J. S. Horne.

BRO. BLISS. The Herald coming to me weekly, is as the arrival of a messenger with good news from a distant land. It tells me of that country where all will be peace and happiness. It tells me of that land where sin and death will never enter; where the wicked will cease from troubling the saints of God; wherein all will be peace and happiness forever. There we shall meet those loved ones that have gone before, that now sweetly sleep in Jesus.

They will come forth in the morn of the resurrection to be made immortal, to die no more. Oh! that will be a happy meeting, when mothers will meet their children, and husbands and wives will never part again, and all be forever with the Lord.

Yours truly, JOHN S. HORNE.

Melvin Village N. H. June 15, 1862.

From Bro. E. Sabin.

Brother Bliss,—I enclose one dollar to have the Herald continued a little longer. I thought when I sent the last, that, perhaps, I should not send again. I like the Herald. I take no other paper; but I am now in the 80th year of my age. My bodily health is very good for a person of that age but I have a bad place on the side of my face which is somewhat troublesome. The doctor says it is a cancer.

Your respectfully

EBENEZER SABIN.

Jamaica, Vermont June 14th, 1862.

You have reason to thank God, brother, for long life; but what is the longest life here to a never ending eternity. God grant that you may have that life, where this body will ever have the freshness of immortal outh.

Death: it's Fear from Want of Faith.

BY DR. D. H. WILLEY.

Afraid to die? afraid when faith is strong? This cannot be! 'tis faith that makes us bold.

Afraid? 'tis but a proof we have no faith.

Or should we say our faith is strong,

While yet our sin is great—

And this the cause of fear—

We're wrong; for as we read,

"Tis want of faith that causes sin."

And is it strange so many shudder,

And tremble at the approach of death?

For well the problem's solved;—

'Tis Death that tries our faith;

And when it finds us unpossessed,

It drains our hearts in dying hours,

Of every hope of securing grace;—

Of every hope of future bliss;

And in its stead comes fear, and dread—

'Tis strange so many were deceived!

Afraid to die? not when the heart with faith

Is full. Not when secure beyond that death,

Eternal joy and bliss awaits;

Are we not told, for such to die

Is gain? Believe—have faith,

And all will be well.

New Lynn, Ohio, '62.

A confident hope of a blessed resurrection is that which removes the sting from death, and robs the grave of its temporary victory. Jesus and the Resurrection give to the dying the hope of a glorious immortality at Christ's appearing. And therefore the Christian does not fear to die. ED.

From Bro. J. Reynolds.

BRO. BLISS. As we see the conflicting views among us who believe in the second personal advent of Christ about this time, we find a literal fulfillment of the dream of Bro. Miller; for the pearls are not only scattered about but the casket is being destroyed—and this is the last work before the removal of the rubbish and the far better and larger casket will take the place of the first which will be ornamented by a greater variety of jewels than the first was.

This dream was a great comfort to Bro. Miller as it was intended to be and should be to us also, because truth is truth whether it be learned in a dream by night or by diligent study by day.—The meaning of the casket and its jewels are plain when Bro. Miller's work is seen, and can be nothing else than a harmonized view of the prophetic periods which enclosed many precious truths of the gospel, and as many as he was called to teach. But as the restored casket was much larger than his, and more beautiful, as well as the number and size of the jewels we learn that his casket was not perfect, but the larger casket includes more than he believed and will embrace a greater number of jewels, yet some will be very small as he saw them.

This we have believed to be the true meaning of Bro. Miller's casket of jewels and of the larger one which took its place. Bro. Miller's work was a preparatory work and he had the spirit of his mission and his work was well done, and no more reproach, is, or can be given to his mistake on time, then can be to the apostles of Christ who were mistaken in the same manner.* And from the gospel of Christ we learn that it is the duty of every man to sit up to his best light, and as the apostles of Christ were comforted, and better instructed, as well as Bro. Miller, so will all be who do the same.

"For now we see through a glass darkly but then face to face." For it was after he awoke that he saw the new casket and when all the jewels were arranged in perfect order in it. But the prophetic periods are a sure evidence that we are next to expect the kingdom of God. These are also make sure by events agreeing with them, and by certain powers to which the periods belong and which cannot be mistaken as they agree in both Testaments. Far as we have read the Bible there is but one Daily Sacrifice, and but one Abomination which did desolate Jerusalem after Nebuchadnezzar. The taking away of the Daily Sacrifice by Rome was the destruction of the first Blasphemous beast and adulterous woman, and when Rome became the same kind of power, and also a dominant power, it was then set up. And because these events, of the taking away of the first and the setting up the second are mentioned in close connection it is no evidence that they immediately follow each other, as this manner of expression is not uncommon in the prophets.

J. REYNOLDS.

Lines.

Our loved ones of earth are fast passing away ;
They drop one by one, and they all seem to say—
I am weary of life, and would fain be at rest,
Let me now have a home with the good and the
blest.

I am weary of sorrow, temptation and strife.
And the unnumbered evils of this bitter life ;
And the friends near and dear fain would urge me
to stay,
Yet still let me hasten away, far away.

The grave shall not hold me, though made most se-
cure ;
The "trump" will awake me, then upward I'll
soar.
To meet my dear Savior, in transport so sweet,
And then will be like him, in glory complete.

I shall then meet with Patriarchs who suffered and
died,
The prophets, apostles, and martyrs who bled ;
And the friends I now love, (if the new name they
bear,)
I with rapture most sweet, then their friendship
shall share.

Then go, all ye loved ones, though dearer than life ;
We would not detain you in this world of strife :
We hope soon to meet you, and wish you to rest,
And be through our Savior transcendently blest.

CHARLAMY H. GOODNOUGH.

Waterloo, C. E. June 10 1862.

From Bro. E. P. Burdett.

DEAR BRO. BLISS. Still continue the Herald. I can find no better paper in all the land. If the times were not so hard, I should certainly try to get you some subscribers. I hope there will soon be a change for the better, and then I will see what can be done. I know a number of persons who would gladly take the Herald if they could possibly pay the price ; but are compelled to do without it, a number who were constant readers in this vicinity are dead, and you miss their support. There are others against whom I have no words of condemnation to utter ; for many of them seem to be good brethren, and I hope to meet them in the kingdom. There are many errors of the head and not of the heart, for which a gracious Father will forgive his erring children. I shall endeavor to preach the Advent doctrine as held forth by your Association.

May the Lord bless you, and all engaged in disseminating these great truths concerning the glorious appearing of the great God and our Saviour Jesus Christ. Yours truly, &c.

E. P. BURDETT.

Hamilton, Ill. July 15, 1862.

OBITUARY.

Died, in Brooklyn, N. Y., Aug. 17, of paralysis, Capt. BENJAMIN JACKSON, formerly of Salem, Mass., aged 56.

Died in Fairfield Vt. Aug. 4, 1862, of brain-fever ORRISSA, Daughter of Nelson and Abigail Wait, aged 4 years, 9 months, and 12 days.

She possessed a noble mind, which ran in the right channel. Her aim was to do right. She would reprove other and older children when they did wrong. She loved the prayer meeting, often taking part in singing, especially when they sung, "We are going home to die no more ;" which was one of her favorite hymns.

Last spring she joined the Sabbath school, and was constant in attendance until the last sabbath before her death. Had it been the will of the Lord to spare her life and make her an ornament in society, it would have been agreeable to our desires ; but we did not much expect it. She seemed to be too heavenly a plant to grow in so corrupt a soil as this earth ; and so it has proved. The Lord has received her spirit ; we have laid her body by the side of her mother and sister, all resting in hope. May the remaining members of the family be prepared when they awake to join in the song, "O death where is thy sting ? O grave, where is thy victory ?

A discourse was delivered on the occasion by the writer from Luke 18: 16. How comforting to know that our children who die in infancy are subjects of the kingdom, included in the Abrahamic covenant, and that consequently they must come again from the enemy's (death's) land, 1 Cor. 15, 26—brought to their own border, the land promised to Abraham and his seed, O glorious hope !

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

Cease, then fond nature, cease thy tears ;
Behold the Saviour nigh ;
And when in glory he appears,
Thy joys shall never die.

O. ROCKWELL.

ADVERTISEMENTS.

FOR SALE.—A retail Drug Store, which has been established several years, and is doing a fair business. A good opportunity for a young man with a small capital. Address "Druggist," through the Post Office.

Aug. 10, 3w.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth ; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied, private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them ; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state ; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright ; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested : his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end ; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John ; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

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"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

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in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast ; another where the life of a child was saved—a case of chafing ; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days ; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten : I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it ; and I have reason to believe that it is really what you recommend it to be.

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At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 6, 1862.

Going Home.

"Will you come with me, my pretty one?"
I asked a little child,
"Will you come with me and gather flowers?"
She looked at me and smiled.
Then, in a low, sweet gentle voice,
She said, "I cannot come,
I must not leave this narrow path,
For I am going home."

"But will you not?" I asked again,
"The sun is shining bright,
And you might twine a lily-wreath
To carry home at night;
And I could show you pleasant things
If you would only come;"
But still she answered as before,
"No; I am going home."

"My Father bade me keep this path,
Nor ever turn aside;
The road which leads away from him
Is very smooth and wide;
The fields are fresh, and cool, and green;
Pleasant the shady trees;
But those around my own dear home
Are lovelier far than these."

I took her little hand in mine;
Together we went on;
Brighter and brighter o'er our path
The blessed sunbeams shone.
At length we saw the distant towers;
But ere we reached the gate,
The child outstripped my lingering feet,
Too overjoyed to wait.

And, as she turned her radiant face
Once more to bid me come,
I heard a chorus of glad songs,
A burst of "Welcome Home!"

God's Care of a Little Boy.

During the winter of 1819, in the Thuringian forest, a little boy four years of age, one evening, clad only in a stout shirt, while a deep snow lay on the ground, met a number of woodcutters outside of the village, who were returning home from their work. The little rosy-cheeked fellow, whose curly hair was whitened by the hoar-frost on that bitter cold evening, wanted to go to his father, who had gone into the woods. The woodcutters, after telling him that his father had probably returned home by this time, brought him home to his mother, although much against his will. She being engaged, gave him Huebner's Pictorial Bible Stories to amuse him; but soon he had again stole out into the snow. The mother called him, and neither seeing nor hearing anything of him, she became anxious about him; still, she consoled herself by the thought that he would return with his father; but the father returned home, and had not seen his little boy.

Not finding the child anywhere in the village, the anxious mother, by her fervent entreaties, prevailed upon her neighbors to turn out with lanterns into the dark forest in quest of him. The mother, grasping the hand of her oldest son, lest she might lose him too, led the way; calling at the top of her voice. The men went in different directions, hunting and calling; but when, at midnight, they met again, no trace of the child had been discovered. "Oh," cried his brother, "if he had only his hobnail shoes on, we could have tracked him in the snow." "Or his new Christmas pants," rejoined the mother; "indeed he must have been frozen to death, this dreadful cold night."

While all were shivering with cold, the mother alone sweltered in a glow of heat. "Well," cried one of the men, "although we all know that he must be dead if he is

still in the woods, we won't forsake the mother, who is running across the crackling snow into every ravine and dell, shouting until she is hoarse."

With that they all started afresh in quest of him. All at once the oldest brother, having entered one of the deep ravines, shouted, "Here he is, lying dead." His mother, on coming up, threw herself upon her little Benjamin, who was lying on the snow. Now the little fellow awoke, and looking around, was surprised to see so many men and lights; he never complained of the cold, and joyfully embraced his mother. What were her emotions those mothers only may conceive that have ever been placed in similar circumstances.

The child, having recognized all his friends, related that he had gone in search of his father, continually calling him by name; but that when he could not find him, and began to feel chilly, he concluded to return home to his mother. However, not knowing which way to go, he began to weep bitterly; then, like little Samuel in his Pictorial Bible, he knelt down and called on God to help him. Finding himself in a gully, where the wind did not blow, he thought he would stay there till his mother should come. Then he fell asleep. God, to whom he prayed, kept him from death, and he slept on until his mother waked him up.

APPOINTMENTS.

NOTICES OF J. V. HIMES.

I shall meet with the Maine State Conference, which is to commence in Portland, Maine, Sept. 17, and continue over the Sabbath, 21st.

Melbourne, C. E., Monday Evening, Sept. 22; Lawrenceville, Sept. 23; Waterloo, Sept. 24; Stonebridge, Stone Settlement, Sept. 25 to 30. Conference and Lecture. Let all come.

Craftsbury, Vt., Oct. 2 to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Conference Oct. 7th, &c.

In the later part of October I visit Pennsylvania, Iowa, and Wisconsin, in the far West. Full notice hereafter.

My calls are many, but I will attend to all in my power. Let all continue to send who wish my services.

J. V. H.

NOTE.—The friends in Pennsylvania and Iowa will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish (where it may be practicable) on my route. J. V. Himes.

The Post Office address of "Rev. R. Hutchinson, M. D." for the present will be "Care of Mrs. M. Holme, 34 Devonshire street, Liverpool, England."

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

CONFERENCE AND LECTURES.

I will hold a Conference, and give Lectures on the Advent, in Danielsonville, Ct., commencing on Friday evening, Sept. 5th, and continue till Sabbath, 14th, every day, as Dr. Jones shall arrange.

J. V. Himes.

I will preach in the grove in Portland, Me., Sept. 7th, the first Sunday. THOS. SMITH.

There will be a Quarterly Meeting held in Dunning, C. E., at the Gilbert School House, commencing Friday, Sept. 12, at 4 P. M., to hold over the Sabbath. S. S. GARVIN.

NOTICE FOR MAINE.

The managers of the Correana Camp Meeting having changed the time of their meeting, so that it comes on the time of the appointment for the State Conference, we change our time, that brethren may be able to attend both. THE MAINE ANNUAL ADVENT CONFERENCE will convene on Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, Portland, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine who can work in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters come as can, in the spirit of Christ, ready to work for the Lord, praying that God may make this conference a blessing to us all and an instrument of good to others. Brethren will come mostly by cars and boats. Those who

come with teams will be provided for, but will have to provide mostly for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Bro. J. S. Brooks, 8 Summer street; Bro. Peter Johnson; Bro. Elden, 16 Tyng street; Elden B. Emery, Congress street; Bro. Charles H. Wyman, 12 Salem street, — who will aid you in finding suitable places to stop.

O. R. FASSETT, Pres't.

I. C. WELCOME, Sec.

Yarmouth, Me. Aug. 23, 1862.

NOTICE.

The Anniversary of the American Millennial Association will be held in concert with the A. E. Advent Conference at Waterbury, Vt., on Wednesday, Oct. 10th, at 7 P. M.; at which time the annual election of officers will take place for the ensuing year.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Bosworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.

2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.

4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fasset.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Osler.

JOHN PEARSON, jr.

LEMUEL OSLER,

ANTHONY PEARCE,

Committee.

I have made arrangements with the Rutland and Burlington Rail Road to pass the friends over this road, to and from our Conference, for fare one way. So that friends coming from the South or East, will buy their tickets only to Bellows Falls or White River Junction; then pay for local ticket to Waterbury, and when they give it up, ask for check back. Those from the West will do the same from any station on the Rutland and Burlington Rail Road. Those from the North, via Rouse's Point, the same. As we expect a number of our friends from Canada, perhaps Bro. Orrock can get the road from Waterbury to Rouse's Point to do the same.

D. Bosworth.

Waterbury, August 26, 1862.

[Will Bro. Orrock look at the above.—Ed.]

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. \$5.00

Stephen Sherwin, Grafton, \$1.00

Martin L. Jackson, Milesburg, Pa. \$2.00

MILL. Aid Society in Providence, R. I. 16.30

Millennium Aid Society in Shiremanstown, Pa. 9.00

“ “ “ “ New Kingstown, Pa. 4.50

S. Blanchard, Barre, Vt. 1.00

Lloyd N. Watkins, Toronto, C. W. 1.00

Church in Newburyport. 9.00

Pardon Ryon, Smith's Landing, N. J. 2.00

Josiah Vose, Westford, Mass. ("or more") 2.00

Henry Lunt, Jr., Newburyport, Mass. 2.00

Church in Stanstead, C. E. 4.00

Joel Cowee, Gardner, Mass. 1.00

Joseph Barker, Kincardine, O. W. 5.00

H. B. Eaton, M. D., Rockport, Me. 5.00

Edward Matthews, Middlebury, O. 1.00

Mrs. F. Beckwith, “ “ “ “ 1.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00

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Mrs. Mary Ann Dowd, New Haven, Vt. 5.00

Alexander Wattles, Troy, Mich. 1.00

James Penniman, Milford, Mass. \$1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. C. Doolittle. Thank you.

D. Bosworth, \$5. Will see.

Rev. A. Brown, \$1. Pays to No. 1075. Have added a note and forwarded your letter, with request to write you. The place referred to is in Wisconsin.

Rev. J. Litch. Mrs. Gove does not get that Medical Journal.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGEMENTS TO TUESDAY, SEPTEMBER 2, 1862.

R. D. W., "to send Herald to the poor of the flock" \$10.00

Eld. James W. Morrison, Carbondale, Pa. 1.00

Mrs. Sarah L. Mann, Athol, Mass. 2.00

George W. Gregory, Winchendon, Mass. 1.00

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Morrisville, Pa. Wm. Kitson

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WHOLE NO. 1112.

BOSTON, SATURDAY, SEPTEMBER 13, 1852.

VOLUME XXIII. NO. 37.

THE ADVENT HERALD

Is published every Saturday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

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SILVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee
J. V. Himes, on
LEMUEL OSLER, Publication.

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\$5, " " will pay for six copies, sent to one address, for six months.
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Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THAT BEAUTIFUL LAND.

The following hymn, from the pen of Mr. Thomas McKellar, of Philadelphia, has been going the rounds throughout the United States, under the name of "Barry Cornwall." The editor of the Christian Observer states that it should be credited to its author, Thomas McKellar, of Philadelphia.

There is a land immortal,
The beautiful of lands;
Beside its ancient portal
A sentry grimly stands.
He only can undo it,
And open wide the door;
And mortals who pass through it
Are mortal nevermore.

That glorious land is heaven,
And death the sentry grim;
The Lord thereof has given
The opening keys to him.
And ransomed spirits, sighing
And sorrowing for sin,
Do pass the gate in dying,
And freely enter in.

Though dark and drear the passage
That leadeth to the gate,
Yet grace comes with the message,
To souls that watch and wait;
And at the time appointed
A messenger comes down,
And leads the Lord's anointed
From cross to glory's crown.

The sighs are lost in singing,
They're blessed in their tears;
Their journey heavenward winging,
They leave on earth their fears.
Death like an angel seemeth;
"We welcome thee," they cry,
Their face with glory beameath—
'Tis life for them to die.

It is astonishing how so much good poetry is made to teach what is entirely unscriptural in respect to the inheritance of the saints—that land being earth restored, which we enter not by death but by the resurrection.

to doubt one moment of thy kindness or truth; if thou art a friend, and hast ever wronged in thought, or word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold beneath thy feet, then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul, then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear more deep, more bitter, because unheard and unavailing. *Washington Irving.*

No Conviction of Sin.

A great hindrance to many in Christian lands in the way of accepting salvation by Christ, is that they have no conviction of their sinfulness and need of a Saviour. The same insensibility to one's true condition is found in heathen lands, even among those making sacrifices and submitting to bloody penances. A missionary in India writes as follows, to the Pittsburg Advocate:

To-day we came down from Nynee Tal, intending to spend some time itinerating along the foot of the mountains.

On the road we met a large company of hill men returning from a visit to Hurdwar, a celebrated place of pilgrimage on the Ganges, at the point where the river issues from the Himalayas. Many of the men were carrying small baskets containing bottles carefully packed in the leaves of the sacred peepul tree.

"What are you carrying in that basket?" I asked of one.

"Ganges water, Sahib."

"Where did you get it?"

"At Hurdwar, Sahib."

"What are you going to do with it?"

The poor man looked bewildered, and made an unintelligible gesture, but not another word would he speak. Meeting another, I asked the same question.

"I am taking it home, Sahib."

"But what will you do with it there?"

"Offer it in sacrifice, Sahib."

"Is it any better than the water in the Gola down there?"

"If it were not, Sahib, why should I go to Hurdwar and take all my family to bathe in it?"

"And why do you bathe in it?"

"It is good for us to bathe in the Ganges."

"But why? How does it do you good?"

"We always do so, Sahib."

"Why?"

"It is our custom."

"Does it wash away your sins?"

"Yes, Sahib, it cleanses us from sin," said the poor man, evidently very much relieved by my suggestion, as he was utterly at a loss for a reason to assign for his useless bathing.

It is a very great mistake to suppose that these people go to their sacred waters oppressed with a sense of their sins, and bathe in the fond hope of finding rest for a troubled conscience and purity for a polluted heart. The great mass of the people seem to have very little conception of any spiritual benefit to be secured, but have a

vague belief that it will do them much good and save them from many ills if they attend to this religious duty. They may have, and no doubt do have, an undefined belief in its sin-cleansing efficacy; but among the multitudes thronging to the sacred waters of India it would be hard to find a single person who would be willing to admit that he was a sinner, except in the very mildest acceptance of the word. There is no word in any of the languages of India which will convey to a Hindoo's mind the full meaning of our word sin and sinner. Awakened sinners are seldom, very seldom met with in heathen lands, and, indeed, I am not by any means sure that they ever are, unless they have at some time been brought in contact with Christian influences. Since coming to India I have not met with a single person who showed any signs of anxiety about his spiritual state, unless that anxiety had been first awakened by reading or hearing the Word of God. I have heard of a few instances, but every missionary knows but too well that they are very rare.

From the London Christian Observer.

Un-Religious Literature.

A positively irreligious literature would not be endured at the present day. But there is very much that, without being irreligious, is un-religious by the absence of all religious influence or recognition from its pages. Many of our popular writers discard it upon principle. It is chiefly men who have addicted themselves to science, and to inquiries into material things, that lean in this direction; though many of our writers on light literature have the same tendency. Hence there is an increasing number of books published, from which religion is altogether eliminated, name and thing. Even its antiseptic influence fails to pervade them. This spirit aims to create a world of its own, in which there shall be literally no God. If it alludes to religion at all, it is only under the form of a sly sneer, an insinuated doubt, or a contemptuous depreciation of its professors, as if they alone were the men wanting in common sense. The reading of works in which this is the spirit, we need hardly observe, is highly dangerous, especially to the young.

This is a reading age. There is a prodigious number of light works now issued from the press. The periodical literature of our day, in particular, is pouring out a perfect torrent of continuous publication. It is in this class of works especially the evils lurk to which we allude. Let any one recall to his mind, if he can, the periodicals not one of which has any religious character. Such works, with the newspapers, are threatening to supersede all other kinds of reading.

The least evil is, that they must create a superficial, unthinking generation. It is true these do not wholly repudiate religion; on the contrary, they profess a certain kind of respect for it. But it is not the respect that springs from affection, or that produces reverence. There is a flippancy about them, when religion is spoken of, that little consists with true love.

People in general are not aware of the dangers they expose their minds to by the constant perusal of such publications. Or, if they know it, they have not principle enough to forego the mental gratification of their exciting

medley pages. They persuade themselves that there can be no harm in them, because they find Christian feelings now and then spoken of and commended. It never strikes them that it is religion with the bloom of life off and the chill of infidelity on.

A Startling Record.

The Boston Transcript quotes from the Harvard Magazine a statement in regard to the last class graduated at Harvard College, to the effect that of the number composing the class, "fifty-one smoke, sixty-five drink, fifty-seven do both, and twenty neither." We must confess our surprise that such a statement could be made concerning a class of but ninety members, that more than two thirds of the whole number are known to use intoxicating drinks! This is stated on the authority of a magazine which could command the knowledge of the fact.

What would the founders of Harvard College, could they again appear on the scene, say to such a statement? When from their limited resources, they generously, and at the cost of no little self-denial, contributed the means to establish the institution, and with prayers to heaven for its benediction on the enterprise, consecrated it "to Christ and the church," it was assuredly in the fond hope that through a long succession of generations, it should be a "school of the prophets," and that they who gathered there to enjoy its privileges, should be not only early trained in sound learning, but educated to pure morals, and imbued with a true devotion to the work of Christ.

Yet, in the most venerable educational institution of the venerable commonwealth of Massachusetts, we are told out of the ninety composing the class just graduated, sixty-five "drink." They will go forth unquestionably to show their influence in years to come against the cause of temperance. In the high places of the land, in positions of power and authority in the courts, on the rostrum, on the bench, in their varied professional pursuits, they may be found on the side of those who are at best indifferent to the evils manifold occasioned by the use of intoxicating drinks.

Such facts are of ill omen for our country's future. Drunken politicians have been the curse of the land. Repeatedly have they brought upon us national disgrace. No true patriot can be indifferent to the character of the candidates for political eminence, and yet we may discern beforehand what that character must be, if two thirds of our college graduates give promise by present habits of the profligacy that is usually allied with a free use of the intoxicating cup.

Is it not time the alarm was sounded? Our literary and collegiate institutions, are, to a large extent, the hope of the land. Let them become the scenes of dissipated habits, and the very fountains of national influence and character are poisoned. As their streams flow forth over the land carrying a curse with them, public calamity will be added to private grief. While parents mourn over the blighted morals of their sons, the community will struggle vainly against the tides of influence which come upon it with the prestige of learning, education and high position. Surely it is time for us to know the social char-

Meditation.

Go to the grave of love and meditate. There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never, never, never return to be soothed by thy contrition! If thou art a child, and hast added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that centered its whole happiness in thy arms

acter and social influence of the institutions that educate our children. If they are becoming schools of dissipation rather than sobriety, if they are to be crowded with those who "drink," till temperance, in the vast majority, shall become disreputable, the question will not be difficult whether it is safe to patronize them. The common sense of the community will be apt to settle down to the conclusion that they are rather a nuisance to be abated, than institutions to be patronized.

A thorough intellectual education is important, but it is not everything. Something else must be taken into account; unexceptionable and moral habits, sobriety and decorum, are too valuable to be sacrificed to collegiate distinctions. Better is imperfect literary training, than the most perfect intellectual discipline, combined with perverse or dissipated habits.

Surely a serious responsibility rests upon those who have in their hands the management of our academic and collegiate institutions.

N. Y. Observer.

The Pope's Troubles.

The pope is somewhat sensible that he is in a critical situation, but like a timid boy going past a graveyard in a dark night, he tries to keep up good courage; while, at the same time, he starts at every new sight or sound. The 17th of last June was the anniversary of his election to the Pontificate. On that day there was an important gathering of Archbishops, Bishops, and Prelates, at the Sixtine Chapel, in Rome. The Catholic, when speaking of the meeting says :

"The Holy Father, in returning thanks, alluded to the difficulties and dangers which had surrounded and threatened the Papacy from the commencement of his reign; and said, with emotion, that the past obstacles and perils were as nothing in comparison with those which would soon have to be encountered."

We think the dark hour for the Papacy is not far in the future, and that the Pope expressed the truth when he said, "The past obstacles and perils were as nothing in comparison with those which would soon have to be encountered." He is no enviable position.

The Catholic Mirror says :—

"The holy and beneficent high-priest of the Catholic Church has apparently all the powers of the earth against him; he is ruthlessly robbed of his possessions, and the world applauds the robberies; what remains of his temporal power is held apparently by a thread, which the Fates may cut at any moment. The powers of darkness rejoice; the gates of hell expect a speedy triumph. Open enemies without, and secret traitors within, the citadel, conspire to make the successor of Peter bite the dust."

Truly, "his temporal power" hangs by a brittle thread, which must soon be broken forever. The Mirror goes on to say—

"The enemies of the Holy Father have encompassed, and surrounded him with snares, while they keep him in his day of tribulation, menaced with overthrow, and half broken hearted."

It is evident that the "woman" on the seven hills must soon drink her "cup" "of sorrow." Yet she tries to believe a brighter day will come, because she has arisen from former trials. She does not see that she has had her last triumph, and is protected by her last husband, who will soon leave her to the mercy of her enemies. Yet she still boasts.—"I sit a queen, and am no widow." Crisis.

Jesus Lives.

The following is said to be by Louisa Henrietta, Electress of Brandenburg in 1635, and is a general favorite :

Jesus lives! no longer now
Can thy terrors, death, appall us;
Jesus lives! by this we know
Thou, O Grave, canst not enthrall us.

Alleluia!

Jesus lives! henceforth is death
But the gate of life immortal; *
This shall calm our trembling breath
When we shall pass its gloomy portal.

Alleluia!

Jesus lives! for us he died :

Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.

Alleluia!

Jesus lives! our hearts know well

Nought from us his holy love shall sever:
Life, nor death, nor powers of hell,
Tear us from his keeping ever.

Alleluia!

Jesus lives! to him the throne

Over all the world is given :

May we go where he is gone,

Rest and reign with him in heaven.

Alleluia.

Praise the Father; praise the Son,

Who to us new life hath given;

Praise the Spirit, Three in One,

All in earth, and all in heaven.

Alleluia! Amen.

* Death can be said to be "the gate of life," only as it terminated by the resurrection; and "we shall reign on the earth," not in heaven.

ED.

From the London Quarterly Journal of Prophecy.

The Subjection of the Son.

Let us begin with the first of the three. If it is in the actings of the Divine Persons one toward another that the one God is declared, in what way, I ask, has the Son glorified the Father? To this question there is but one reply—he has glorified him as the Subject One. To do another's will is an act of subjection; to come to do it is an act of continued subjection. Let us

listen then to God's oracle; let us hear the Son peaking out of the depths of a past eternity: "Lo, I come to do Thy will, O God; I delight to do it; yea, Thy law is within my heart." This vow was fulfilled in his coming into the world; there was the first act of subjectness. And how came he into the world? He came as a man: "a body hast thou prepared me." "The Holy Ghost shall come upon thee," said the Archangel to his mother, "and the power of the Highest," i.e., the eternal Father, "shall overshadow thee." The part of the Son was that he took the body prepared; he "abhorred not the Virgin's womb"—the second act of subjectness. And the third is like unto it. Having taken on him man's nature, he took also "the form of a servant." For that is essential to humanity; man in his normal condition is the servant of God. And so the Son became the servant. He lived man's life of faith and hope, man's life of prayer and obedience. Then came the fourth act of subjectness. The human life which he had taken, he laid down at the Father's command. "Not my will," he said when he came to die, "but Thine be done." "The cup which My Father hath given Me," he said again, "shall not I drink it?" When he died, he was buried. We follow him to his grave. Even there he was the Subject One. Men speak of his raising himself from the dead. "God the Father," says St. Paul in Galatians, "raised him from the dead; "put to death in the flesh," says St. Peter, "but quickened by the Spirit." We have seen already the actings of the Father and the Holy Ghost when the Son took flesh at first—how the Father overshadowed, how the Holy Ghost came. We see these actings again. Only now the Father overshadowed not the living woman, but the cold grave; the Holy Ghost came not to the virgin-womb, but to the closed sepulchre. As for the Son, he did again what he had done at the first. He had taken the body prepared, the life given. He took now the body once again prepared, the life re-given; he came forth from the dead "by the glory of the Father." It was his closing act of subjectness in our humbled flesh, for with it humiliation ended, passing into glory.

We are now brought to the second of the three glorifying—"Father, glorify Thy Son." We have in truth begun to consider it already, for resurrection was its first act. After resurrection came ascension, and after ascension, glory. "He raised him from the dead" says St. Paul in Ephesians, "and seated him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named." It is of this glory the Son himself speaks, "all power is given unto me in heaven and on earth." And again, "I am set

down with my Father on his throne." It is evidently of the same power and the same throne that the apostle in speaking in the text before us. It is a power intrusted to him for putting down his enemies; a throne not to be resigned till every one of them is subject. It shall be resigned then; its object is accomplished. The Father having glorified the Son, the Son begins again to glorify the Father.

Before passing to this third glorifying, let us pause for a moment. We said that it was in the actings of the several Persons that the one God was revealed. What then has been revealed of God in the past subjection of the Son? Without hesitation we reply, the filial heart that is in Godhead. On the incarnation, the life, the death, the resurrection of the Lord Jesus, Abba, Father, was legibly engraved. He appeared in all these acts as the Son, the subject, the trustful, the loving the obedient One, seeking the glory of him whose Son he owned himself to be. And what has been revealed of God by his dealings towards that Son? With equal assurance we reply, the paternal heart that is in Godhead. "The mystery of the Father and of Christ" is the mystery of the Subject and the Faithful One—of him who loved and him who loved again—of him who served and him who recompensed—of him who believed and trusted, and him who never forgot the confidence reposed in him. Their mutual actings have revealed to the universe its God—God its example, God its everlasting help and confidence.

These thoughts may help us to understand the third glorifying. The revelations of Godhead of which we have spoken are not ended with the past. Neither are they consummated by the present; they have before them a future of glorious and everlasting development. The Son of God is now on the throne of the Father. But the filial heart is not satisfied; he longs to be subject once more. It is his meat as ever, to do the Father's will; he longs to appear before the universe in that subordinate character in which filial love rejoices. He chose it before, when he came in great humility; he chooses it again when he shall come in the glory of God. Again, he is a man, bound to man by ties which eternity shall never loose. He took human life in the womb, a mortal man among mortals, for he "dwelt among us." He took it again in the grave, and is now the Man Immortal round whom the children of immortality shall gather. He longs therefore for the human throne, the seat of his Father David. For round that throne shall human thrones be set, those whom the Father hath given him being glorified for ever beside him. Here is the heart of the Son, for it is a throne subordinate to the Father's. And the heart of the Brother also, for he is not ashamed to call us, his saved people, brethren. For our sake he once descended; for our sakes he shall descend again.

It scarcely needs to be pointed out how the Father shall thus be glorified. All service is a rendering of honor. But the amount of honor rendered depends on the dignity of him who serves. The services of the low and the vile being little honor; those of the educated, the intelligent, the high-born, enhance the dignity of him to whom they are rendered. Such are the services of the lords of the bed-chamber, taken as they are from the highest nobility, to the monarchs of England; they set off the lustre of the throne. It was remarked of Bonaparte at Dresden, on his way to Russia, that he had reached the very pinnacle of human glory; emperors and kings were his lords in waiting, and performed mental service round his exalted person. The very same principal applies to the service of God; he is honored by obedience. But let all worlds obey him, it is creature-service still. And what is the creature to the Creator, or his services to the Creator's claim? Very different was it when the eternal Son obeyed him. He who came into the world at his bidding, who took flesh at his bidding, who lived to do his will, who died to please him, who waited in the grave for his life-giving word, well might say, "I have glorified Thee." But the glory was hindered then by the disguise; the world knew not the obedient One. It shall not be so when he comes again; every knee shall bow, every tongue shall confess him Lord. And when he, thus bowed to and confess-

ed, shall confess the Eternal Father—shall acknowledge that he holds his power to execute that Father's behests, and carry out his blessed will, it shall be the last honor of Deity, "God shall be all in all." It is not, however, as Lord of heaven and earth only, but specially as a Father, that the Son shall glorify him. A child's service has a value all its own; it is the expression of the filial heart—its gratitude, its confidence, its warm and deep affection. And such shall be the service of the "holy child Jesus" through the boundless ages to come. He shall serve because he loves, because it is his heart's joy to serve, because he never, never can forget what he has received at the Father's hands. The mercies of Gethsemane and Calvary, the wonders shown to the dead in Joseph's sepulchre—these explain "the Son himself subject." And is it the Son "also" himself; all creation is subject with him; it learns the lesson from its Lord. All creatures learn to revere him whom the Son reveres, to love him whom the son loves, to serve him whom the Son obeys. With the Son they look up and say, "Our Father, which art in heaven." Love combined with power, and power with Love, the eternal everlasting Jehovah's name.

This seems to me to meet the words, "that God may be all in all." That God in the person of the Father is here intended, seems plain from the pointed antithesis, "God, even the Father;" and again, "the Son also himself shall be subject." But if any object to this, and remind us that Godhead does not stand in the Father's person only, the words, "that God may be all in all," may without any violence to the passage be taken to signify Godhead itself. For Father, Son, and Holy Ghost shall all be manifested in the glorious ages to come. The Father shall be manifested as the Fountain of blessing, supreme, enthroned Love, his actings revealing the paternal heart of Deity. The Son shall be manifested as the loving and obedient One, his actings revealing the filial heart of Godhead. The universe shall learn with awe and adoring wonder that God can command and God can obey, that God can rule in love, and God can serve in love. The Holy Ghost is the Spirit of paternal and filial love, the eternal mutual bond of that everlasting Father to that everlasting Son. And he also shall be known when proceeding from the bosom of God and of the Lamb, he shall fill the earth with love and joy and peace, and there shall be no more death, nor sorrow, nor crying; for the present things shall have passed away. The universe shall then know its God; and

"Through the ages all along,
This shall be its endless song:
Praise to thine eternal merit,
Father, Son, and Holy Spirit!"

All truth is practical. And if the exposition of this glorious scripture now given be according to the mind of God, it will contain practical issues. It does contain such, and of the most precious kind. Scripture speaks of an abundant entrance into the everlasting kingdom of our Lord and Saviour, and of the blessedness of those to whom such entrance shall be granted. And this subject tells us plainly how such entrance, how such blessedness, shall be ours. A will subject to God's will, the spirit of adoption whereby we cry "Abba, Father," oneness of mind with Lord Jesus, are its essential prerequisites. "The Son himself" is subject, and the law of his kingdom is subjection—the subjection of the filial heart, the glad obedience of love. "There shall in nowise enter into it anything that defileth"—a single rebellious will, a single unloving, discontented, murmuring heart. Let us pray, "Create in us a clean heart, O God, and renew in us a right spirit." Heaven and earth shall pass away, but the words of the Saviour endure for ever. And he has left on solemn record: "Blessed are the pure in heart, for they shall see God."

Controversy Illustrated.

HIGH CHURCH, LOW CHURCH, AND EVANGELICAL.

Evangelical.—Two beans and two beans make four beans!

Low Churchman.—I beg your pardon, sir;

but, according to my arithmetic, three beans and one bean make four beans.

High Churchman.—Gentleman, I pity your stupidity and your ignorance; and I lament the mischief you are working in inculcating that but two parcels of beans can make four beans while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans.

Moral, founded on fact: While they disputed about the arithmetic of the ration, poor Lazarus died of starvation for want of the beans.

Heavenly Reception.

"Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Introduction. What a delightful announcement! How perfectly the opposite of 'depart ye cursed.' The difference is too apparent for dispute.

I will consider,

I. The origin of this happy result.

II. Its certainty.

III. Its continuance.

IV. Who are to be thus invited.

V. The glorious character of this reception.

1. Origin.

1. Its author is God. 2. It originated for those whom God would bless, 'Come ye blessed.' 3. God executed it upon the principle of his foreknowledge. 'Prepared from the foundation of the world.'

II. Its certainty.

1. Among the wiser of all nations, there has been a general idea of happiness after death. 2. Among mankind is an universal desire for happiness. 3. In this life is an unequal distribution. 4. The Bible reveals it. 5. Christ explicitly affirms that he ascends to God, to make the mansions ready.

III. Its duration.

Endless; always being. It is everlasting life—endless life—eternal glory—eternal weight of glory, a crown of glory and inheritance that faileth not—eternal, everlasting, habitations, a better country, a heavenly kingdom, being forever with the Lord. These phrases fully fix its continuance.

IV. Who are the invited.

1. Those on the right hand. 2. 'Blessed of my Father.' 3. They who are received by special invitation. 4. All Christians. 5. The period of this reception. Then.

V. Its nature.

It is a reward for the righteous as a gift and not as pay. It is a reception of the blessings of heaven and a positive enjoyment of eternal happiness.

Is its location asked? This is to some of but little interest. The impression of our father's located it above earth. Christ locates in his father's house. This house or locality of God may be in the grand centre of the universe. The location is of small moment compared with the 'fitness met for such a home.' May all be prepared for such a reception by God's special invitation. Amen.

P.

Herald of Gospel Liberty.

NOTE. Our Saviour locates it on the earth. "Blessed are the meek, for they shall inherit the earth." There also is where John, and Peter, and Matthew, and Paul placed. There also our fathers placed it. Whatever God has condescended to reveal can be of no small importance to us.

ED.

Unseen Comfort.

The calico-printer, we are told, knows nothing of his pattern until the die comes. He may be working steadily away, but he sees no results from his labor, until, suddenly, on the application of the colors, the whole picture starts out. So it is with the work of those entrusted with the care of souls. For long days or years they may have been toiling in vain. Suddenly, however, as it seems, God's Spirit descends, and on the dark canvass many Christians leap into light. But the appearance of the Spirit was not, in fact,

sudden. While the minister was preaching, apparently fruitlessly, the Spirit was accompanying what he said.

"All unseen the Master walketh
By the toiling servant's side;
Comfortable words he speaketh,
While his hands uphold and guide.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen
Thou shalt lay thy burden down."

Yet, before the evening will come the noon! The Lord will descend and walk with thee, O, toiling servant, in the cool of evening, as he did in the morn of dawn. But there will be a noon of the Spirit's glorious influences. Cheer up, then, though the present be dark, for working in faith and prayer, know that thou art working with the Lord.

[*Hymns Ancient and Modern.*]

This hymn, too, which is said by Miss Winkworth to "hold the same place in Germany that the Hundredth Psalm does with us," takes one by storm with its buoyant joyfulness, and excites a strong desire to hear it sung to "its fine old tune."

Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom this world rejoices!
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

Oh! may this bounteous God
Through all our life be near us,
With ever joyful hearts,
And blessed peace to cheer us,
And keep us in his grace,
And guide us when perplexed,
And free us from all ill,
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and him who reigns
With them in highest heaven:
The One Eternal God,
Whom earth and heaven adore,
For thus it was, is now,
And shall be evermore. Amen.

Don't Snub the Child.

Many a child has been willed into silence, and frightened out of success, simply by being snubbed. It is easy to snub a child; equally easy to encourage the child, and lead him on to the accomplishment of something useful.

Children have strong sympathies—warm and tender hearts. They soon form attachments to those who are placed in authority over them, or else they regard them with a feeling very nearly allied to hatred. What child ever loved a cross, snappish teacher? What child ever hated a teacher or a parent who showed a loving interest in his child's success?

Very easy indeed it is to discourage the little student. He had spent an hour or two at home over a lesson which seems dull to him. Father, mother, and the big brothers, not being well versed in the subject, gave him no assistance. He goes to school, hoping that he will make a very good recitation. He does not quite hit the mark. "Dunce," "booby," "blockhead," says the unwise teacher. The poor little fellow's heart sinks all the way to his ankles. What use is there of his trying? He is a booby. Why should he learn anything? Has not his teacher who certainly knows him, told him that he is a dunce? Is not his head made of mahogany? He despairs of ever succeeding, sits down in a fit of sulky despondency, and makes a positive failure in his lesson for the next day. Had the teacher encouraged him a little, kindly pointed out to him his deficiency, and showed him how to set his faults right, he might have come the next day with a merry heart, cheerful face, and a well learned lesson.

Another little disciple comes bounding home from school in high glee. He has done well in his lessons. He has had a good time with the other boys, coasting or skating. Who can sympathize with him and enjoy his enjoyments so well as his parents? He rushes into their presence. "There now, you noisy calf!" "Wipe your feet this minute, sir." "How dare you?" An extin-

guisher is put upon him. Whether his sin has been great or small, he feels the condemnation great, and sulkily sneaks off to his room by himself, or goes to the kitchen corner, behind the stove, where he sooths his ruffled feelings by stroking the cat, assured that there is some sympathy between them, even if human beings do snarl at him and discourage him.—*Sunday School Times.*

failure under a single and peculiar trial.— Vo 6: 413—416; 429—430.

It is a very interesting suggestion of Mr. Froude, that one snetence of Cranmer's speech—One word spoken by a man at his last end, will be more remembered than the sermons made of them that live and remain"—was in Shakspeare's mind when he wrote those wonderful lines for the dying Gaunt:

'O but they say the tongues of dying men Enforce attention like deep harmony: Where words are scarce, they are seldom spent in vain; For they breathe truth that breathe their words in pain, More are men's ends marked than their lives before; The setting sun and music at the close, As the last taste of sweets is sweetest last; Write in remembrance more than things long past.'

"We Die."

"Let us eat and drink for to-morrow we die," is a sentiment quoted by Paul in his conclusive argument upon the subject of the resurrection. Similar sentiments appear in the writings of the Greek and Roman poets. They doubtless owe their inspiration to the philosophy of Epicurus, who attempts to prescribe the means for attaining perfect happiness. To this end he would have a man accustom himself to this thought, that "whilst we live, death is not; and when death is, we are not." Since then, this life, according to him, is the only season in which we can enjoy happiness, he would use that fact as an incentive to dissipation and licentiousness. However erroneous the conclusion drawn from the premise, there stands forth prominently in all systems the solemn truth, we die. The beautiful epigram of Dr. Doddridge, pronounced by Dr. Johnson the finest in the English language, embodies the true deduction from the premise, we die.

"Live while you live; the sacred preacher cries, And give to God each moment as it flies! Live while you live! the Epicure would say, And seize the pleasures of the present day. Lord, in my view, let both united be, I live to pleasure when I live to Thee."

"We die. The dead from the tombs speak the sentence, and in the hearts of all the living it meets response. The women of Tekoa but prolonged the close of the dirge wasted by the melancholy winds which swept the graves of the Patriarchs. Our fathers, where are they? we inquire with reference to our ancestors, and thus educate our children in a language which they will soon use concerning us. Though we die singly, it is not long until the sentence fresh from the lips of the first, dies away upon those of the last man of a generation.

We die. As descriptive of a process, we die now. We die daily. We eat, we exercise to live, is the common theory; but it is only feeding death.

"Our hearts, like muffled drums, are beating Funeral marches to the grave."

As a process, it does not awaken concern, for it may continue through a long period. As a consummation, we die "to-morrow." "To-morrow we die." The sage's advice to repent one day before death, implies the necessity of repenting now. Now is the day of salvation. Spell the letters n-o-w in reverse order, and you have won. Salvation is won now.

How do we die? As we live, for living is dying. Epicurus was in error when he said "whilst we live death is not," equally as when he said, "where death is, we are not." The true theory as contained in the gospel is, life is death, and death is life. Then we die as we live. A tree that inclines to the North or to the South in growing, is determining its final position. Thus we are daily assuming position. A man cannot employ the time given to reach a city in traveling an opposite course until the last moment, and then by a giant spring reach his real destination. And may he, whose proper destination is heaven, walk all his days towards hell, and in the final stage of death's work miraculously transport himself to heaven! It would, at least, require a miracle, and unless assured of miraculous interposition no man should make the experimen-

Paul said he was "ready," because his course was "finished." The simple teaching of which is that the nature of his death in its connection with the glories of eternity, was determined by his life. We may therefore anticipate the nature of our death by our determination as to our life.

How often do we die? As terminating our probation, but once. Therefore it needs to be done well. As applied to the Christian, but once. As applied to the wicked, there is a "second death." The sentence imposing the first is irrevocable, the second we may escape. Sinner, why will you die? *Sab. Herald.*

The above, to be complete, should bring to view the resurrection. It is only then that we again enjoy what the Bible denominates life, and that will not be in heaven, but in the renewed earth.

ED.

"Burn your Nets."

Two years ago, there lived in the village of S. a very wicked man. His lips were full of oaths and cursing; his passionate temper was the misery of his family; while his understood occupation was that of a poacher.

Some eighteen months ago, the sexton of the parish being ill, this man was employed to dig a grave. It was that of a young lady, cut off suddenly, though not unprepared. Often had she spoken to this man of his sins, and of the sinner's Friend; Often had she longed and prayed that the hearts of many in that village might be touched by the Spirit's power. Whilst digging the grave, the thought crossed his mind—"She is safe, I know; but what am I? If my grave were being dug this day, where should I be?—in heaven, or in hell?" The thought which came to him thus suddenly, was a nail in a sure place; the man could not escape from it; and a dangerous illness which followed, made him feel still more his sin and danger. Nothing for a time could give him comfort—he feared his sins were beyond pardon. Could such a one as he ever be saved? By and by the light dawned. The promise, "Him that cometh unto me, I will in no wise cast out" brought him in faith to Jesus; and now his very look told of the peace he had found. For a time his life hung in the balance; but in answer to prayer, God restored him to health, that he might bear witness, by a new life, to the grace which had sought and found him. His former practices he can no longer follow. He becomes an epistle read and known to all men. Morning and evening he has prayer in his family. He loves the public means of grace, and is now a regular communicant. The change in his home, too, is very apparent—his children are sent regularly to school—his wife attends church, and declares she has now a happy home. One incident deserves special mention. As a poacher, he had nets worth some thirty shillings. What should he do with them? Should he sell them? He resolved not to do this, lest others should use them as he had done. Though but a poor man, with seven children dependent on him, he burned the nets which had been the instruments of his unlawful gains.

Reading the List.

"Is there any news of the war?" she said, "Only a list of the wounded and dead."

Was the man's reply,

Without lifting his eye

To the face of the woman standing by.

"Tis the very thing that I want," she said;

"Read me a list of the wounded and dead."

He read her the list—twas a sad ray
Of the wounded and killed in the fatal fray;
In the very midst was a pause to tell
Of a gallant youth, who had fought so well
That his comrades asked, "Who is he, pray?"
"The only son of the widow Gray,"

Was the proud reply

Of his Captain nigh.

What ails the woman standing near?

Her face has the ashen hue of fear!

"Well, well, read on; is he wounded? quick
O God! but my heart is sorrow-sick!"

"Is he wounded? No! he fell, they say,
Killed outright on that fatal day!"

But see! the woman has swooned away!

Sadly she opened her eyes to the light;
Slowly recalled the event of the fight;

Faintly she murmured, "Killed outright!
It has cost the life of my only son;
But the battle is fought and the victory won;
The will of the Lord, let it be done!"
God pity the cheerless widow Gray,
And send from the halls of Eternal Day
The light of his peace to illumine her way!

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, SEPTEMBER 13, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

Continued.

THE CLEANSING OF THE SANCTUARY.

On the accession of Julian the apostate to the throne of the Caesars, he attempted, B. C. 363, the rebuilding of the Jewish Temple, out of hatred to the Christians, with the avowed design of disproving Christ's prophecy in respect to its desolation. He employed great numbers of workmen to clear the foundations, but was deterred from his effort by balls of fire breaking from the earth, which compelled them to desist.

Paganism, though superceded, had not then been suppressed in the Roman empire. "The title, the ensigns, and the prerogatives of Sovereign Pontiff, which had been instituted by Numa, and assumed by Augustus, were accepted without hesitation by seven Christian emperors, who were invested with a more absolute authority over the religion which

they had deserted, than over that which they professed," Gibbon Vol. 1, p. 471.

G I. elected in A. D. 376, was the first Christian emperor who refused the Pontifical robe. Two years subsequent to his election, Gratian associated with himself, in A. D. 378, as emperor in the East, Theodosius, whose name is celebrated in history in connection with the discontinuance of the Pagan rites; which, with the regular succession of the several colleges of the sacred altar, had till then been preserved in regular succession from the days of Numa. Says Gibbon: "The ruin of Paganism in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition," v. 2, p. 183. "The decrees of the Senate which proscribed the worship of idols, were ratified by the general consent of the Romans," Ib. 187. And thus was the abomination of desolation, spoken of by Daniel the prophet, no longer recognized as a legal worship within the territory of the Roman empire, then embracing Judea. The daily abomination was taken away, but still the sentence stood unrepealed: "For the overspreading of abominations he shall make is desolate, even until the consummation, and that determined shall be poured upon the desolator" (mar.) Dan. 9: 27.

The refusal of the Pontifical robes by Gratian left many ecclesiastical matters, which the Pontiff had usually decided, without any tribunal for their adjustment. Pope Damasus, who was elected Bishop of Rome in A. D. 366, which office he reached over "one hundred and thirty seven dead bodies," aspired also to the Pontifical dignity; and in A. D. 378, he was declared "Pontifex Maximus,"—that Pagan title being then for the first time assumed by a professedly Christian Bishop.

This Damasus was originally a monk from mount Carmel. In the days of Vespasian, the Carmelites, before their conversion to Christianity, were worshippers of "Maia, the mother of the gods"—an old Babylonish deity. When Christianity became popular they embraced it, but substituted, for their Babylonian worship, that of the virgin Mary, denominating her "the mother of God," and thus continuing their old Pagan worship under a new name.

By an imperial edict Theodosius constituted Damasus "the sole judge in religious matters"—the first Bishop to whom this power was granted. And, exercising this power, Damasus expelled from the church those who would not worship the "Mother of God." "The Orthodox," says Mr. Bonar, opposed. They declared their hope that the Lord would return and reign. Damasus decided that the reign of the *saints* had begun already. He now formally declared the Millenarians heretical. He expelled them from the church. His courts everywhere decided against them. None were left save those that worshipped the Virgin Queen and desired that Christ would not return in the flesh,"—*Lon. Jour. Prophecy.*

The worship of Mary being thus introduced, that of other supposed saints followed; until the invocation of the dead assumed a large place in the devotions of nominal Christians, displacing to that extent the worship of Jehovah, and constituting the Mystic Babylon of the Apocalypse. And when in A. D. 527, Justinian was invested with the imperial purple, among the magnificent edifices he erected was one for the worship of the Virgin Mary at Jerusalem; which offering of divine honor to a creature, was another abomination in the Holy Land.

Says Gibbon: "The Virgin of Jerusalem might exult in the temple erected by her imperial votary, on a most ungrateful spot, which afforded neither ground nor materials for the architect. A level was formed, by raising part of a deep valley to the height of the mountain. The stones of a neighboring quarry were hewn into regular forms; each block was fixed on a peculiar carriage drawn by forty of the strongest oxen, and the roads were widened for the passage of the enormous weights. Lebanon furnished her loftiest cedars for the timber of the church; and the seasonable discovery of a vein of red marble supplied its beautiful columns, two of which, the supporters of the exterior portico, were esteemed the largest in the world. The pious munificence of the emperor was diffused over the land," *Hist. Rome*, v. 3, p. 44.

With Justinian, saint worship had become fully established, and, as Gibbon remarks, "almost every saint in the calendar acquired the honors of a temple," Ib. p. 45.

In A. D. 614, Jerusalem was conquered from the Romans by Choroses, the monarch of Persia; and the Holy Land was then overspread "by the worshippers of fire, and the impious doctrine of the two principles"—inculcated by the Magi, the priests of the religion of Zoroaster. Of this conquest Gibbon remarked: "Jerusalem was taken by assault. The sepulchre of Christ, and the stately churches of Helena and Constantine were consumed, or at least damaged by the flames; the devout offerings of three hundred years were rifled in one sacrilegious day;

the patriarch Zachariah, and the true cross were transported into Persia; and the massacre of ninety thousand Christians is imputed to the Jews and Arabs who swelled the disorders of the Persian march," *Hist. Rome*, v. 3, p. 229.

An insurrection in the Persian capital in A. D. 628 resulted in the death of Choroses, and his successor restored to "the importunate demands of the successor of Constantine," what was claimed as "the true wood of the holy cross;" and the next year was made memorable by its restitution "to the holy sepulchre." Hercules, emperor of Constantinople, performed in person the pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the cross," (Ib. p. 241). Thus was the worship of relics added to the abominations which were to desolate Jerusalem until the consummation. But another desolating agent was now approaching.

After a siege of four months, in A. D. 637, Jerusalem was conquered by the Saracens and the Christians in Judea submitted to the followers of the False Prophet. Omar "entered the city without fear or precaution, and courteously discoursed with the Patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, 'The abomination of desolation is in the holy place.'" By the command of Omar, "the ground of the temple of Solomon was prepared for the foundation of a Mosque;" which soon reached its stately pile on the site of the House of the Lord: and the religion of the impostor was celebrated on the very spot which Jehovah had chosen out of all the places of the earth to put his name there. Surely, the mountain of the Lord's house, by these successive profanations, had become like the high places of the forest,—the chosen sites of the rites of heathen worship. A tribute of two pieces of gold was now the price of protection for Christians; who still had possession of the sepulchre of Christ and the church of the resurrection. And "the pilgrimages of Christians to Palestine were rather stimulated than suppressed by the conquest of the Arabs, whose revenues were annually contributed to by the tribute of thousands of strangers."

In A. D. 1076, "the hereditary command of the holy city and territory was intrusted or abandoned to the emir Ortok," the chief of a tribe of Turks, who subjected the pilgrims and native Christians to such insults as excited the nations of Europe "to march under the standard of the cross to the relief of the holy land. Since the conquest of the Turks the pilgrimages had been less frequent; so that few persons in Europe had any idea of the distance to Palestine. And when the masses had been instigated to march to the holy city, such was their stupidity that at the sight of the first city or castle beyond the limits of their knowledge they were ready to ask whether that was not the Jerusalem."

In A. D. 1096, successive hordes of adventurers began to press towards Palestine; but of the first crusaders, 300,000 perished before they conquered a single city. In this year, during a period of discord among the Turks, the Saracens recovered Jerusalem, and were the ones to be overcome on the arrival of the crusaders; and in 1099, about 400 years after the conquest of Omar, the city was rescued from the Mohammedan yoke. The crusaders indulged themselves three days in a promiscuous massacre, and the infection of the dead bodies produced an epidemic." Seventy thousand Moslems were put to the sword, and the Jews were burned in the synagogue." Palestine was then erected into a Christian kingdom, which continued for more than three fourths of a century, till A. D. 1187, when it was conquered by the Turks, from that time it has again been trodden under foot by the followers of the False Prophet, and is still to "be trodden down of the Gentiles are fulfilled."

THE FRENCH EXPEDITION TO MEXICO.

The Times Paris correspondent writes: "It is still believed that the expeditionary force to Mexico will be larger than people have supposed. Some of choicest men and officers of the Artillery of the Guard at Versailles are under orders for that country; and in addition to the regular troops, volunteers are said to be embodied in Martinique and Guadalupe for the same destination. An opinion prevails among the officers going from here that the Mexicans are not the only people they may have some trouble with in that part of the world." Altogether 232 officers, 7979 non-commissioned officers, 1296 horses and 175 carriages are to embark at Cherbourg for Mexico. At Toulon the number of troops will be over 9000.

The Presse announces that a division of gunboats, destined for Mexico, is armed.

Miraculous Gifts.

Bro Bliss:—If your patience is not worn out, will you please give in the Herald your views on Mark 16: 17, 18. Were the gifts there referred to especially for that age? Or were they to be retained in the church? Are the Primitive faith and gifts to be restored to the church in the last days? If you will make this subject plain you will oblige myself and others.

O. R.

Fairfield, Vt., Aug 20th, 1862.

The Scripture referred to asserts the following: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark, u7: 27, 18.

In giving our views of various scriptures it is understood, of course, that we present merely our opinion with such evidence as we may have for their correctness; and that we wish to be understood as never speaking arrogantly, or dogmatically. What we present is simply what we believe, from the best light we are able to obtain, to be the truth in respect to any given question.

The word "signs" is expressive of evidences—the evidences that should follow or attend the proclamation of the Gospel as proof of its heavenly origin. What is it, then, for the evidences enumerated to follow those who should believe in Christ? Would it be necessary for every believer to be thus endowed, and through all time? or would an exhibition of miraculous power sufficient to establish the truth of the message proclaimed, and the apostleship of those sent forth for its proclamation, be a complete fulfillment of this promise? The fact that believers are not all thus endowed is of itself a sufficient guarantee that the bestowal of this power was not intended to be universal. And the fact, also, that the possession of miraculous gifts by the church, did not survive the apostolic age, is equally significant of its imitation to that period.

That the apostles were able to, and did, demonstrate their credentials to be of heavenly origin, by performing in Christ's name the miracles that were promised, they gave abundant evidence.

1. They dispossessed men of demons. When the seventy disciples were sent forth by our Lord, "they returned again with joy, saying, Lord even the devils are subject to us through thy name," Luke 10: 17. After the day of Pentecost, "There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one," Acts, 5: 16. When Philip went down to Samaria, "unclean spirits, crying with a loud voice, came out of many that were possessed with them," Acts 8: 7. When at Philippi, "certain damsel possessed with a spirit of divination," grieved Paul by following him; who "said to the spirit, I command thee in the name of Jesus Christ to come out of her; and he came out the same hour," Acts 16: 18. And at Ephesus, "God wrought special miracles by the hand of Paul;" among which were the healing of demoniacs, of whom we read "that the evil spirit went out of them," Acts, 19: 12.

2 "They shall speak with new tongues." This evidence was particularly manifested on the day of Pentecost, when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them clover tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance;" so "that every man heard them speak in his own language,"—"men out of every nation under heaven," Acts 2: 6. When on the Gentiles "was poured out the gift of the Holy Ghost," Peter and those with him were astonished; "for they heard them speak with tongues, and magnify God," Ib. 10: 45, 6. And at Ephesus, the believers, "when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues, and prophesied. And all the men were about twelve," Ib. 19: 6, 7.

3. They should be preserved from poison, so as to take up serpents or drink any deadly thing with impunity. Our Saviour had said to his seventy disciples, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you," Luke 10: 19. And when Paul,—having escaped from shipwreck and landed on the island of Melita,—"had gathered a bundle of sticks, and lain them on the fire, there came a viper out of the heat and fastened on to his hand. And when the barbarians saw the venomous beast hand on his hand, they said among themselves. No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen or fal-

len down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god," Acts 28: 1—10.

4. "They shall lay hands on the sick and they shall recover." After the Pentecostal endowment, "by the hands of the apostles were many signs and wonders wrought among the people;" "insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one," Acts 5: 12—19. Peter said to the lame man at the gate Beautiful. "In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the hand, and lifted him up: and immediately his feet and ankles bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping and praising God," Acts 3: 1—8.

When Saul of Tarsus was smitten with blindness, Annasias "putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee, in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forth with," Acts 9: 17, 18.

At Melita, "the father of Publius" (the chief man of the island) "lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, other also, which had disease in the island, came and were healed," Acts 28: 8, 9.

And when Paul was at Ephesus, "from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them," Acts 19: 12.

The evidence, therefore, is conclusive, that the evidences promised did follow those who believed. They were not all, however, equally endowed; for Paul wrote to the Corinthians: "There are diversities of gifts, but the same Spirit . . . For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: but all these worketh that one and the self same spirit, dividing to every man severally as he will . . . Now God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12: 4, 8—11, 28—30.

The above enquiries and declarations of the apostle show that all Christians were not in the apostolic age endowed with all the gifts, nor with the same gifts. And as the signs enumerated by our Saviour were for the purpose of demonstrating that the Gospel comes to us as a message from heaven, they are no longer needed when that has been fully demonstrated. This fact, with the absence of miracles during long ages from the church, is to us conclusive that they were intended as signs especially for that age; and we nowhere find any promise or intimation of their repetition near the close of the Gentile dispensation.

Foreign Intelligence.

Cape Race, Sept 5. The new yacht of the Associated Press boarded at about three o'clock last night.

The United State steamer Tuscarora put into Falmouth on the 23d, and was ordered to leave in twenty-four hours. She arrived at Plymouth on the 25th, where she sought permission to remain and repair damages, being reported leaky. The authorities referred the captain to the Ministers, but it is said the captain declined to apply in that quarter. She was allowed to remain while one of her officers went to London, but was ordered to leave on his return, without repairs and without water.

English journals have little to say on American affairs.

The Times sarcastically refers Gen. McClellan to his strictures on the Allies in the Crimea, and asks how his own proceedings will stand the test of these strictures. It treats the affairs at Culpepper Court House as a signal discomfiture for General Pope.

The Morning Herald denounces the continued violation of the law of nations by the U. S. Navy, and complains of Earl Russell's apathy.

It is announced that the marriage of the Prince of Wales with the Princess Alexandra of Denmark will take place next spring.

The new fortification works at Plymouth have been carried away by the sea.

The Bishop of Kilmore is the new Primate of Ireland.

The Paris Moniteur, in a paragraph said to be from the Imperial hand, relative to Rome, says that in view of the insolent threats and possible consequences of demagogic insurrection, the duty of the French Government and its military honor oblige it more than ever to defend the Holy Father. The world must be well aware that France does not abandon those to whom when in danger she extends her protection.

It is reported that preparations, both military and naval, are making by France in view of Italian eventualities.

It is reported that Austria and Spain have sent notes to France on the subject.

The Paris Bourse was declining; rentes 68f. 60c. Garibaldia and a portion of his followers got away from Catania in two steamers on the 25th and landed at Milletto in Calabria. The naval commander off Catania was arrested for permitting his departure.

The loyal authorities have re-entered Catania and captured eight hundred Garibaldians.

The Neapolitan provinces have been declared in a state of siege.

Gen. De La Marmora has been appointed extraordinary commissioner, and Gen. Cialdini has gone to Sicily in a similar capacity.

There is great excitement in Calabria. Several towns have pronounced in favour of Garibaldi.

Ricasoli has gone to London to confer with Earl Russell.

Garibaldi, having issued a proclamation inviting the Hungarians to rebellion, Kladka issued a counter proclamation declaring the time and method inopportune.

The two would-be assassins of Marquis Wellepolski have been executed at Warsaw.

The War.

The last week up to Saturday has furnished nothing very memorable in respect to the present civil war. In accordance with a previous arrangement, the various Union armies in and around Virginia have been concentrated near Washington, about two hundred thousand strong, and the whole placed under the command of Gen. McClellan. Gen. Halleck has also succeeded Mr. Stanton as Secretary of War. This new arrangement gives promise of unity of council, which is of great importance in any enterprise.

Col. Fletcher Webster the last surviving son of Daniel Webster, who was the first to volunteer in Massachusetts to raise a regiment to serve during the war, was told when he left for the army, that he would have opportunity to add additional lustre to the already distinguished name of Webster; and his reply was, "I will distinguish the name, or I will extinguish it." His remark has proved prophetic. He was killed in one of the late battles, and his body has been recovered and entombed by the side of his father in Marchfield.

The rebels are threatening invasions of Maryland, Pennsylvania, and Ohio; but we prefer to record events as they transpire, rather than to predict.

Since the above was written, the telegraph announces that the rebels are in possession of Frederick, the second largest town in Maryland. Our paper will go to press before we can add any important particulars. This is a gloomy moment for our country. But under the government of the King of kings there will be no such reverses.

Baltimore, Sept. 7. Frederick, in this State, was undoubtedly occupied yesterday morning, between 10 and 11 o'clock, by the rebels. Part of the force turned off at Buckeye Town, as if going either toward the Washington or the Baltimore turnpike. The crossing of the Potomac was affected at three points.

Fugitives who left Frederick last night report that the city is occupied by about 5000 rebels under Gen. Hill, consisting of a cavalry, infantry and artillery. The rebels issued a proclamation promising protection to private property and appointed a Provost Guard. Purchases were being made with United States treasury notes of cattle and horses, which were being sent back toward the river.

Washington, Sept. 7. It appears from private accounts that the rebels crossed the Potomac river on Friday night and early yesterday morning, and thence march to White Oak Springs within three miles of Frederick. They crossed above both and below Point of Rocks, and did it in as speedy and quiet a manner as possible. One of their first acts was to send a force to cut the telegraph wire and seize the bridge over the Monocacy river. The regiment guarding this point evacuated its position on Friday.

Great number of persons were leaving Frederick to-day and yesterday and proceeding toward Pennsylvania.

Accounts from Hagerstown says that many Union refugees from Virginia have arrived here.

Ridicule.

Unparalleled Honesty.—Is the world really coming to an end? One would almost think so; for only look at this advertisement in the Times of Thursday, July 24th:

The umbrella taken by mistake from a shop in Fleet street, on the 21st of July, was returned the same afternoon, and left for the owner.

Comment is superfluous. A man who having taken the umbrella "by mistake" not merely returns it the same afternoon, but goes to the expense of advertising he has done so, is a being so angelic that his mere existence leads us to agree with Dr. Cumming in believing the Millennium is closely now at hand.—*Punch*.

The above by "Punch," whose profession it is to ridicule sacred things, might be passed unnoticed, did we not find it copied in "The Methodist," an ably conducted paper that should be above copying with approval a jest respecting a sacred truth. Says Peter:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming?" 2 Pet. 3: 1-4.

We therefore know that witless puns or sacred subjects will not be wanting; but let them be limited to those who profess not to love our Lord Jesus Christ.

While on this subject let us add that we were much pained to hear a clergyman of this city on the evening of Sept. 1, remark in a neighboring city, in a public hall to a crowded audience, that when in London a year since he "went and listened to the ravings of Spurgeon and to the glittering nonsense of John Cumming." Such language respecting brother ministers, is unfitting the lips of a preacher of righteousness on any occasion, and especially when addressed to a mixed audience where a slur upon any of God's ministers would be relished by many.

Wherein "John Cumming" may be in error, kindly and courteously show his mistake;—for all are liable to error and no man is infallible—and every candid unprejudiced, sincere inquirer after truth will feel obliged to the one who specifies them. But he who resorts to ridicule, to bring into contempt one whose general expositions of Scripture cannot be met or refuted, shows as clearly that truth is not what he seeks, as he would to take offence at the exposure of errors. The lover of truth clings to no error when exposed, never attempts to apologize for it as trivial, is never offended at its detection, and never attempts to blunt the edge of truth by ridicule. Nor is he who is assailed by ridicule or malice at all injured, any more than he is benefitted who is defended by such weapons.

An Internal War.

There never was a time when the professors of Christianity ought to be more strictly on their guard—never when they should be more unremitting in their attention to the prescribed observances of their religion, in the closet, in family and social worship, and in the public services of the sanctuary than the present time. Never did they require to live nearer to, and have more frequent spiritual communion with, their Master and great Leader than now. The temptation is very strong, in the present disturbed and excited state of the country, to a forgetfulness that each and every Christian man and woman in the country is engaged in another war than that to support the Government, of a fierce and desperate character, of infinite importance to himself, which will only terminate with this mortal life. If he be finally held as a captive in this war, there will be no ransom, no reprieve, no exchange. His great spiritual enemy is an arch rebel against the government of heaven, and he maintains his side of the contest with a vigilance that never sleeps, and he has vast resources at his command. Contending with such an enemy, we can find no safety but in being true to our colors, and standing by the banner of the cross, with an eye fixed constantly upon our Divine Leader, and strictly obeying the general orders which he has issued to the army of the faithful. Be assured that devotion to our Christian profession and all our Christian duties will not prove to be infidelity to our country.

N. Y. Observer.

There are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of the noon.

We should round every day of stirring action with an evening of thought. We learn nothing from experience unless we muse upon it.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

BOSTON—THE CAUSE HERE.

Friday, July 11. Returned home from Canada East. As the Advent Chapel was closed for repairs, I preached for Elder Berrick, in Chapman Hall, Sabbath, July 13, in the morning and afternoon, and in the evening in Lynn, and enjoyed a good day in proclaiming the Gospel of the Kingdom.

Friday, July 18. I attended the ordination of Elder P. B. Morgan, in the Episcopal Chapel in East Boston. Bishop Eastburn performed this service, in connection with several priests. The services were interesting. The sermon of the Bishop was especially so. Bro. Morgan was converted, and has lived with the Adventists from his youth, and has been esteemed by them. But he has, for some time past, had a leaning towards the Episcopal church, and has taken this step with deliberation. I pray that his change may be for the better, and that God will give him success in winning souls to Christ in his new field of labor. If Providence should call me to change my ecclesiastical relations, I should be inclined to the Protestant Episcopal church. There is piety and liberty there, and also, a scriptural creed and liturgy. But I am in the way of duty, and have no desire for change.

Sabbath, July 20. Preached in the Advent Chapel morning and afternoon, and in the evening at Lynn. We had a good day, though the storm affected us some in the afternoon. The chapel is neatly fitted up, and wears a cheerful aspect, as every place of worship should. It will be re-opened permanently the first of September, when Elder O. R. Fassett will take the charge. This will give me relief, and liberty to spend all my time in the missionary field. May success and every blessing attend them.

Tuesday Evening, July 22. Preached in the Advent Chapel in Union street, Salem. Spoke on the time of the Advent in 1868. We had a large and attentive congregation, among whom were many of the old Advent believers in the city and vicinity. Elder Rufus Wendall is their preacher, and they are doing well. I called upon members of the first Advent Society, but saw no way to help them at present.

Thursday, July 24. Preached in Haverhill, Mass. Had a full house, and a blessed time in "perfect peace." The little flock here are trying to live and maintain the cause.

Sabbath, July 27. Gave three sermons in the Advent Chapel in Lowell street, Boston. This is a new church, which came out mostly from the church in Chapman Hall. They have been much prospered, and some souls have been gathered to Christ. I enjoyed a good day.

Tuesday, Sept. 29. Spoke in Warren Hall, Worcester, on the time. Mr. M. P. Baxter was in, and spoke at the close acceptably. He is laboring much out of doors. I heard him address an audience on the Common near the City Hall, in W. and was highly edified, and the crowd gave him the best attention. It was mostly practical and to the point. He was kind, yet pointed, and faithful in rebuking sin. The Lord multiply such teachers, to go out into the "highways and hedges."

I put up with my old friend Charles Wood, with whom I found a welcome.

Wednesday July, 30. Took the car for Palmer where I met Eld. P. Powell, who took me to his house in Three Rivers, where I was to hold a protracted meeting. I was warmly welcomed by all the family. Bro. P. has been in feeble health for many years, and unable to preach. He has also had much sickness in his family. But he has been true and faithful to the cause. And in connexion with others in the region, invited me to visit and preach among them. There is a large number of believers scattered in this region, who might under a revival of their faith and love under the new evidence now shining upon the blessed hope, be gathered into a large and strong body. I hope that day is not distant.

We commenced the meeting in the Town House mile or more out of the village; but, on consulta-

it was decided to hold it in the village of Three Rivers, in the large new Hall, offered to us free. Here we had every attention and convenience, and a good attendance throughout. It was in this place that the "rude fellows," some fifteen years ago arranged to give me a "coat of tar and feathers, in the old barn." But on the breaking up of the meeting I left the place with such accelerated step, that they had to attend to their own arrangements without me. How different now. I spoke out my whole soul on the coming of Jesus, and the signs of his near coming, with the definite time, with as much interest and favor as Father Miller did twenty-two years ago; and all want me to come again.

I gave lectures afternoon and evening, and on the Sabbath three sermons, baptized four heads of families, and "broke bread to the disciples." O it was a blessed day. The waiting saints did lift up their heads, and rejoice, and the citizens appeared interested, and shewed it in what they said and did. Such openings are cheering to the watchman in Zion. My labor with them will not be in vain.

Elder Powell, has my warmest thanks with the brethren for their kindness and liberality. Also Dr. Higgins a family who aided me in my work.—And the Adventists express their gratitude to those having the care of the Hall for their gratuitous service, and for the liberality of the citizens.

Monday August 4. Took leave of Brethren at Three Rivers, and Palmer, and took the car for Albany at noon. Arrived at 5 P. M. and put up with Bro. Wm. Nichols. It was extremely hot, and dusty, and by the continued labors of the past week I now felt somewhat weary. But I took my bath, and a little repose, and was so refreshed that I was able to speak at 8 o'clock to a good audience in their new place of worship at the corner of Hudson and Pearl st. I had great liberty in speaking and perfect peace. I enjoyed it much. The brethren still hold on here but need sympathy and help. I trust the Lord will give both in good time, to this dear flock.

Tuesday August 5. Took the car to Schenectady, thence by stage 17 miles through the oppressive heat to Esperance, N. Y. Here I was welcomed by Bro. Brownell and family, by an old fashion Advent welcome, and I was at home. There being no appointment for the evening I of course would have the time for religious conversation, prayer and singing in the family which was well improved.

There are two Advent families in this place, and they are true to the faith, I hope in the next five days by God's blessing to add to this number. Every place is open to me. A Hall is open free, and invitations from the Presbyterian and Methodist Pastors. And this with the knowledge of my position and faith. God give me grace to be true and faithful.

Wednesday, Aug. 6. Bro. Brownell and I fixed up our Hall for the meeting. It is convenient as either of the churches, and all will come without prejudice, that do come. We are in doubt as to what kind of a hearing we shall have but hope in the Lord, and shall try to be faithful.

At a quarter of 8, our Hall was filled to repletion. All classes and professions; and no professors were out to hear. I spoke on the blessedness of peace with God, with our own souls, in our families, in the church, and the world. I had profound attention for an hour and spoke with the greatest freedom and effect. A happy introduction. One Brother at the close asked me if I believed in the personal coming of Christ. I told him I did. Give me one passage for the proof, said he. Well, Acts 1:11. This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Oh, well I believe that. But I don't believe that you know the time. The Angels, nor the Son do not know the day or the hour. Very well, we will wait till I get to that, and then we may better understand each other. Let us be peaceful and happy. All others were expressing their gratification, in the subject discussed, and we broke up in general good feeling and rejoicing.

Thursday August 7. We commenced two meetings a day, at 3 and quarter of 8, P. M. These continued till Saturday Evening in the Hall. In P. M. only a select number who loved the house of God, and each evening crowded, with one of the most appreciative audiences I have preached to for a long time. Both practical and prophetic discourses were alike received with favor. Many were quickened and blessed, and some become interested in the Advent faith, or the doctrine of the near coming of Christ.

On the Sabbath A. M. I spoke in the M. E. Church on the 12th of Daniel. I gave the evidence on the time of the Advent in 1868. In the afternoon and evening I spoke in the Presbyterian House on the Seven last Plagues of Rev. chapters 15 and 16. The Pastor, Rev. Mr. Seeley, with his people, gave me a full and kind hearing, and expressed to me their satisfaction and thanks. I kept back

nothing on the time and nature of the events soon to be revealed. It is a great luxury to find such candor and liberality in the reception of the truth, in contrast with the cold, and freezing, dry, and soul-destroying scepticism I find in some places. Our meetings closed in triumph. They were blessed and glorious throughout. The Lord is opening my way before me to speak all the truth, with success. This generation will hear the last message of God. The spirit is working on the hearts of men, and they now see and feel very different on this great question than they have done. God alone can impress the heart, and give us success in proclaiming the Gospel of the kingdom. And He is doing it, blessed be his Name.

The Bridegroom is coming! O hark! hear the day! He is coming in glory—his kingdom is nigh; Myriads of angels await his command, To gather the faithful from every land, O Pilgrim hasten the day rolls on, Quickly will the night of the sorrows be gone; O Pilgrim hasten! awake and arise, To go and meet your Saviour in the skies.

Some of the Links in the Chain of Truth.

No. 6.

BY TIMOTHY WHEELER.

Primevally (more than now) man's face was an index to his character and mind, every thought was impressed upon the countenance. The force of habits, customs, and manners in civilized society tend to obliterate these indices.

An act of volition may be either positive or negative.

The intellect is the door to the understanding. Death renders us no positive or actual service and is our constant foe.

For every primitive appetite there was its corresponding object in Nature, both for man and beast; but the appetites of both men and beasts in domestic life, are acquired or artificial, and hence are destructive to health and long life.

Adam in his nature by creation was in harmony with the nature of God.

The whole universe at creation was in a good case, state, or condition, and man in his whole nature was in harmony with the same.

Adam was not arbitrarily driven from Paradise, nothing but his inward fear, shame and remorse did the work.

Adam's knowledge of his sin was by no external law, forcing him inwardly the conviction of it, but it was intuitive.

Law (arbitrary) could not test Adam's character, it could have only been tested by a rival to God, unless we make him (God) to be the author of sin.

Satan was the occasion of sin, but not the cause of it.

Man is a being possessing three natures or classes of organs, viz. 1st, Moral, 2nd. Intellectual and 3d. animal or physical.

Adam bore four distinct relations to God; 1st, from his creation to his temptation; 2d, from the temptation to the fall; 3d, from the fall to the promise; and 4th, from the promise onwards.

Mind and matter are inseparable.

The agents of the mind are the brain and nervous system.

The operation of the mind is only known to us through its only medium of communication—matter.

The brain is the instrument of the mind, and without it, the mind cannot act.

There can be no exercise of the mind without a corresponding exercise of the brain.

Every thought produces an indentation upon the brain.

Adam's revolt was not against God, but against himself and all nature.

Adam's temptation was needful in order for the development of character, but it could not have been without a rival—an adversary.

Adam by creation was neither mortal, nor immortal, but in a mid-way condition so to speak, that by obedience he might become immortal, or by disobedience he might become mortal.

Adam by creation was neither moral nor immoral, as it respects character; he might be compared to a piece of white blank paper, with no impressions upon it, the impression determines the character.

Character is the slow and conscious product of man's voluntary nature, and is formed by the decision or choice of a free agent, so that by creation man was not on probation, choice was essential to character, and there could have been none until the temptation.

Adam was a machine by creation, until the temptation; whatever he was in word, thought, or deed, he was thus, because thus created.

Every act until the temptation was necessitated. Necessitated action cannot develop character.

Adam was not a subject of faith and hope previous to the promise.

A free moral agent is a being who has a sense of good and evil, right and wrong, and who has the power of performing actions that have a moral or an immoral tendency.

Adam then by or at creation could not have been a free moral agent, that is, acting in that capacity.

From Sister L. M. Lowell.

BROTHER BLISS The Herald is a welcome weekly messenger. I wish we could have more letters, as they are interesting. Cannot we have a missionary here? I was sorry that Brother Fassett has left Maine, for I thought he might visit this part. We need some one to awaken an interest in this Section, on the subject of the day of the Lord near; it hasteth greatly. Are we not living in the days of trouble, that Daniel saw, that was coming on the earth?

I hope you will be sustained in your arduous labors by him who has said, I will never leave, nor forsake thee, is my prayer.

Yours in the blessed hope,

L. M. LOWELL.

Perry Maine. Aug. 25th 1862.

Alas, though great the harvest, the laborers are few.

ED.

From Bro. G. W. Gregory.

DEAR BRO. BLISS. It does appear to me that we have advanced to that stage in this world's career denoted in the Scriptures as the perilous times of the last days. At what point of the compass can we glance our eyes and not behold a standing witness of the fact. Brethren and Sisters what shall we do? Shall we unite with an infuriated mass and plunge into perdition, or can we calmly look on and see a slumbering world meet their final doom without using our utmost exertions to arouse them and be blameless? It appears to me we cannot.

I know we are poor, but poverty never excused a single individual from duty. We must live nearer to God or we shall perish, when he can see in us a decided determination to do his will, he will furnish the means to execute. Brothers and sisters we need a small tract for free circulation, short and to the point, that we can send everywhere to warn the inhabitants of earth of the coming crisis. The question is often asked What do you think of the war? And very frequently answered I don't know what to think of it. The wisdom of this world is confounded. Perhaps one day men will be very sanguine in the opinion that the Rebellion will be put down, so very will be abolished and a better Government established than we ever enjoyed. But very soon reverses take place, that cause men's hearts to fail them for fear and for looking after the things that are coming upon the earth.

We need a tract for the times. My prayer is that God may inspire the pen of some brother to write, and the hearts of others to give freely of their substance to defray the cost of publication. A mite herein enclosed to aid.

Yours truly,

G. W. GREGORY.

Winchendon Aug. 28th 1862.

From Bro. B. D. Haskell.

BRO. BLISS: I feel more than ever to ask and seek for the good old paths and to walk in them doctrinal as well as practical, "I have some speculative opinions which I keep by themselves." Into the sacred area of old, saving, established truth, they may encroach. Wishing you the very success in your work and the precious favor of God in Christ superadded.

I remain your Bro.

B. D. HASKELL.

Haverhill, Mass. July 29, 1862.

From Sister Sarah A. Pearce.

BROTHER BLISS:—I want my paper paid for. It is worth more to me than what I give. I shall do all I can for it support. I am poor, but all the mites will tell, to make up the sum wanted. I feel encouraged to hope on and pray on you will find enclosed two for my paper, and two for the A. M. A. for the coming year.

Kindly yours,

SARAH S. PEARCE.

From Bro. J. W. Morrison.

BRO. M. in sending a dollar for the A. M. A. writes as follows:

DAAR BRO. BLISS "Please accept this dollar towards the sustenance of your valuable paper. I owe much under God to its instrumentality. Would to God I could do more; but somehow God's children are generally poor in this world's goods. Well, what matter? We are heirs to the kingdom, and joint heirs with our blessed Jesus. The Lord Jesus has a waiting people here, only a handful, but, they love his appearing, and in their lives carry out their profession of pilgrims and strangers. We meet with much opposition chiefly from lukewarm professors, and 'latter day scoffers.' We endeavor through grace to heed the admonition, 'Be ye wise as ser-

ponents and harmless as doves." Prying that the Lord will sustain you in your self sacrificing labors for the advancement of his precious truth, believe me to remain your brother, looking for the speedy return of our absent Lord.

JAMES W. MORRISON.

Greenfield, Pa.

From Bro. J. Reynolds

For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life—2 Cor. 5:4.

These words were wrote by Paul to the church of Christ at Corinth, and as he was the apostle of the Gentiles, and the only apostle to them, it is well for us Gentiles to understand these words, for whatever is taught by Paul belongs to the Gentiles directly. And first we ask, what does Paul mean by the tabernacle in which he and the church were to which he wrote? That in which they were caused them to groan, being burdened; and in v. 12, he says it is an earthly house and puts it in opposition to a house of God which they had in heaven, and which they earnestly desired to be clothed with, and in v. 4. we have the words we are noticing.

Paul here says that they did not groan to be unclothed, but clothed upon, that mortality might be swallowed up of life.

Here Paul explains himself, and the question is answered by him, which we have asked. For he says it is an earthly house and mortal and can be nothing else but the mortal body, which is earthly. And here it is impossible to mistake Paul's meaning. The mortal body was only a tabernacle, or covering, for Paul, and he was in it, and as he elsewhere plainly informs us, that he could be out of it and desired to be, as being far better than to be in it. Phil. 1: 1, 22, to 24. Yet this was not that for which he groaned.

This was not the end of his faith, but a better state than the present one in which he was, and he was willing to remain in the flesh, or mortal tabernacle, for the good of the church a while, yet he desired to depart and be with Christ which was far better.

Thus we learn that Paul and his tabernacle could be separate, and as a consequence, the destruction of his tabernacle would not destroy him, and that his tabernacle was mortal but he was not. Peter also says the same in his 2d epistle 1: 13 to 15. Here Peter informs us that the Lord had told him that he should shortly put off the tabernacle in which he then was, and that while he was in it he wished to teach them to whom he wrote, that they should remember what he had taught them after his decease, or after he had put off his tabernacle, which is the same.

This also agrees with the words of Christ to Peter in John 13: 36. Our Lord here tells Peter that he could not follow him then, (as he was soon to depart out of the world) but that he should follow afterward.

The simple truth there appears to be, that our Lord has gone to his Father into heaven, and that Paul and Peter have followed the Lord in his glorified body, and Paul and Peter without their tabernacle, the inner man only departing. And Paul affirms this yet plainer in v. 6 and 8. and says, we are always confident knowing that while we are at home in the body, we are absent from the Lord. We are confident and willing to be absent from the body, and to be present to the Lord. Here we learn that our Lord, Peter and Paul, teach the same truth, and it does appear that there would have been but few Christians who would have doubted this truth, if all teachers had been careful to use the right word for the inner man.

But that we may have a sure foundation for our faith it is necessary to notice three events in the original which will show us plainly that man is a compound being, for he is noticed as having, life, soul, and spirit. These last words soul and spirit, have been used interchangeably while they are quite different, never mean the same. Soul, means personality, and applied to man always means his mortal, or natural organization as a living being, and not the inner man or spirit.

(To be continued.)

From Bro. J. S. Brandebury.

BROTHER BLISS:—How are you getting along in the divine life? Are you growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ? I hope you are. While iniquity is abounding, the love of many waxing cold, only they that endure to the end shall be saved 12: 13. The perilous times are upon us, 2 Timothy 3: 17. The time of trouble is upon us, Daniel 12: 1. Distress of nations is here, Luke 21: 25, 26; and the nations were angry, not converted, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great, and shouldest destroy them

which destroy the earth. Rev. 11: 14—18. Do not the nations seem to be getting angry? I think so. When we look at the 7 times or 25 hundred and 20 years, the 49 jubilees or 2450 burden years, of Daniel 8: and 1335 years Daniel 12, all fall out and come to a close about this time. Then, when we look at the kingdoms in the 2, 7, 8 and 11 chapters of Daniel, and see how far we have passed down the stream of prophecy to the very end of the toes, where the stone smites the Image and carries the nations where no place is found for them, or the Little horn was to have the saints in his hand for 1260 years, and the ten kings to support his power the same length of time. But the Kings have left her, and the saints are out of her land, and have been for some time. He has been consumed by the Spirit of his mouth, or preaching of the Gospel, and what next? destroyed by the brightness of Christ's Coming. Paul gives the reason why the Lord could not come in his day, in 2 Thessalonians 2: 1—12; But we are standing at the extreme end of the fourth Universal Kingdom. A moment may land us in the heavenly land, or shut us up in hell. Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. May we have the faith of God's elect. Without faith it is impossible to please God. My love to all the household of faith. Everywhere my brethren, let us keep ourselves in the love of God looking for the mercy of our Lord Jesus Christ.

Your old Brother in Christ

JAMES S. BRANDEBURY.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths.

Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calen-

dar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75cts—ta those who do not wish to give \$1, its former retail price.

Opinio of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best ointment of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teatons and cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plumm, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer,

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have deemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another where a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvas, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

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DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the everyday ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

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BOOKS.

PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C.	
Thompson, D.D.	1.00 .15
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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 13, 1862.

The Important Question.

Mrs. Roberts had just gone up stairs to put Mary to bed. As she seated herself in the accustomed seat beside the pleasant window, she put her arm around the child and drew her close up to her side, at the same time looking very affectionately and wistfully upon her, but she didn't speak a word.

Mary wondered and wondered what her mother was thinking about, and what made her look so. She sat down on the low bench and began slowly to take off her shoes and stockings. "Mother generally talks to me," said she to herself, "and asks me if I have been good to-day. Strange she doesn't say anything. Oh, I guess I know now what she's thinking about." So jumping up she ran again to her mother's side, and laying one hand and her head down upon the shoulder where she so often leaned, she said, hesitatingly, "Mother, I have n't been a good girl to-day, have I?"

Quickly the affectionate arm was thrown again around the little girl, another close hug, and the same earnest look, and the mother said, with much emphasis,

"Oh, Mary! how I wish you were a good little girl!"

"Well, mother, I can't help it. I do want to be good, and yet I'm always naughty. I can't help it."

"Oh yes, my child, you can help it. If you really wanted to be good you would be."

"Well now, mother, I will try. I'll begin to-morrow morning the first thing. Now you shall see that I'll do everything you wish me to. What do you wish me to do first?"

Mrs. Roberts could n't help smiling at the sudden resolution of her little girl, and at the ease with which the child thought it was all to be accomplished. Ah! she understood better than Mary about the difficulties and struggles, the broken and mended oft-repeated resolutions, the heartsinkings and weariness in the way of doing right. But she was going to help the little one all she could in making her plans, and in carrying them out. So she began:

"In the first place, I want you to get up early, and wash and dress without fretting or making trouble for any one."

"Well, I will."

"Then you are to mind the very moment you are spoken to, and not ask to do things differently from what you are told."

"Yes, I will do that."

"I want you to learn your lessons and go through school without having a single cry."

"Ah, I can't help that, mother, the cry will come."

"You must have your thoughts about you, Mary, and when you feel it coming, keep it down."

"Well, I guess I will—and what else?"

"Be very kind and gentle with Susie, and try to make her happy, and not yourself."

"Susie won't do as I want her to. She's real contrary, mother, sometimes. I don't know as I shall be able to manage her."

"No, I don't want you to manage her, Mary. I am talking now about your managing yourself. Susie will do very well if you do right."

"I will, then—what next?"

"I don't know of anything else. If you mind when you are spoken to, and are pleasant and amiable, everything will go right."

"Well, mother, I certainly will—now I mean just what I say. I will try just as hard as I can, and we'll see if I can't be good for one day."

"It looks very easy now, my dear, I dare say; but it will be hard. You will have to try, when the time really comes, for you to do all these things. When you feel like doing wrong, then is the time for you resolutely to turn about and say I will do right. But, above all, Mary, do not forget that you must pray to God to

strengthen and help you to be good. Without him you can do nothing."

Oh, what an important question! How upon the answer to that hinges all our hopes of salvation and eternal life! This is an inquiry which has startled older and wiser heads than yours, little Mary Roberts. It is the very point that was canvassed in heaven long, long ago, and which Christ, the only begotten and well-beloved Son of God came on earth to settle. Listen, little children, to the answer Mrs. Roberts gave to her little girl. She felt what a grave question it was. She believed that the Spirit of God alone had awakened the thought in Mary's heart. She knew that the subject was one that the sinful heart did not readily comprehend, unless it was taught of the same Holy Spirit, and so, lifting up her heart in prayer that God would give that Spirit to her dear child, she tried to make her answer as plain, and simple, and direct as she could.

My little readers, perhaps some of you have had this same thought arise in your minds, and have wished you could understand all about it. I wish I might make it very clear to you. God has said, "The soul that sinneth, it shall die." We have all sinned, and therefore are exposed to death. But Jesus so loved us that he came down from heaven and suffered and died in our stead. Now, God can forgive us, and is willing to, if we ourselves are willing to be forgiven. If we really feel sorry for our sins we shall be glad, really and thankful, to be forgiven, and our hearts will be full of love to the blessed Saviour for his kindness in dying to save us.

APPOINTMENTS.

NOTICES OF J. V. HIMES.

I shall meet with the Maine State Conference, which is to commence in Portland, Maine, Sept. 17, and continue over the Sabbath, 21st.

Melbourne, C. E., Monday Evening, Sept. 22; Lawrenceville, Sept. 23; Waterloo, Sept. 24; Stonebridge, Stone Settlement, Sept. 25 to 30. Conference and Lecture. Let all come.

Craftsbury, Vt., Oct. 2 to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Conference Oct. 7th, &c.

In the latter part of October I visit Pennsylvania, Iowa, and Wisconsin, in the far West. Full notice hereafter.

My calls are many, but I will attend to all in my power. Let all continue to send who wish my services.

J. V. H.

NEW HAMPSHIRE STATE CONFERENCE

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand.

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 o'clock, A. M., and continue over the Sabbath.

It belongs to our brethren to say where it shall be. Those desiring it to be held with them, will write me as soon as practicable, that I may have time to give reasonable notice of the place.

T. M. PREBLE.

Concord, Sept. 4, 1862.

Concord, Sunday, Sept. 14th; Bumstead—Clark Meeting House, Sept. 21st; London Bridge, Sept. 28th.

T. M. PREBLE.

The Post Office address of "Rev. R. Hutchinson M. D." for the present will be "Care of Mrs. M. olive, 34 Devonshire street, Liverpool, England."

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

NOTICE FOR MAINE.

The managers of the Correana Camp Meeting having changed the time of their meeting, so that it comes on the time of the appointment for the State Conference, we change our time, that brethren may be able to attend both. THE MAINE ANNUAL ADVENT CONFERENCE will convene on Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, Portland, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine who can work in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters come as can, in the spirit of Christ, ready to work for the Lord, praying that God may make this conference a blessing to us all and an instrument of good to others. Brethren will come mostly by cars and boats. Those who

come with teams will be provided for, but will have to provide mostly for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Bro. J. S. Brooks, 8 Summer street; Bro. Peter Johnson; Bro. Elden, 16 Tyng street; Elder B. Emery, Congress street; Bro. Charles H. Wyman, 12 Salem street, — who will aid you in finding suitable places to stop.

O. R. FASSETT, Pres't.

I. C. WELCOME, Sec.

Yarmouth, Me. Aug. 23, 1862.

NOTICE.

The Anniversary of the American Millennial Association will be held in concert with the A. E. Advent Conference at Waterbury, Vt., on Wednesday, Oct. 10th, at 7 P. M.; at which time the annual election of officers will take place for the ensuing year.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22nd Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Bosworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.

2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.

4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fassett.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Osler.

JOHN PEARSON, jr.,

LEMUEL OSLER,

ANTHONY PEARCE,

Committee.

I have made arrangements with the Vt. Central and Rutland and Burlington R. R. to pass the friends over this road, to and from our Conference, for fare one way. So that friends coming from the S. or E., will buy their tickets only to Bellows Falls or White River Junction; then pay for local ticket to Waterbury, and when they give it up, ask for check back. Those from the West will do the same from any station on the Rutland and Burlington Rail Road. Those from the North, via Rouse's Point, the same. As we expect a number of our friends from Canada, perhaps Bro. Orrock can get the road from Waterloo to Rouse's Point to do the same.

D. BOSWORTH.

Waterbury, August 26, 1862.

[Will Bro. Orrock look at the above.—Ed.]

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for test purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00

Stephen Sherwin, Grafton, 1.00

Martin L. Jackson, Milesburg, Pa. 2.00

Mill. Aid Society in Providence, R. I. 16.30

Mill. Aid Society in Shiremanstown, Pa. 9.00

" " " " New Kingstown, Pa. 4.50

S. Blanchard, Barre, Vt. 1.00

Lloyd N. Watkins, Toronto, C. W. 1.00

Church in Newburyport. 9.00

Pardon Ryan, Smith's Landing, N. J. 2.00

Josiah Vose, Westford, Mass. ("or more") 2.00

Henry Lunt, Jr., Newburyport, Mass. 2.00

Church in Stanstead, C. E. 4.00

Joel Cowee, Gardner, Mass. 1.00

Joseph Barker, Kincardine, C. W. 5.00

H. B. Eaton, M. D., Rockport, Me. 5.00

Edward Matthews, Middlebury, O. 1.00

Mrs. F. Beckwith, " " 1.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00

Miss O. W. Allen, Johnson, Vt. 1.25

Mrs. Mary Ann Dowd, New Haven, Vt. 5.00

Alexander Wattles, Troy, Mich. 1.00

James Penman, Milford, Mass. \$1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

TO CORRESPONDENTS.

"A. B. J." Have received Nos. 2, 3, and 4, but no No. 1, or subsequent Nos. When we have the series entire, we will read and decide respecting their insertion, as we do not like to commence a series till we have the entire subject before us.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. Ingalls. There is no work of this name for sale, or in general circulation, — though there may be some old work bearing the title. I can not now refer you to any better works than those your name, — except an old work, now out of print, entitled "History of Doctrines."

Miss L. R. Gwinn. We credit Mrs. Geo. Lawrence to the end of the year on the 8th of July last.

Wm. K. Stamp, \$4. Sent by Adams Express on the 9th inst., directed to you at "Genesee Station, on the York and Erie Rail Road; from thence by stage to Seneca, Wharton, Potter County, Pa." Shall be greatly pleased to see a dozen more subscribers for the *Herald* from your place.

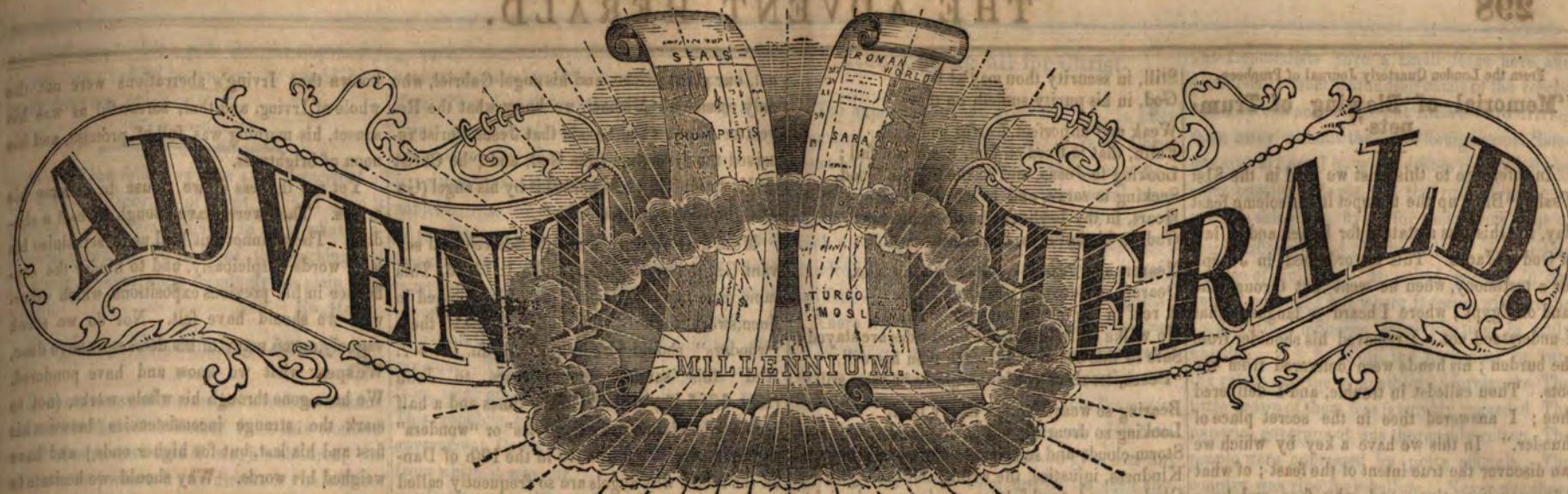
J. W. Morrison \$1. Sent the 9th.

J. T. Beitel, \$1. Have credited Rev. I. Lientz to the end of the year, and sent back Nos. from July 1st—as you said, "Send present vol."

Dr. D. B. Willey, 30 cts.—for 7 copies *Herald*. The length has deferred them.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 1



WHOLE NO. 1113.

BOSTON, SATURDAY, SEPTEMBER 20, 1862.

VOLUME XXIII. NO. 38.

THE ADVENT HERALD

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SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. { Committee
J. V. Himes, on
LEMUEL OSLER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " will pay for six copies, sent to one address, for six months.
\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

A TRUE STORY.

"Father is late," said the watching boy;
"I'll run through the woods to meet him,
For I love to see his smile of joy.

When his little son comes to greet him,
"I'll take his ax from his weary hand,
And lay it over my shoulder:
I'll go to the clearing, and help him too,
When I am a few years older."

The boy set out through the forest dim—
There were prowlers watching his feet—
But the wild beasts waked no fears in him,
He would soon his father meet.

"On, on he walked, till his little feet
Ached, and were growing weary;
"I'll rest," said he, "on this mossy seat,
For the way is long and dreary.

"I cannot hear the woodman's ax,
So I think their work is done,
And father will surely pass this way,
For other there is none."

He sat him down on a tall tree's root,
To watch for his father's coming;
But soon a mist came o'er his eyes,
And his ears heard only a humming.

And down he dropped by the tall tree's foot,
Never thinking of fear or joy;
And a kind little whirlwind heaped the leaves
All over the sleeping boy.

The father turned his weary feet
Towards his home of joy;
And he thought of the welcome awaiting him there,
And he thought of his darling boy.

He cast his eyes upon the ground,
And close by the side of the way;
He stopped to note a strange little mound,
Heaping up of leaves so gay.

He passed along, then turned—impelled
By a thought both strange and wild—
He cast the varied spread aside,
And saw his sleeping child.

He raised him gently in his arms,
And in his place he laid
A log of wood, and covered it o'er
With the leaves of the forest glade.

Then he withdrew to a sheltered spot,
For he heard a fearful howl,
And soon the wolves came creeping out
And round the mound they prowled.

As they cast the light gay leaves aside,
And their glaring eyes were seen,
The father strained his child to his breast,
As he thought of what might have been!

Then he homeward strode, but the boy slept on,
As over the ground they flew;
Of the danger threatened he nothing dreamed,
Of the rescue he he nothing knew.

And the father's feet never stopped or stayed
Till he passed the forest wild.

And said, as he sunk on his own door stone,
"Thank God, I've saved my child!"

So, Christian, dost thou walk life's maze
While hidden foes surround thee;
So all unconscious oft art thou,
Of strong arms thrown around thee;
For angel hands do bear thee up,
Lest thou shouldst fall and perish;
Aye, one that's stronger still, His lambs
Doth ever fold and cherish.

And when that foe who seeks thy soul
To ruin and devour,
Shall find thee helpless and alone,
Oh, fear thou not his power;
For One that's mightier far than he
Will to thy rescue come;
He'll take thee in his own strong arms,
And bear thee to his home.

Right to One Promise.

RIGHT TO ALL.

The promises can be no more divided than Christ can be divided, or than heaven can be divided; the promises are not like loose pearls, but as pearls made into one entire chain. He that can lay his hand upon that promise in Matt. v. 6—"Blessed are they which do thirst after righteousness, for they shall be filled," and truly say, this promise is mine, may safely lay his hand upon that promise, verse 8—"Blessed are the pure in heart for they shall see God," and say, this promise is mine; and the same he may say of the rest of the precious promises that are specified in verses 3, 4, 5, 7, 9, 10, 11, of that chapter. He that can lay his hand upon any one promise that God has made for them that love him, and truly say, this promise is mine, may safely lay his hand upon every promise that God has made to them that love him, and say these are mine. He that can lay his hand upon any one promise that God has made to faith in Christ, to believing in Christ, and truly say this promise is mine, may safely lay his hand upon every promise that God has made to faith in Christ, to belief in Christ, and say all these promises are mine. He that can lay his hand upon any one promise that God has made to the returning sinner, and truly say, this promise is mine, may securely lay his hand upon every promise that God has made to the returning sinner, the repenting sinner, and say all these are mine. He that can lay his hand upon any one promise that God has made to the waiting soul and truly say, this promise is mine, may without peradventure lay his hand upon every promise that God has made to the waiting soul, and say, all these are mine. Prove but your right in one, and you may safely infer your right to all.—Brooks.

A Look at the Cross.

Behold, O faithful soul, the grief of the crucified, the wounds of him hanging on the cross and the agony of the dying Saviour! That head, so glorious to angelic spirits, is pierced by the thickly-plaited thorns; the face excelling in beauty the sons of men, is marred by the abuse of the impious; those eyes brighter than the sun, are dimmed in death; those ears, which were familiar with angelic praises, are stunned with the insults and sarcasms of the wicked; those lips, which trembled with eloquence divine, and which taught angels, are touched with vinegar and gall; those feet, for which the earth is a footstool, are

pierced with nails; those hands, which have debts; two I lend; and two I give for the Lord's sake.

"This is a mystery which I cannot solve," replied the King.

"Then I will solve it for you," said the farmer. "I have two old parents at home, who kept me when I was weak and needed help; I keep them; this is my debt towards which I pay two groschen a day. The third pair of groschen, which I lend away, I spend for the children, that they may receive a Christian instruction; this will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters whom I would not be compelled to keep; this I give for the Lord's sake."

The King well pleased with this answer, said:—"Bravely spoken, old man! Now I will give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my like-nesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the King. Thrusting his hand into his pocket, and counting him fifty new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming: "The coin is also genuine, for it also comes from our Lord God, and I am going to be his paymaster."

"He Reads and I Pray."

Alice M.—had received a fine education. Her mind had been naturally and evenly developed. She had committed many select texts of Scripture to memory, and had enforced their lessons on her own heart. The Spirit of God took of the things of Christ and showed them unto her. She received the truth in the love of it. Her Bible and her closet were dear to hear. Her happiest hours were her seasons of communion with her Saviour. The sabbath was to her a heaven below.

Alice was but twenty-one years of age when she became the wife of a ship-master some four or five years older than herself. He was going to America in a new ship, and had a state-room fitted and furnished for her accommodation, and she consented to accompany him to sea. Their wedded life began upon the deep. The husband was a stranger to the power of grace. He admired and loved his wife for her earnest piety. On her return home from her first voyage, she confided to a friend who had been her spiritual adviser, that they had lived a life of prayer even on shipboard.

"Was he willing to pray with you?" asked the friend.

"No," replied Alice, "but we had prayers together every day, and he seemed glad to have it so. He read and I prayed."

Is it strange that within two years that husband's soul was brought to the foot of the cross, and that the time came when she read and he prayed?

Are there not many for whom this case will furnish an example, and who will be encouraged by it to do likewise?

A Contented Farmer.

Once upon a time, Frederick, King of Prussia surnamed "Old Fritz," took a ride and espied an old farmer ploughing his acre by the wayside, cheerfully singing his melody.

"You must be well off, old man," said the King; "does this acre belong to you, which you so industriously labor?"

"No sir," replied the farmer, who did not know that it was the King. "I am not so rich as that; I plough for wages."

"How much do you get a day?" asked the King.

"Eight groschen," said the farmer.

"This is not much," replied the King; "can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled, and said:—

"Well, if I must tell you, two groschen are or myself and wife; with two I pay my old

From the London Quarterly Journal of Prophecy.

"Memorial of Blowing of Trumpets."

In reference to this feast we read in the 81st Psalm, "Blow up the trumpet in the solemn feast day, for this was a statute for Israel, and a law of God of Jacob. This He ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not. I removed his shoulder from the burden; his hands were delivered from the pots. Thou callest in trouble, and I delivered thee; I answered thee in the secret place of thunder." In this we have a key by which we can discover the true intent of the feast; of what it is commemorative; and why fear and hope and affliction and joy are so intermingled in its celebration. These several things then are included in the celebration of the feast—a remembrance of a remarkable blowing of trumpets which took place in the past, during their deliverance from Egypt—a time of great distress and perplexity to Israel in connection therewith; an urgent appeal to God under these circumstances, and God's favourable answer from "the secret place of thunder." Associations of these things lead us at once to the foot of Mount Sinai, and in and around that consecrated mountain we hear the echo of those lessons which God wished the children of Israel to remember by annual celebration and by solemn commemoration. The few verses quoted from this psalm are an epitome of what took place on this awfully grand occasion, and in the 19th and 20th chapters of Exodus we have the full record.

In the 19th chapter of Exodus, we read, "It came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice." We see in this two of the things mentioned in the psalm, viz., the blowing of trumpets, and the fear and trembling of the people, with all the fearful accompaniments of darkness, of lightnings, and thunders and earthquakes; but we do not see the request of the people, nor the answer of God. In the 20th chapter of Exodus and 19th verse, we have the request of the people—"Speak thou with us, and we will hear; but let not God speak with us, lest we die." In the 5th chapter of Deuteronomy and 28th and 29th verses, we have God's answer to this request; and he says—"I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. O that there were an heart in them that they would fear me, and keep all my commandments, that it might be well with them, and their children after them. As for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I gave them to possess it."

Thus all the Sinaitic wonders and terrors which made Moses himself "exceedingly fear and quake," wrung from the children of Israel an urgent request for a mediator, and God approved of their request, and gave them in answer, Moses as mediator for the time then being.

From the Northern Christian Advocate.

My Heart and I.

Heart, in thy loneliness, languor, and pain, Seeking for brotherhood, seeking in vain, Turn from the careless, the hard and the cold, Turn from companionship warily doled; Heart, in thy wistfulness lifting the eye, God, in his listfulness, heareth the cry. Heed not the carelessness; let the weak arms Fall not in prayerlessness; fearless of harms, Pass through the tempest, the darkness, the fire, Christ walks beside thee, till thou rise higher;

Still, in security thou may'st be, God, in his purity smileth on thee.

Weak and imperfect, fearful and frail, Faith, that is fixed on him, never can fall; Looking to Jesus, and washed in his blood, Seeking to serve, and to glorify God; Heart, in thy lowliness, bending the knee, God, in his holiness, bendeth to thee.

Nearer, and nearer, he draws to thy side, Dearer, and dearer, whatever betide; A reef in the ocean, but be not afraid, He walks on the water, the flood-tides are stayed; Safe in this ocean wide, learn thou his will, "Peace, troubled ocean-tide, peace, be thou still!"

Bearing so wearily, life's heavy load, Looking so drearily, out on the flood; Storm-clouds and sunshine, darkness and light, Kindness, injustice, the wrong and the right, Gladness and truthfulness, weakness and might, Keep thou thy truthfulness, all shall be right.

Live thou in blamelessness, thou art God's own; Look up in shamelessness, dreading no frown; Life's incompleteness, and vanishing, all, All of earth's sweetesses, turning to gall. From this hot crucible, truths will unfold; Dross is reducible, not the pure gold.

Still, thou art heedlessly turning to earth Searching, so needlessly, over its deth; Seest thou not the calm smile, and the hand, Guiding thy steps through this desert of sand? Over this desert path, Jesus once trod, Search out his footprints, and follow thy God.

Now, the sun glistening, poureth its heat On thy path, blistering worn, weary feet; Now slaking thirst 'neath the oasis tree, On the horizon, heart, what dost thou see? Raise thou thy telescope over the sand, 'Tis no kaleidoscope, faith sees the end.

No more weak floundering under life's load! No more lone wanderings over life's road! Life's seething furnace, desert simoom, Mountain waves rushing on, threatening thy doom, Panting breath, struggling over life's rough mountain, Heart, thou art welling up like a sweet fountain.

From the Crisis.
The Fellow Servant of John and the Prophets.

"Then he said unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."—Rev. 22: 9.

"Then he said unto me See thou do it not; I am the fellow servant of thee, and of thy brethren the prophets, and of those that keep the words of this book. Worship God."—Wm. Kelley's translation of the book of Rev.

That the angel which served John was the fellow servant of the prophets, appears a matter of certainty when we compare the personal appearance of each as given by Daniel and John.

DANIEL'S ANGEL.

"Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz."—Dan. 10: 5.

"His body also was like the beryl, and his face as the appearance of lightning."—Dan. 10: 6.

"And his eyes as lamps of fire."—Dan. 10: 6. "And his arms and his feet like in color to polished brass."—Dan. 10: 5.

"And the voice of his words like the voice of a multitude."—Dan. 10: 6.

JOHN'S ANGEL.

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle."—Rev. 1: 13.

"And his countenance was as the sun shineth in strength."—Rev. 1: 16.

"And his eyes were as a flame of fire."—Rev. 1: 14.

"And his feet like unto fine brass, as if they burned in a furnace."—Rev. 1: 15.

"And his voice as the sound of many waters."—Rev. 1: 15.

Whether this angel of Daniel be the Son of God himself, or "one like unto the Son of man," as both Daniel and John express it, matters but little since two angels were present in both cases; the Son of God and his angel both resembled each other in personal appearance. We learn from Daniel (8th chap.) that the name of one angel is Garbriel; and (10th chap.) that Michael was sent to help Garbriel, and that there is "none that holdeth with me (Garbriel) in these things but Michael, your prince." Daniel 10: 21. Then if the unfolding of prophecy be committed to Mich-

ael, our great prince, and his angel Gabriel, who only resembled Michael, we know what the Revelator meant when he said that Jesus Christ received the revelation from God, and ("he Christ or Michael) sent and signified it by his angel (Gabriel) unto his servant John."

More may be learned about this celestial servant Gabriel by consulting Luke 1: 19, 26. This same man (for thus Daniel calls him) clothed in linen, swore that three times and a half and these "wonders" should be finished." Dan. 12: 6, 7. And this same angel swears to John (Rev. 10: 5-7.) that the three times and a half are ended, and then the "mysteries" or "wonders" are finished. We also have in the 10th of Daniel the secret why angels are so frequently called "a certain man." Verse 16, one like the "multitude of the sons of men," "the appearance of men."

Then if the angel which served Daniel, John and the prophets, is called a man when he was a man only in "similitude or "appearanc," let us not countenance this fable of these last days, that angels are the spirits of dead men; but let us rather believe that man (like Jesus when he took upon him the form of man,) "was made a little lower than the angels."

Since angels then, though a higher order of beings than man, are yet the servants of men, from this let us learn a lesson of humility, and become the servants of mankind, that we may one day be (not angels, but) "as the angels of God in heaven." Matt. 22: 30.

V. P. SIMMONS.
Danielsonville, Conn.

As the one who appeared to John as described in Rev. 1: 13-15, said of himself, "I am the First and the Last: I am He that liveth, and was dead" &c., He can be no angel but our Lord, the same whom Daniel says. An angel however was also present on each occasion.

From the London Quarterly Journal of Prophecy.

Edward Irving.

Whether the memory of Edward Irving will ever emerge from the smoke and shadow which the last five years of his great life threw up around him, is not a little doubtful. Can it so emerge? will be the question of some; Ought it to do so? will be that of others. Nor will these two last questions be asked by his enemies and detractors alone; many of his true admirers, many of the warm lovers of the man himself, and the cherishers of his memory, will be inclined to ask them, though, perhaps, they may be slow to give the answer.

Whether the aberrations of his latter years deserve all the epithets that have been flung at them with such singular goodwill, by many whose acquaintance with the circumstances was at best one-sided and distant, is a point which we do not touch. But the eagerness with which these deviations were seized, and hurled with indiscriminate animosity against the entire man and his whole life, suggests some sorrowful thoughts as to the candour and equity of the verdict. It is not that his extraordinary success threw him across the slander of envious pens and lips. We know how to measure the assault in such a case, and to make allowance for the ungenerous detraction of disappointed ambition. But our business, as writers in a journal dedicated to prophetic inquiry, lies beyond this. We read in the overcharged assaults made upon the man Edward Irving, the expression of dislike to millenarianism, and of delight at the fall of a millenarian standard-bearer. We can easily see the distaste at all prophetic studies giving edge to the weapons with which one of its students is assailed. The fierce denunciation of what is unsound in this great man seems to us the utterance of the pent-up fury against what we consider sound and true. Had Irving not been a millenarian, we have courage enough to believe that he would have been weighed in more honest balances. The man and his errors would have been patiently separated; the sweep of condemnation would have been somewhat limited; evil and good, true and untrue, would not have been buried in the same grave; and justice would have, ere this time, found some way of letting it be-

known that Irving's aberrations were not the whole of Irving, and that, sorrowful as was his sunset, his morning was full of promise, and his noon of brightness.

Yet not the less do we refuse to endorse his errors. They were grave enough to cast a shadow. They cannot but lead us to scrutinise his later words suspiciously, and to hinder the confidence in his previous expositions which otherwise we should have felt. Nor do we speak vaguely, as too many of his detractors have done. We speak what we know and have pondered. We have gone through his whole works, (not to mark the strange inconsistencies between his first and his last, but for higher ends,) and have weighed his words. Why should we hesitate to say that he erred most grievously, and that to an extent and in ways which those who have not studied his later treatises would hardly credit? Not to speak of his statements regarding Christ's humanity, and its "proclivity to evil"—not to speak of his declared belief in prophecies and miracles, which soon falsified themselves, we might just point to one of the latest and saddest proclamation of his faith, that we are saved by the righteousness infused into us by the Spirit; righteousness, as he expresses it, "inherent but derived." This is no surface error. It shifts the foundations of our peace from Christ to self, from divinity to humanity. It would have horrified Luther, and not much less, Irving himself in his better days. But we do not mean to be expositors of his errors; though an exposition of these would not be unprofitable, either as illustrations of the man, or elucidations of the truth which in his later years he so wildly denounced, as in his earlier he had so eloquently maintained.

From his childhood he had been brave, generous, genial, noble-hearted; and as he grew on, he shewed himself a man of no common stature, either of mind or body. The child was father to the man; and from early years, "the word" (as Chaucer says) "was cousin of the deed." As in later years he lived much in the future, so in his boyhood he dwelt much in the far past, delighting in the solemn shades of covenanting story. Tradition says, that once, when a lad, he set off from his father's house alone on some secret expedition, and returned ere nightfall with an old relic of the Covenant;—a tombstone;—which he deposited on his father's hearth. His frequent allusions to the Reformation and its grandeurs, to the Covenant and its martyrdoms, show how deeply these lights and shadows had taken possession of his soul; how completely he had identified himself with the men of another and more sombre, as well as more stormy age.

Many are the stories which we have heard from his old pupils, both at Haddington and Kirkcaldy, relating both to his mind and body, both of which always bulked largely before the eye of all with whom he was brought into connection. We have heard them tell of his severities in school, and of the times when both hand and foot were called into requisition in order to inflict the needed amount of chastisement. We have heard, too, of the high order of his teaching qualifications; how thorough the drill and discipline of the school, how rapid the progress of the scholar, how great the confidence in the teacher, and how satisfactory the remembrances of school-days with such a preceptor. We have heard, too, of feats of bodily strength; of the length of the arm that was stretched down to unbar a door that had been barred against him in the total forgetfulness that he was a being approaching to six feet four in height, with an arm proportionate to his stature.

We have heard, too, of his tempestuous eloquence as a preacher, ere the church or the world had opened their ears to listen to him. Some may perhaps have caught the following story, too illustrative to let slip, yet not very remarkable in itself:—Preaching one day, (our informant said at or near Haddington,) he was so demonstrative, both in voice and gesticulation, as to strike visible terror into some of his younger hearers. One little girl sat listening in a room, and clung to her mother through dread of mortal injury. As she left the church, she clung still more closely, exclaiming, "Oh, mither, you's

an awfu' man! It's a gude thing he was steekit in you box; had he gotten oot, he would have come down and felled us a'."

(To be continued.)

We find the following from a correspondent of the Sabbath Recorder, of Sept. 11, and give it a place in the Herald simply to show what nonsensical views can be held of the teachings of prophecy, where all is seemingly so plain and simple.

En. Her.

Prophecy Concerning America.

In these times of sorrow it is well to remind each other that Our Father rules this troubled world of ours, and that if we, his children, are afflicted, he permits it; he directs it; he will not permit us to be punished beyond what we can bear, and he will surely bring ultimate good out of our added evils.

In March last I listened to a sermon by the Rev. Levi Weed, then of Stamford, Ct. on "The Prophecies Concerning America." I do not know that this sermon, or any part of it, has been published--as, indeed, I think it should have been--but I have a skeleton of it, which, with your permission, I will lay before your readers, although, from your correspondent's imperfections as a reporter, I fear the reverend gentleman will be made to suffer in this second-hand setting forth of his views upon the "American subject." The sermon was founded upon the 12th chapter of Revelations; the text, "And there was war in heaven;" the outline of the sermon is as follows:

"That such a nation as the United States, so remarkable in origin and development, should have no place in prophecy, has puzzled many minds, has been a grief to many. Our very existence is of recent date. An obscure prophecy cannot be understood until fulfilled and thus explained, hence mistakes may naturally be expected in interpretations of prophecies until the actual occurrence of the events prophesied. Many of the interpretations of prophecy have been long accepted, long believed; so that prophecies concerning America, its struggle with the powers of Darkness or Tyranny, and its ultimate destiny, would naturally be, and in my opinion have been, misinterpreted. Nor can it be expected that interpretations which have been long fixed in the minds of men should be given up until they are proved to be erroneous. This land was but a few years ago unknown to what was then and from the beginning has been 'the world.' Earlier commentators not yet knowing of the existence of this western continent, not dreaming of the, as yet, unborn nation which has here sprung into existence in these latter days, could not rightly interpret any prophecies which might relate to America.

"That we have national recognition in the prophecies is, in my opinion, unquestionable.

"While other prophets speak more or less fully of this republic, Daniel fully shadows forth America, or the system of government that has taken root in America, and is destined to overrun the earth, 'a kingdom which shall stand forever,' 'which shall break in pieces and consume all other kingdoms, and shall stand forever.'--Vide Daniel 2: 44.

"The dream of Nebuchadnezzar (Dan. 2) was concerning the systems of government from that time to the end. 'Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible,'" Daniel plainly tells Nebuchadnezzar, 'Thou (that is, the Assyrian kingdom,) art this head of gold!'

"The legs of iron were the Roman Empire; the toes symbolizing its division, ten being the exact number of kingdoms into which the Roman Empire was separated, corresponding with the nations of Europe.

"'Mixture of iron and clay' is a symbolic representation of the union of the church and state, of elements 'partly weak and partly strong.'

"The vision is of one image, not of several, forming a grand representation of a government, which for the want of a better word, I shall call Despotism.

"Another kingdom is represented in the form of a stone, rolled upon the feet of the image,

grinding it to powder. Some have thought this stone to foreshadow Christ or his spiritual kingdom. Now that the spirit should suddenly glide from the representation of an outer and earthly kingdom to that of an invisible and spiritual one, is neither in analogy with reason nor with the subject. 'In the days of those kings,' (that is, of the European monarchs,) 'God shall set up a kingdom that shall stand forever. The stone must represent a political power. This stone is represented as being cut out of a mountain. A mountain is a symbol of some established government. This stone must have been separated from some government of which it was a part. This republic had its origin in an established government, Great Britain being the mountain from which it was cut.'

"It was 'cut without hands'—that is, established by Providential means. All our history demonstrates that it was God's own doings establishing this republic, and it is 'marvelous in our eyes.'

"Now, in the 12th chapter of Revelations we have the ecclesiastical origin of this nation. The woman is the emblem of the true church of God. The 'great wonder' was not in the appearance of the woman, but in the birth of the child. The child bore in his hand a rod of iron—a symbol not of tyranny, but of sovereignty; he represents an enlightened nationality. In heaven—that is in the political firmament—this child has its birth of this woman, that is, of the church of God.

"Our ancestors had no idea of forming an empire; they came to this wilderness for conscience sake. From the beginning to the end of their aims and efforts there was but one prominent thought: 'Freedom to worship God.' This child was caught up to God; that is, in the history of this Republic, God's providence was to be displayed; God was to care for it. How has this been verified in our history?

"The analogy between Daniel and John is complete; the nationality born of the church of God. This republic is the nationality symbolized by Daniel and prophesied by John.

"This great red dragon—a symbol of what? Of something which the child is to destroy.

"This brings us to the text: 'there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought, and his angels and prevailed not, neither was their place found any more in heaven,' &c. Who Michael represents, and who the dragon, has been a puzzle to commentators. I consider this a representation of tyranny, of the powers of darkness, of rebellion. This war in heaven is actual war, is a civil war; the struggle of loyalty against rebellion, and the triumph of loyalty. Such an interpretation would involve a unity—would represent the child and his party warring with the dragon and his party. Michael and his angels represent the genius of popular freedom. The fight in heaven; that is, in a portion of the political firmament; for, in the issue, the dragon and his angels were cast out into the earth: that is, into the old countries, which then constituted 'the earth, or so much of it as was known to men.'

"And the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels with him.' Listen to the song that celebrate their overthrow: 'And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.' Slavery has been most emphatically an accuser. This war has been one of principle. They overcame him by the blood of the Lamb and by the word of their testimony. 'They loved not their lives unto death.' How true of our many brave martyrs to liberty, who, without hope of fame or chance of renown, have freely offered themselves a sacrifice for freedom and their country!

"The prophecies, then, set forth Despotism destroyed, popular liberty universal, the rod of the child ruling the whole earth, and that long cycle of ages represented by the millennium ushered in."

GENEVA.

Is any comment needed on the above?

Renouncing all for Christ.

The experience of the apostolic age is often repeated in our day, where followers of Christ must abandon parents, friends and property to follow Him. It requires no little moral courage and attachment to the Saviour to come to such a decision, but he rewards the self-denial a hundred fold. A missionary of Turkey sends the following incident to the Maine Evangelist:

There was one pleasant-looking boy of sixteen or seventeen, who has been for several weeks driven out from his home by his wicked father, because he persisted in reading the Testament and coming to the Protestant chapel. His father forbade all of the same trade to give him any work, so that he has been unable to earn anything to support himself. If he will only forsake the truth, his father promises to do a good deal for him; but he says he will not give up the Bible and Bible truth. While we were talking in the chapel, his father sent for him, wishing him to leave the Protestants. He told his brother, who came for him that he would return, but with four conditions, first, he must not be compelled to work on the Sabbath; second, he must be permitted to read the Testament; third, he must be allowed to speak of Gospel truth; and fourth, he must be allowed to attend the Protestant chapel. His father consented to the first and second, but not to the third and fourth; so the young boy remains without a home, sleeping sometimes at the chapel, and sometimes at the houses of Protestants, who are all very kind to him. Perhaps he will yet come to the Kharfoot Theological School, and you may at some time hear of him again. When we asked him why he did not go back and forsake the Testament, or do as his father wished, his first and ready reply was, "Christ has said, he that loveth his father and mother more than me, is not worthy of me." Pray that this persecuted boy may be indeed worthy of Christ, and that this wicked father may repent and love the Gospel too.

The Rebellion in China.

The following extract is from a letter from an American resident of China, dated Shanghai, April 3, 1862. After stating that the successes of the rebels, and especially the capture of Ning-Po about eight months ago, had encouraged them to begin operations against Shanghai with a force which has been estimated as high as 100,000, the writer goes on to say:

"They notified the foreign authorities that their object was to possess the Chinese city—that they would not interfere with the foreign settlement. For certain reasons it was deemed advisable to prevent them, if possible, from obtaining a lodgment there. Under the supervision of foreign engineers, but at the expense of the Chinese Government, a ditch wide and deep enough to float gunboats had been constructed around the city, and the embankment mounted with effective guns.

The English have a regiment of Sepoys quartered in the settlement, and also a company of artillery, while the French have about 1000 men stationed in the city. There is also a strong naval force, French and English anchored just off the settlement.

In addition to this force, immediately upon the apprehension of danger most of the young men in the settlement formed themselves into a volunteer corps, and more recently a company of cavalry and artillery have been organized. The expenses of the volunteer companies have been paid by the foreign community, \$10,000 having been raised without the slightest trouble.

The volunteers are intended for 'Home Guards,' and meet for drill twice a week. * * * I may mention that the commanding officer, a gentleman at the head of one of the largest English houses in China, in addressing his men a few evenings since, remarked respecting the various nationalities comprised in the corps, that the Americans stood the highest, the Germans next, and his own countrymen third. * * *

The foreign settlement and city of Shanghai has now a native population of nearly a million.

The Imperialists have a small force here, and occasionally meet marauding bands of the rebels, but they can accomplish but little toward driving them away without the aid of foreign arms. Since my arrival here I have sometimes counted six or eight burning villages, and the rush of villagers towards this place, flying for their lives, some of them disfigured and bloody, tells of the terrible scourge of civil war. It is bad enough in our own loved land; but where it occurs without the ameliorating influence of civilization, is truly horrible. * * * Until the past year or two, the rebels had the sympathies of foreigners. The little known of them was favorably regarded. The imperial government was thoroughly rotten. The people were oppressed by petty officials. The country was ripe for rebellion. Never was there a more flattering prospect for such an uprising. . . . The rebels were successful in foreign negotiations, and destroyed the prestige of the Emperor. Several of the richest provinces of China were under their control, and they only needed to push on with the energy which had hitherto distinguished them, to obtain possession of the imperial city. But success appears to have demoralized them.

Many people interested in the welfare of China had regarded the rebellion as the dawning of a glorious reformation upon one third of the human race. But the leaders puffed up with pride assumed divine honors. Nankin became the seat of the heavenly king; and the rebel forces lost sight of the object of the rebellion, and have since contented themselves with overturning and devastating the country in their possession. Instead of encouraging business and getting the good will of the people, the cities which they hold have become mere barracks for soldiers, and to the country people the term 'rebel' is connected with all that is cruel and blood-thirsty.

Meanwhile, the new government at Pekin, headed by Prince Kung, seems favorably disposed toward foreigners. This fact, with the evident lack of constructive power in the rebellion, exercising as it does a very prejudicial effect upon commerce—has apparently influenced the representatives of England and France to make common cause with the Imperialists, for the purpose of driving the rebels away. The foreign force has recently been increased, and further additions are shortly expected from Tientsin.

Be Patient with the Little Ones.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you to provoke the sharp reproof. Remember the world is new to them, they have no slight task to grasp with their unripened intellect the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength, through years of experience; and it ill becomes you to fret a child who fails to keep pace with your thought. Teach him patiently as God teaches you, "line upon line, precept upon precept, here a little and there a little." Cheer him on his conflict of mind: in after years his ripe, rich thought shall rise and call you blessed. Bide patiently the endless questionings of your children. Do not roughly crush the rising spirit of free inquiry with an impatient word or frown, nor attempt, on the contrary, a long instructive reply to every casual question. Seek rather to deepen their curiosity. Convert, if possible, the careless question into a profound and earnest inquiry. Let your reply send the little questioner forth, not so much proud of what he has learned, as anxious to know more. Happy, thou, if, in giving your child the molecule of truth he asks for, you can wet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou send forth a philosopher, and not a silly pedant into the world.

Bear patiently the childish humors of those little ones. They are but the untutored pleadings of the young spirit for care and cultivation. Irritated into strength, and hardened into habits, they will haunt the world of life like fiends of despair, and make the little ones curse the day you were born; but corrected kindly and patiently, they become elements of happiness and usefulness. Passions are but fires, that may either

scorch us with their uncontrolled fury, or may yield us a genial and needful warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service. Sow in their hearts the seeds of a perennial blessedness; its ripened fruit will afford you a perpetual joy.—*Mich. Jour. of Education.*

Love to Christ.

The love of the believing heart to Jesus Christ is the most wonderful of all affections. It stands alone, amid the friendships and attachments of earth. Here is a Being whom the men of our generation have never seen, whom they have never heard, who lived almost two thousand years before they were born, and yet he is loved. Yes, he is loved—not merely feared or revered or held in high remembrance but "loved," and that, too, with a fervor and strength before which the strongest attachments of earth fade into insignificance. There is nothing to which we can compare this love. It finds no parallel in the history of mankind. We read of men who, while living by a secret power attracted and attached to their persons the hearts and services of the most opposite characters. Their presence was a tower of strength, and their name inspired more than human courage. But ere they died, the staff of their power was broken, and after death the magic of their influence passed away. But in the cause of Jesus Christ, death has made no change, except to strengthen the love of his followers, so that now, after so many centuries have rolled around, he is adored by millions, who would die for his name, and whose very life derives its joy from the smile of his countenance.

This is one of the most remarkable facts in history. Philosophy cannot explain it, reason cannot account for it. Revelation alone solves the mystery. He whom we love is Immanuel, God with us. He is the desire of all nations, the hope of Israel, and unto him shall the gathering of the people be. In him dwelleth all the fullness of the Godhead bodily, and the human heart finds both its being and its bliss in loving and worshipping Jesus.

In the new creation, the soul is delivered from the bondage of fear and dread, and lives and acts under the principle of love to Christ. The love of God to us awakens in us a tender affection towards him. It is not, therefore, a poetical figure when we speak of the soul loving God. It is a blessed reality. It is a sensible glow of the affections towards Christ. The heart, in the language of another, is "strangely warmed." The thoughts, desires, and outgoings of the soul are all toward him. The Savior becomes the center of the affections—the chief among ten thousand, the one altogether lovely. He is our beloved and he is our Friend. We have none on earth that we desire besides him. He is the Prophet of our ignorance, the priest of our insufficiency, the King of our defencelessness, the Immanuel of our earthliness, the Redeemer of our ruined nature. He is our Rock, our Refuge, our high tower, our Deliver. He is all that can attract, and endear, and delight, and satisfy the soul forever.

It is because of this that the strength of attachment to Christ is so great and undying. When desire fails and the heart loses its hold on earthly interests and attachments, this divine affection lives and glows with the freshness of youthful love. Many waters cannot quench it, neither can the floods drown it. Poverty and peril and nakedness and the sword cannot destroy it. Old age, which palsies all else besides, leaves it green, and from the very grave of earthly hopes spring forth plants of fairest trust and piety.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on

the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, SEPTEMBER 20, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Is IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

P. S. The War News, this Tuesday, Sept. 16, shows great successes in driving the rebels out of Maryland back into Rebeldom; but as we are just going to press we have no space or time to enlarge. Secretary Stanton, not as we supposed last week, appears to be still at the head of the War Department.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Exposition of Daniel's Prophecy.

CHAPTER XI.

THE CLEANSING OF THE SANCTUARY.

Continued.

III. Such being the treading down of "the place of the sanctuary," and such the sanctuary's defilement, what is to be understood by the sanctuary's cleansing? This question also involves the consideration of another, whether the ending of the 2300 days is to be marked by the full cleansing of the sanctuary, or only by some incident marking the *initiatory* steps, or some one of them, in its progress?

It is clear that the predicted cleansing must be some event of greater significance than any transpiring during the long period of the 2300 days continuance; and consequently, to show that those days ended in 1790, 1822, 1844, or any other date that has been supposed to mark their termination, it must be made evident that the occurrence relied upon was of greater importance in that direction, than any preceding event since Judea was over spread by the ensigns of Pagan Rome; with the armies of which and "the abomination of desolation spoken of by Daniel the prophet," the words of our Savior show an undisputed connection. We may then well enquire whether at either of the dates referred to, or since then, there have been any events more indicative of the termination of those abominations, than were those of the removal of the heathen monuments from Judea after A. D. 323 and the erection of Christian temples on all the sacred sites; which was thought at the time to be the fulfillment of the prophecies respecting the New Jerusalem?

For if no events have since transpired equaling those in importance, or pointing with more significance in the required direction,—and there surely have not,—then the prophetic period which could not then have terminated, cannot yet have ended; so that for its completion we must look for some event, the like of which history has no parallel.

What, then, is signified by the cleansing? "Justified" is the marginal reading—restored. That is, it shall be placed in a position as if it had never been defiled. When the days shall end, the times of the Gentiles will have then been fulfilled. The true God will alone be worshipped in the Sanctuary land. All heathen rites and false religions of every kind will have been banished from it forever; and Daniel's prayer, that the Lord would cause his face to shine on the Sanctuary that is desolate, (Dan. 9: 17,) will have been fully answered.

There are other Scriptures which throw light on this predicted restoration. Micah prophesied that after Zion's desolation, "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it," Mic. 4: 1. See also Isa. 2: 2.

The phrase, "in the last," in both Isaiah and Micah, is from the Hebrew *ah-gharuth*, which denotes the end or farthest part, as in Psa. 37: 37, "for the end of that man is peace;" v. 38, "the end of the wicked shall be cut off;" 73: 17, "then understood I their end;" Prov. 14: 13 "and the end of that mirth is heaviness;" 23: 32, "At the last it biteth like a serpent;" 25: 8, "what to do in the end thereof;" Eccl. 7: 8, "better is the end of a thing;" Isa. 46: 10, "declaring the end from the beginning." These examples justify the rendering of this phrase, "It shall come to pass in the end of the days," &c.,—i. e. in the end of the gospel dispensation, and synchronizing with "the consummation of Dan. 9: 27, to which time the holy place was to be desolated.

"The mountain of the Lord's house" that is to be established in the top of the mountains, can be no other than mount Moriah on which the Lord's house was erected by Solomon; of which the prediction was made: "Zion for your sakes shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of the forest. But in the last days it shall come to pass that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills," Micah 3: 12; 4: 1.

The word "established," in both Isaiah and Micah, (Heb. *koon*) conveys the idea of permanence. Thus it is rendered, in Job, 21: 8 "Their seed is established in their sight;" Psa. 57: 7, "My heart is fixed;" Psa. 92: 2. "Thy throne is established;" Prov. 4: 18, "shineth more and more unto the perfect day."

The phrase, "in the top of," is from the Hebrew *rosh*, which signifies the head, or chief, that which has the pre-eminence, as may be seen by its rendering in Ex. 6: 14, "the heads of their father's houses;" 12: 2, "the beginning of months;" 30: 23, "Take thou also unto thee principal spices;" Num. 14: 4, "Let us make a captain;" 31: 26, "the chief fathers of the congregation;" Josh. 11: 10, "the head of all those kingdoms;" 1 Sam. 9: 22, "in the chiefest place among them;" 1 K. 21: 9, "set Naboth on high among the people;" 1 Chron. 16: 7, "David delivered first this Psalm;" 23: 20, Micah the first;" 26: 10, "Simri the chief;" 2 Ch. 20: 27, "Jehosaphat in the fore front of them;" Psa. 141: 5, "it shall be an excellent oil;" Isa. 7: 8, "the head of Syria is Damascus, and the head of Damascus is Rezin;" Isa. 29: 10, "The prophets and your rulers."

Also the phrase "and shall be exalted," which is from the Hebrew *nah-sah*, signifies pre-eminence, as in Isa. 57: 15, "the high and lofty One;" Est. 5: 11, "he had advanced him above the prince."

The whole passage, then, may read, "And it shall come to pass at the end of the days, that the mountain of the Lord's House shall be established as the chief of the mountains, and have precedence of the hills"—that is, when the times of the Gentiles have been fulfilled, the now desolated site of the Holy Temple shall become again the great center of the Divine government on earth.

This restoration is evidently, the predicted cleansing of the place of the Sanctuary, now trodden down. For thus we read of it: "The glory of Lebanon shall come unto thee, the fir-tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. 60: 13. "They shall not hurt nor destroy in all my holy [koh-desh]—i. e. sanctuary] mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Ib. 11: 9. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land

of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy [koh-desh] mount at Jerusalem, Ib. 27: 13. "Even them will I bring to my holy [koh-desh] mountain and make them joyful in my house of prayer" Ib. 56: 7. "He that putteth his trust in me shall possess the land, and shall inherit my holy [koh-desh] mountain," Ib. 57: 13. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the less well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation," Isa. 25: 6-9.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Lord from Jerusalem." Isa. 2: 3.

From the foregoing it is apparent that the sanctuary, the nature of its defilement, and its predicted cleansing, justification, or restoration, require that the latter should take place at the epoch of the conflagration predicted by Peter, and consequent upon which we are to look for a new heaven and a new earth wherein dwelleth righteousness. For thus saith the Lord, "I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards shall thou be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed," Isa. 1: 24-28. Then will the koh-desh land have been restored, and the koh-desh people will again worship the Lord in the New Jerusalem.

"In view of those scriptures there need be no question respecting the events which will mark the termination of the 2300 days. As no such events have yet transpired, that period cannot have terminated. And as no such events can transpire until the revelation of Jesus Christ in flaming fire, taking vengeance on them who know not God and obey not the Gospel, the predicted period must extend to that epoch.

The War.

As was anticipated on the issue of the last Herald, the Rebel army have crossed the Potomac and invaded Maryland, threatening Pennsylvania, with a large force. Their movements, however, and the plans and movements of the Union forces, are involved in mystery. It is a time of gloomy anxiety and solicitude. The Hartford Courant truthfully say:

"We are likely to lose, in the fall, pretty much all we gained in the spring campaign at the West. We have surrendered, temporarily at least, pretty much all Tennessee, Nashville included, by Buell's retreat and order to evacuate Nashville. Morgan's army at Cumberland Gap will probably be captured, for at the last advices it was on half rations, all communication cut off, a rebel army in its front and rear, and no possibility of its being reinforced. Gen. Buell's army is also on half rations, and retreating, and where it may turn up, it is impossible to say. Gen. Grant's position at Corinth must be untenable, after Buell's retreat and he will probably fall back on Memphis and the gunboats. Our ironclad boats now constructing will enable us to hold the Mississippi very firmly; and we have naval force enough there now, to keep it within our grasp. The moral we draw, is, that as heretofore, the Navy is the best reliance of the North; and that the vast geographical area in which our armies operate at the South and West, causes them to be lost in the vastness of the space."

There is, we think, another moral that is not sufficiently dwelt upon in this crisis, viz. that God is not necessarily with the heaviest cannon, nor with the largest battalions; that it is not by numbers that victory is to be decided, but by the arm of Him who rules the world. The spirit of worldliness and Sabbath desecration which prevails in our land is most fearful to contemplate. Last Sabbath, at the military encampment at Readville, a few miles out of Boston, it was estimated that some eight thousand visitors were present. At the Camp-meeting lately held on Martha's Vineyard, it is thought that on the Sabbath there were more than ten thousand present,

not one fourth of whom came near the preacher's stand, or seemed to care anything for the ordinances of God's day, or the preaching of His word. At another camp-meeting we have heard of, we are told preachers had their book-stands, and sold their books the same on that as on other days. There is more riding out of this city for amusement on Sunday than on any other day of the week; and the cars and omnibusses,—in neither of which have we ever set foot on the Sabbath—never go more crowded than on that holy day; and they are often patronized in their Sabbath desecration, by those who profess to fear God and to keep his commandments. Truly wickedness in every form abounds, and men seem to forget that a just God reigns. If Thomas Jefferson trembled when he thought of the sin of slavery and remembered that God is just, as he said he did, who should not tremble when he thinks not only of slavery, but of all the sins which abound in our land? In view of these will God ever give our country peace? He may give us a short respite; but He may continue this horrid civil war until it culminates in the coming of Him who shall bring war to an everlasting end, and who will ere long reign the Prince of peace, from the river unto the ends of the earth. May that coming be hastened.

A Chinese Tradition of the Coming of the Messiah.

The Jesuitical missionaries who went to China several centuries since, reported that "Confucius, the chief of the Chinese philosophers, actually predicted the coming of the Messiah by the table of the Yking, one of the five sacred books of Kings, which are received by them as supreme." Tit. Un. His., p. 348.

With this doctrine instilled in the mind of the Chinese, after following the teaching of their great chief, Confucius, it is not strange that one should almost revolutionize the nation by claiming to be the Son of God. When the American Japanese expedition was at Shanghai, Com. Perry gives this account of a religious imposter. After giving various explanatory notes, he says: "This man denounces the prevailing religion, and has caused to be destroyed numerous Buddhist temples. He professes a faith somewhat similar to the Mormons of America, and claims to have constant communion with God, and to be acknowledged as his Son. His ignorant and lawless followers profess to believe in his pretended revelations, and with them he has acquired great power by his religious devices. He fraternizes with all Christians, and argues that they should all assist in putting a true son of heaven upon the throne," Jap. Exp. vol. 1, p. 148.

Buddhism, which is the most widely diffused religious error in the world, embodying three hundred and twenty millions of votaries, or fifty millions more than Mohammedanism, is received by the Shinto worshippers of Japan. Through all this erroneous system the idea of the incarnation is distinctly held. Beside this, there was a sect that taught distinctly the incarnation of the Messiah. Mylon, the Dutch official at Dejima, speaks of a fourth religion, which was co-existent with these other sects prior to Christianity. His story is that about A.D. 50 a Brahmoical sect was introduced into Japan, which taught as doctrine the redemption of the world by the son of a virgin, who died to expiate human sin; thus insuring to man a joyful resurrection. It taught a trinity of persons, constituting one eternal, omnipresent God, the maker of all things." Jap. Exp., vol. 1, p. 22.

A Good Old Age.

"Bro. Artemas Newton, of Warden, Shefford Co. C. E. desires you to stop his paper when the time expires. He is in the 78th year of his age, and sight so poor that he finds himself unable to read it. He has taken the Herald almost from its commencement—and is still deeply interested in the important truths it promulgates. Though he may cease to take the paper—yet he intends to assist the office while he lives, and has means to do so."

J. M. O.

Bro. Newton has paid up just to the present number which, according to the above, terminates the period of his subscription. We are sorry to lose any of our readers; and where age prevents reading, we have often thought it would be better to hear the paper read, than to have it discontinued. We need all our subscribers, and hope that some friend or neighbor of Bro. N. will feel like reading to him, rather than he and the Herald should part company.

Seventy eight is a good old age. Our own father lived six years beyond that period, and his mother eight,—being entirely blind for twenty years, but taking great pleasure in hearing books and papers read. Our mother's mother saw also her 87th year. "Barzilia was a very aged man, even fourscore years old." He said to King David, "I am this day fourscore years old, and can I discern between good and evil? can thy servant taste what I

eat or drink?" Can I hear any more the voice of singing men and singing women?" 2 Sam. 19: 32, 35. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away," Psa. 90: 10. As we write this, it occurs to us that on reading one day in our mother's maiden journal, written more than half a century since, we found recorded that her great grandfather quoted this text to her and added, "I am this day ten years past four score." Jacob said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage," Gen. 47: 9.

A peaceful old age, the evening of a godly life, must afford peculiar opportunity for the enjoyment of happy memories and glorious anticipations. For there is a land where the inhabitant will not say I am sick, nor will he there grow old. We do not anticipate that all will be youths there; for youth is not our idea of the perfection of manhood. We expect the venerable forms of our fathers will lose none of their venerableness; nor would we see them other than with their hoary heads of age; for "the beauty of old men is the grey head." Prov. 20: 29. But we do know that, like Moses when "one hundred and twenty years old," there the eye of none will be dim, nor will there be any loss of bodily vigor.

The Meeting at Waterbury Vt.

We would call the attention of our readers to the notice on our last page of the twenty second annual meeting, Oct. 10th, at Waterbury, Vt., of those who believe in the near return and everlasting reign of the King of kings on the renewed earth. It is desirable to have a full attendance, not merely for the spiritual and social enjoyment of those attending, but for the influence which such a gathering may be expected to exert on the community, and on spectators who may be present. It was the general testimony that our last annual meeting at Springfield Vt. was one of our best. It was harmonious and spiritual, without the presence of any opposing element. There is no reason why the coming meeting should not be even more profitable than the last. Our friends in Waterbury will desire to see a large number present, and will take pleasure in providing ample accommodations. Let there be a full attendance, and let all go there actuated by a desire to see God glorified and His truth advanced, in all that may be said or done. The greater portion of the time, it is expected, will be occupied by lectures and addresses, and not by the adoption of fruitless resolutions, or unprofitable discussion.

Truth Alone Desirable.

A correspondent, in forwarding an article, writes: "If you think the argument wrong, or that it contains error, do not hesitate to point it out: Truth is the great thing we are all in search of,—or should be."

From all candid minds, searching for truth as for hid treasure, we always expect a desire for error to be exposed and truth vindicated. How cheering it is to encounter such a spirit among those with whom we differ! And why should not this always be? Why should not all ardently desire that those competent should point out all mistakes we are in danger of imitating, or repeating, and enable us to correct whatever may be shown to be actually erroneous? It would seem indeed, that such must be the feeling of all sincerely searching for truth. Those who, in the days of Isaiah "said to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits," [Isa. 30: 10] were not desirous to see and know the actual truth. But all desirous of truth, instead of feeling aggrieved at the exposure of any fallacy in argument, sophistry in reasoning, or error in statements of fact, will feel thankful for needful and timely correction. Sympathy for errors of any kind, and an unwillingness for their rectification, should always be sedulously guarded against. For the indulgence of such sympathy cannot but result deleteriously on the temper and spirit of those thus actuated.

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become a subject; no man can safely command, that has not truly learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.—Thomas A. Kempis.

Corals, agates and crystals are found on many a stormy shore; thus the souls finds God's most precious gifts in the rugged path of sorrow.

BELGIAN POPERY.—The grave state of King Leopold's health is watched by the Jesuit party in Belgium with keen inquiry. It seems to be expected by them that with this wise sovereign the constitutional system is doomed to disappear. The Monde, an organ of the party says: "By a strange inadvertence, and also to obey a fatality of the revolution Leopold threw himself into the arms of Liberalism. He yielded up himself and his throne to the hands of men who professedly detest king and monarchical institutions. He rejected, through illegitimate means, the Catholic party, who alone bore affection to the new royalty, and was able to secure to it a prosperous future. All will soon be once more called in question." To be warned is to be forearmed. This language is clear enough as to the expectations which are entertained by the clerical foes of constitutional government.

Foreign Intelligence.

St. John, N. F. Sept. 12. The steamship Edinburgh, from Liverpool 3d, and Queenstown 4th, for New York, arrived off Cape Race at 8 o'clock this evening.

The Confederate steamer 290 is reported to have received from the steamer Bahama, off the Western Isles, iron plates, munitions of war, &c., to enable her to intercept Northern vessels as they approach the coast, and in the absence of any ports, to take and destroy ships and cargoes. She is commanded by Capt. Semmes, late of the Sumter. She is now called the Alabama.

The Liverpool Telegraph, on the authority of a pilot, gives a substantial account of a desperate naval engagement on the night of the 20th ult. between two vessels, supposed to be Federal and Confederate, 250 miles south of Holyhead. The Liverpool Mercury asserts that it is destitute of truth, and founded probably on the gun practice between two British ships of war.

A report prevailed that Thurlow Weed is charged with an important mission to the British Government.

The London journals generally take a very gloomy view of American affairs so far as the Federal government is concerned.

The Post says the North must either do as England did in 1783 or imitate Russia in her government of Poland.

The Daily News argues that the South should be compelled to acknowledge the superiority of the North and submit to the terms that the North may dictate.

The Times and the Daily News both criticise President Lincoln's address to the negroes relative to emancipation, and his views are pronounced impracticable.

Mr. Pearson Hall, a ship owner, who has been active in running the blockade, has suspended payment owing to difficulties in realizing returns.

Queen Victoria has gone to Germany.

The French Government has ordered that no operation shall be undertaken in the interior of Mexico until the middle of October.

The Paris Bourse advanced considerably under the news of the capture of Garibaldi, but has partially relapsed since: rentes 69 5c.

Memento of a Battle Field.

Rev. A. H. Quint of Jamaica Plain, West Roxbury Mass. Chaplain of the 2nd. Mass. Regiment, in a description of the field after the battle of Cedar Mountain says:

"As soldier hands were laying our brave men in their graves, and we were covering them first with green leaves, my eye was attracted by a leaf which with others, had evidently been in the hands of some man. And my glance fell first on these words:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

'Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.'

'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

'We left our dead. But the leaf I reverently folded and carefully keep.'

A COMPREHENSIVE PRAYER.—On the fly leaf of Rev. Dr. Bethune's Bible, was found written the following:

Lord pardon what I have been;
Sanctify what I am;
Order what I shall be;
That thine may be the glory,
And mine the eternal salvation.
For Christ's sake.

If the way to heaven is narrow, it is not long; and if the gate be straight, it opens into endless life.—Bishop Beveridge.

THE NUMBER OF KILLED AND WOUNDED IN THE LATE BATTLES. Dr. Coolidge, having concluded his arduous labors on the bloody field of Manassas, states it as his opinion that the entire number of killed on the Union side is about seventeen hundred. In the series of battles the entire number wounded he estimates at about six thousand. At the battle of Groveton alone he thinks there were four thousand. He states that the wounded paroled prisoners amount to two thousand, aside from which there were about one hundred and twenty-eight civilians, nurses and attendants taken and afterward paroled. Dr. Coolidge says that the field of his operations extended over a space of thirteen miles, and the consequent tax upon the energies of the surgeons and attendants was exhausting in the extreme. He thinks that the suffering of the wounded men from hunger was not as great as supposed, and within forty eight hours of the battle, food was carried to the field in quantities sufficient to supply all. The great extent of ground over which the wounded were scattered rendered it impossible to supply the sufferers as fast as could be desired.

The Norwich Bulletin professes to have information that as soon as the levy for 600,000 men is filled up, it is the intention of the government to call out an additional force, stated at 400,000. This force is to be drilled, and held in the State as a reserve.

CHURCH AND STATE.

Another European nation has dissolved the ties between Church and State, so far at least as control by the latter over the former is asserted.—The Christian Intelligencer says:

"In Holland, the union of Church and State, so far at least as temporal control over the Church is concerned, is dissolved. After July 1st, 1862, the ministers of Protestant and Catholic worship were to be suppressed. There will be grants to a certain number of parishes of each denomination, but the State will no longer take cognizance of their internal condition. This will secure to all the churches entire religious liberty, and do honor to the country of William of Orange."

THE SCULPTURE OF HABIT.—Did you ever watch a sculptor slowly fashioning a human countenance? It is not molded at once. It is not struck out at a signal heat. It is painfully and laboriously wrought. A thousand blows roughen it. Ten thousand chisel points polish and perfect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out and stands fixed forever and unchanging in the solid marble. Well, so does a man under the healing of the Spirit, or teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soul—habits of love, and purity, and truth—habits of falsehood, malice, and uncleanness, mold and fashion it, till at length its wears the likeness of God, or the image and superscription of the Evil One.

THINGS WORTH KNOWING.

I know—that my Redeemer liveth. Job 19: 25. I know—in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1: 12.

Ye know—that he was manifested to take away our sins. 1 John 3: 5.

We know that all things work together for good, to them that love God. Rom. 8: 28.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. 5: 1.

We know—that when he shall appear we shall be like him; for we shall see him as he is. 1 John 3: 2; 5: 15, 18, 19, 20.—American Messenger.

THE SANDWICH ISLANDS.—The population of the Sandwich Islands has dwindled to 67,000, from 150,000 in 1823. Disease, and other accompaniments of Christian civilization, are rapidly sweeping off the native inhabitants.

CORRECTION. We are reminded by Bro. Orrock that Dr. R. Hutchinson's address is "Devon St." not "Devonshire St." as we have had it, and as we have been sending previous Nos. of the Herald. We mistook the word.

GREAT AND SMALL RICHES.—Riches though well got, are like the ancient manna; those that gathered less had no want, and those that gathered more were not profited thereby.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you get into the spirit of Christ—Romance.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

BOSTON—THE CAUSE HERE.

Monday Aug. 12, 1862. Rose early, refreshed, and happy in God. Took an morning walk with Brother Brownell, and talked of the coming kingdom, and our duties connected with it. After which we took a plain wholesome breakfast, which we ate to the glory of God, when we had a song: "Forever with the Lord," and a chapter of the holy word, with prayer and thanksgiving, when the stage being ready, we were obliged to part and go our ways perhaps not to meet, till we shall "See the king in his beauty."

I have much enjoyed my my visit with Bro. B. and family, and Sister Howe, and with all the dear friends. It has been a mutual blessing. It is more blessed to visit the neglected ones, who live out of the way and seldom see an advent preacher, than those who enjoy constant privileges of this kind. They appreciate it so much, and enjoy it as others do, and cannot. It does us good to see others enjoy good things; and when we can be the means of their enjoyment it is thrice blessed to us.

The Lord bless the dear and faithful ones in Es-
pence, and give them the kingdom at last. They will receive my thanks for "helping me on my way after a Godly sent."

I came by stage to Schenectady and then took the car to Sandy Hill, via Saratoga Springs. Stopping an hour, I went to one of the Springs and quaffed some of the living, mineral waters. This was the strongest drink, I had taken for two years. But rich as it is, and celebrated as it is, for its medical properties, I much prefer the pure soft water that flows out of the rock on the "Hill side," at Dansville, N. Y. with which "Our House," is supplied, for health agencies. There is nothing so conducive to health as pure soft water. And if it cannot be got from the springs of the earth where we reside, we had better spend our money for a good cistern, and filterer, and use the water and snow that comes down from heaven, and have health, than to pay doctors' bills, and suffer with pains and various complaints that come from impure or hard water.

But think of it. Here are thousands of persons crowding to these springs in pursuit of health, spending their time and money without stint, who might be well at home, if they would live right. Here too, they have to, or do, live at the Hotels, where their food is conducive to anything but the restoration of health. The diet at these watering places, is better calculated to make us sick, than to give health. If such persons would spend the same money and time at "Our Home," in Dansville N. Y. they might not only be restored, but learn how to keep their health after they had got it. When will men be wise?

At 8 P. M. I left the merry throng in Saratoga, for Sandy Hill and at 9 o'clock, I was pleasantly associated with Bro. Mathewson and family in their happy home in Sandy Hill. I am to speak here and will in my next say a word about things here.

Sandy Hill, N. Y.

Tuesday, Aug. 12. Visited, with Eld. Mathewson and Fanchen, a number of families, only a few of which I had known in my visits and labors here from 1842 to 1847; most of the early Adventists having died or moved away to other parts. But a new and interesting church has been raised up under the labors of Bro. Mathewson. They have built a fine spacious chapel, and regular worship is well sustained. The church is one of the living ones, and increasing in both numbers and graces. And the cause is much stronger than in 1843. "What hath God wrought?"

In the evening, I spoke to a very good audience, and enjoyed liberty in speaking on the blessedness of full communion with Christ, which was well received.

While out in my walks to-day, I visited the "Union Cemetery," and stood for a time by the grave of Eld. John Howell, who by his special request was buried here. I recalled the time and circum-

stances when Bro. H., in his extreme youth, was introduced to me in Portland, Me., by our esteemed father, Dea. John Pearson; when I took him into my tent's company, to help me in the proclamation of the Gospel of the Kingdom. It was a matter of joy to me to contemplate his successful labors in the cause of Christ while he lived, and that he finished his course with honored joy. He died in the faith, and will come forth in the resurrection of the just. Here, too, was the new-made grave of Sir Austin, a bride of a year, and the daughter of Eld. Parry, and the consort of Bro. Justin Austin. She was beloved by all who knew her, and ready for the kingdom. In her late visit to Boston, she became much endeared to the Advent people in Hudson street. How little we thought, that a few short weeks would elapse before that healthful and beautiful form would lie mouldering in the dust! Yet it is so. May we imitate her godlike example, and be prepared with her to enjoy the "power of an endless life" at the coming of Christ.

Wednesday, August 13. By special request I tarried over another day, and visited, and preached again in the evening on the time of the Advent. I had liberty, and found no opposition to the full and free utterance of all I had to say on the evidence of the Lord's coming in 1868.

While here, the Rev. M. B. Czechowski (pronounced Trha-hof-ske), called on Bro. M. He is the author of the "Thrilling and Instructive Developments; an experience of fifteen years as Roman Catholic clergyman and Priest." He is a Pole by birth and education. He appears to be a well-educated man and a Christian gentleman. I was much edified by his discourse, though in broken English. He has become interested in the personal coming of Christ, and is now travelling, and dispensing of his book as a means of support. I regard his book in a favorable light. It will be read with interest and profit by all candid persons.

My visit with Bro. and Sister Mathewson has been a very pleasant and agreeable one. Bro. M. has been a subscriber to the "Herald," almost from the beginning, and continues to be, although he has always held other views on the state of the dead, and is specially associated with the Adventists on that side of the question. But for consistency, piety and devotion to the great Advent Cause both he and Sister M. are worthy examples, and would be an honor to any denomination.

When I first visited Sandy Hill, with Father Miller, in 1842, we held a meeting in the Presbyterian church, of which the Rev. M. Parry, was then pastor. He it seems became interested at the time, and give up the temporal millennium. Afterwards in the examination of the state of the dead, he was shaken in the view he had held, and expressed it to his associates. After resigning his pastoral charge, being in affluent circumstances, he took a more bold and open stand, on the subject, and finally was tried by the Presbytery for heresy. He defended himself and endeavored to sustain his position. But he was not met with the candor or fairness, or with scriptural arguments to convince him, or his friends of their error and so he was cut off from the body. He is a pious and devoted man, and often preaches the Gospel, as he has calls, though he has no pastoral charge. He and his entire family have been baptized and united with the Advent church in Sandy Hill. I had a pleasant interview with them. Our visit with Father Miller, and the occupancy of his pulpit twenty years ago was pleasantly referred to, but none of us then thought of the changes that have transpired, or of seeing a beautiful chapel, and happy church in Sandy Hill in 1862, looking for the kingdom.

Bro. Ira Fauchen, still lives and is true to his faith and hope. He was brought out at the time of Father Miller's visit. He had been a Quaker, but on hearing the literal interpretation of the word of God, he was convinced of its truth and embraced it with his whole soul. And he went farther than his teacher, and applied the threatenings of the word of God against the wicked literally, to destroy them root and branch. He has ever been a strong destructionist. But he gave me the most valuable and liberal aid in spreading the gospel of the kingdom in the early period of my work, of any one. And for many years he continued to help in the cause, though he did not see with us in all things. At a later period he was so much impressed with the (to him) terrible idea of eternal torment of the wicked, that he with held his support from all who taught that doctrine. And he still adheres conscientiously to this view, and acts accordingly. Let any man be fully persuaded in his own mind, and act as he will be willing to be judged in the "last day."

Thursday, August 24. Bro. N. W. Wait, formerly of the Christian connexion, now of the Advent church in Sandy Hill, and one of the chief supporters; took me to Fort Edward, where I took leave of him and others, and took the cars for White Hall and arrived at noon. As the boat was to leave immedi-

ately I had not time to call on friends here. We had a pleasant sail up the Lake, for about 3 hours when a heavy rain storm came up; but we arrived at Rouse's Point at 9 o'clock in the evening. I put up with Bro. Wesley Weeks, and only on the 15th, I came to Perry's Mills, and prepared for our camp-meeting, which was to begin this P. M.

Some of the Links in the Chain of Truth.

No. 7.

BY TIMOTHY WHEELER.

Character does not pertain to instinctive acts whether of body or mind.

All instinctive physical acts are not double, so that the body is not always a slave to the mental system, for these acts have no mentality connected with them.

Over these acts, man never has, neither can he ever have any control. Their teaching then is the teaching of God, and is in harmony with the Bible.

There may be conflict without the existence of evil.

The introduction of evil was not necessary in order that man might have a just conception of what evil was.

Evil is not a being, a creature, it has no substance or entity, it has no nature of its own.

Evil was needless, and is temporary, man being its author.

There was a liability to evil, but there was no necessity for it.

It was necessary that Adam and Eve should have had a sense of good and evil.

Good and evil relate more to the condition or existence than to existence itself.

Evil did not originate at once, by a miracle, but was of long and gradual development, (still increasing) and God's original plan for its extermination was in the same way, by a gradual decrease but Christ being rejected and exiled, we shall have the New creation, and not the Restitution, hence the eradication of evil will be a miracle.

There is such a thing as restoring a machine, providing it is done in season, otherwise, it must be new-created.

A miracle was usually wrought against an evil.

Man's consciousness of natural evil is greater than his consciousness of good.

It was necessary that Adam should become acquainted with the distinctions of right and wrong, but this he could as well without guilt as with, so, the introduction of sin and evil was unnecessary.

The first sin and the first moral evil were the same.

The origin of sin or moral evil was an antecedent to the origin of natural evil.

Natural evil is the effect of sin or moral evil—the natural result.

Evil is both moral and natural.

Evil is more plentiful than good.

Good and evil have no positive existence, they are simply the qualities of what exists, having relation to case, state, or condition of existence.

Good and evil are the opposite conditions of the same thing.

Evil is not the object of contrivance.

Satan was the occasion of sin and evil but not the cause of it.

Satan had no power to fill our world with woe.

Sin had its origin in Eve's highest or moral nature in the mental act of decision or choice, thus deranging her moral nature, and by virtue of its connection with her physical nature, her whole compound or dual nature was deranged and out of harmony with itself, and the entire universe.

Man, in his guilt and fallen state has a sense of virtue unpossessed, so, man, in his innocence or un-fallen state, could have had a sense of sin and evil unpossessed, and so have dispensed with its introduction, and at the same time the end would have been attained that has been attained by its introduction.

If evil is never to have an end, then God must be its author, or Satan has gained a partial victory and Christ's work of separation is limited, and "all things" are not made "new."

As in the natural world, death is the absence of life, darkness the absence of light, and cold the absence of heat; so, in the moral world, sin is the absence of holiness, and evil is the absence of good.

NOTE. The victor is none the less a victor because he permits the defeated, conquered and imprisoned author of evil to exist in the prison house to which he is consigned.

ter enjoyment of peace when it comes, and a longing for that rest that remains for the people of God. While the world looks for peace through the instrumentality of mortal man, we look for it through the proclamation of the King of kings.

Truly yours

R. MILLER.

The greater the present trials, the greater will be the enjoyment of exemption from them, for those permitted to dwell under the rule of our coming King.

ED.

From Bro. D. T. Taylor.

BRO. BLISS. I mail you with this a Northampton paper containing a notice of the camp meeting at W. It is the view of an outsider—a Baptist reporter took of our sayings and doings. He is incorrect in saying that Storrs, &c., hold to the "non-resurrection of the dead,"—also in giving 9 periodicals to the publication society. He himself corrected the first with pencil before sending me the paper. I am yours hastily,

D. T. TAYLOR.

Castleton, W. Sep. 8, 1862.

FROM THE NORTHAMPTON FREE PRESS.

Wilbraham, Aug. 31, 1862.

The second Advent camp meeting opened here last Monday in their old camp ground in a beautiful grove near the depot. There is a larger number in attendance this year than ever before. Nearly eighty tents have been pitched, many of them large family and neighborhood tents, and seventy-three preachers are present representing all the northern States and the Canadas. There seems to be a deep religious feeling among the people. Forty came forward for prayers last evening, and thirty-two have been immersed in the Chicopee river during the meeting.

The general order of conducting a Second Advent campmeeting is much like that of a Methodist camp meeting, and yet the Adventists are strictly Baptists as regards baptism, and most of them believe in the final annihilation of the wicked. There is a small party on the ground, headed by Storrs of New York, Ladd and Curry of Springfield and Wendell of Salem, who believe in the non-resurrection of the dead [wicked] but the great mass of the Adventists discard this latter doctrine. With regard to our national troubles they generally regard them as among the lost signs of the early coming of Christ. Among the speakers of the week, was Mr. Baxter, a barrister from England, who said that the people of England were in sympathy with the North in this rebellion, the London Times to the contrary notwithstanding. His remarks found an echo from the audience.

The Advent Christian Association held their annual meeting on the camp ground the first of the week. Miles Grant was re-elected editor of the "World's Crisis," and D. T. Taylor of Castleton, Vt., was chosen president of the association for the ensuing year. The publication society have issued 60,000 tracts during the year. They have eight publications, weekly, monthly and quarterly.

The Adventists estimate their members at 700 ministers and 60,000 communicants in the United States and Canadas, but I suppose these numbers include the Campbellites and some other doubtful sects.

Good order has prevailed throughout the meetings. There were not less than 5000 people on the ground to-day. To-morrow the tents will be struck and the Adventists will return to their homes refreshed and confirmed in their faith.

The quiet of camp life has been disturbed by only two accidents. On Wednesday night, after all had retired to their tents, the branch of a tree nearly as large as a man's body, fell with a crash, striking across a tent and leveling it instantly to the ground. Luckily but few were in the tent at the time, and all escaped uninjured but one man who received some slight bruises. The other accident was that of the running of a horse with a buggy, two-thirds of the way around the camp-ground amidst an audience of from 2000 to 3000. The only damage done was the breaking of the buggy.

The Methodist camp-meeting will open to-morrow about half a mile from the Advent camp ground, and continue till next Saturday.

QUADRAT.

From Bro. J. Reynolds.

The word, eternal, or immortal, is never joined with life and never can be and make sense, when man is spoken of, because it always means his natural life. The word which is always joined with eternal and everlasting, is life, and from its use in the Bible appears to mean life absolute, as independent of circumstances, as being the very principle of existence, and opposed to natural life, which is dependent on natural elements for its being. Thus when man is spoken of in his resurrection and immortal state his

life is always life eternal, because he has the principle of life in him, and his natural life is changed. He is no longer dependent on natural elements for life, but his has the principle of life within himself. And thus the life is no mark, as it was natural, or animal life. It therefore appears that the salvation of the soul, is the salvation of the person called man, the life being changed from mortal, and natural to eternal, and immortal. We thus hear our Lord say, 'Take no thought for your life what you shall eat, or what ye shall drink.' Matt. 6: 25. And narrow is the way which leadeth unto life and few there be that find it. 7: 15. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. 10: 39 and 16, 25, 26. It is better for thee to enter into life half, rather than have two hands or two feet to be cast into hell fire. 18: 8, 9.

The son of man came to give his life a ransom for many. 20: 28. My life is exceeding sorrowful even unto death. 26: 38. The good shepherd giveth his life for the sheep. Therefore doth my Father love me because I lay down my life, that I might take it again. John 10: 11, 17.

These are a few of many texts which all teach the same truth, that the soul is not the inner man, but that the spirit as we learn from other scripture.

Our Lord while on the cross said, 'Father into thy hands I commend my spirit.' Luke 23: 46. Stephen also said the same. Acts 7: 59. Jesus also said a spirit hath not flesh and bones. Luke 24: 39.

Before Christ there were persons who were familiar with spirits, and by the power which Satan then had, the spirits of the dead were conversed with, as the Lord forbid his people to enquire of such persons. But in this age we cannot learn that any spirits appear to man any more than angels, as we are now living in another age of the world, while our great high priest has gone into heaven; there is a change in this world, and Satan's power in heaven is gone. It is therefore no evidence that there are no spirits because they do not now appear to us, any more than it is proof that there are no angels because they do not.

That all Christians have a life in them which is not inherent, we are assured by the words of Christ, in John, 6: 47 to 63. This is the life which is received by faith in Christ. Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you.

The inner man then is not the soul, but the spirit, and as the Christian has the spirit by Christ in him, or the life which is received of faith, it is but reasonable to believe that when the earthly tabernacle is dissolved, the spirit being free will unite with its proper element, and so remain until its more perfect state, when its immortal tabernacle shall be its abode. And having a body like unto Christ's glorious body shall rejoice in a full salvation, of body, soul, and spirit to be an active being on God's new earth and a partaker of all the glories of God's eternal kingdom. Then shall the meek inherit the earth as joint heirs with Christ.

J. REYNOLDS.

OBITUARY.

DIED. In Waitsfield Vt. June 30th 1862 Sister ORINDA M. LEARNED, aged 58.

The subject of the above notice was an affectionate wife, a tender parent, a devoted Christian. At an early age she became a subject of saving grace and united with the Baptist church. From the beginning of her Christian course she made it her business to walk with God. So that when the news of our Lord's return reached her ears she received it with gladness. She was not moved about by every "wind of doctrine" that has afflicted us as a people, but continued steadfast in the faith once delivered to the saints as she heard it from Father Miller and his fellow laborers in the gospel. For several of the last years of her life she was a great sufferer (from asthma and other diseases) but was scarce ever known to complain. With a smiling countenance, even in the hour of pain, she would say:—

"I'll suffer on . . .
Till my deliverer comes
And wipes away his servants' tears
And takes his exiles home."

For one or two of the last years of her life, when I met her she would sometimes say: "I don't know what I have to live for, only to see my son a Christian." The rest of the family professed Christ. During the last winter I held a series of meetings near her residence, and that son of many prayers, was hopefully converted. Afterwards when meeting her she said, "I have nothing to live for now, I am ready to depart." As she lived for Christ, so she died in him. Of her it may be added with truth: "Blessed are the dead that die in the Lord," as she was one who could say, "I have fought a good fight." We took it for a text on the occasion of her funeral, and we can but hope that God blessed the truth to some that heard.

D. BOSWORTH.

Died in Bolton, C. E. Aug. 24. 1862. Sister ROSEPH A. DREW, wife of George R. Drew and daughter of Bro. Abram and Sister Maria Gould, aged twentythree years. Sister R. experienced religion a few years past, under the proclamation of the truth of the soon coming of our Lord and Master; in which she lived a faithful follower of Christ until her death, which terminated after an illness of about twelve days of bilious and typhoid fever.

Truly death has chosen a shining mark; for Rosepha was a lovely companion, and highly esteemed by all who made her acquaintance. Like a flower she bloomed but to fade away; an untimely blast passed over her, and she is gone. Sad hearts and streaming tears gave proof that all keenly felt the loss of companion, child, sister, friend and neighbor. Only a few weeks before her death, cheerful and joyous, the rose of health bloomed upon her cheek; but oh how uncertain is mortal life. Thus passed away another soul to sleep in Jesus. I had the opportunity of conversing with her in her sickness, and our hearts were made glad in finding her in such a hopeful state of mind, conscious of her approaching danger she seemed calm and resigned to the will of her Maker. She expressed a desire to recover, if it was the will of God, that she might live to Christ only. An hour is soon coming when we shall greet her again on the heavenly shore. She leaves a kind companion and one child seven months old, a father mother, three sisters, four brothers, and a large circle of other relatives and friends to mourn her loss; and truly, it is a loss.

A discourse was delivered by the writer from Acts 26: 8. "Why should it be thought a thing incredible with you that God should raise the dead?"

But death, and he who hath its power,
Shall be at last destroyed;
And saints no more, O joyful hour,
Will be by them annoyed.

JOHN CHAPMAN.

Crisis please copy.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the

present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75cts.—to those who do not wish to give \$1, its former retail price.

Opin of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humours, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plumm, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer.

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "You Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00 .15
Bliss' Sacred Chronology	40 .08
The Time of the End	75 .20
Memoir of William Miller	75 .19
Hill's Saints' Inheritance	75 .16
Daniels on Spiritualism	50 .16
Kingdom not to be Destroyed (Oswald)	1.00 .17
Exposition of Zechariah	2.00 .28
Litch's Messiah's Throne	50 .12
Orrock's Army of the Great King	25 .07
Preble's Two Hundred Stories	40 .07
Fasset's Discourses	10 .05
Memoir of Permelia	

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 20, 1862.

A Scripture Riddle.

God made Adam out of dust,
He thought it best to make me first,
So I was made before the man,
According to God's holy plan.
My body he did form complete,
But without legs, or arms, or feet;
My ways and action did control,
But yet was made without a soul;
A living creature I became,
'T was Adam that gave me my name;

Then from his presence I withdrew;
No more of Adam ever knew,
But did my Maker's laws obey;
From them I never went astray;
Thousands of miles I went in fear,
Though seldom on the earth appear,
God for His end did something see,
And planted a living soul in me;
A punishment the Lord did claim,
And took from me that soul again.
And when from me that soul was fled,
I was the same as when first made;
And without hands, or feet, or soul,
I travel now from pole to pole.

African Cruelties.

The children, when they read the following, must appreciate the privileges social, civil, and religious, they enjoy in this land of Christian influence. And they should remember and pray for those who are in that far off heathen land. There are children also in our own country, in the rebellious States, who are suffering much under the cruel system of American slavery. Let us be thankful to God that we were not born in the dark habitations of cruelty.

Mr. Hinderer is a missionary of the English Church Missionary Society in Western Africa. Some time since he went to the town of Ilesa, in the Yoruba country, and he gives a sad account of the cruelties of the kings and people there. The wall of the town, he says, is "at least fifteen feet high, and no less than six feet thick, and hundreds of human skulls are tempered into this wall! At the north gate I counted upwards of a hundred, all those of war captives. It is awful to think that the walls were originally built with the sacrifice of two human beings, who were walled up alive. These were none other than the first-born son and daughter of the then reigning king!"

"The most dreadful thing is the wholesale slaughter of men, women and children, on the occasion of the death of a king. My host, his first servant (or slave), with several of his household, will have to die with the present king, if they live till his death. I saw also twelve little boys with brass rings on their ankles, who, together with the same number of girls, will have to die with him too, and many others. If the girls come of age before the death of the king, they may be given in marriage; and then twelve other little ones are chosen in their stead. These poor victims have to be buried with their king, in the same grave, some under, some at each side of him, and some at his head and feet. But by far the most dreadful fate is that of two individuals, who have to be buried alive with him, one sitting over his head, and the other at his feet, with burning lamps in their hands. And in order that the lampholders may not escape by a bargain with the undertaker, their legs are to be broken before they take their seat near the king's body. This calamity may soon befall those poor people and children, for the king is by no means a young man. But if a missionary were there, he would no doubt prevail on the king to give up

such practices, provided the under chiefs would submit to it.

Mr. Hinderer also says: "One of my constant visitors was the king's own son, a little boy of about four or five years old. On the first day of his visiting me, as he was sitting on the ground, looking intently on me and all I did, for hours, he was called to his dinner, when he answered boldly, 'I shall not come; I don't want to eat; here I shall sit and look at the white man till my eye is satisfied.' And on my leaving Ilesa, his grandmother had to tie him on her back, for he would try and run after me, saying he must go with me."

APPOINTMENTS.

NOTICES OF J. V. HIMES.

I shall meet with the Maine State Conference, Portland, Sept. 17, and continue over the Sabbath, 21st.

On my way to Stanbridge, Canada East, from Portland, I will preach in Melbourne, C. E., Sept. 23d, instead of the 22d, as noticed last week; and in Lawrenceville, Sept. 24, and shall be obliged to omit my appointment at Waterloo this time.

Conference and lectures at Stanbridge, Stone Settlement, Sept. 25 to 30. Let all come in the first of the meetings and continue through.

Lectures on the Advent in Craftsbury, Vt., Oct. 2 to 6th. This being a new field, it will be pleasant to have brethren come in and help. Call on Alfred Collins.

Waterbury, Vt., to attend the Conference Oct. 7th, &c.

The friends in Pennsylvania, Iowa, and Wisconsin will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish (where it may be practicable) on my route.

I shall go by Chicago, Ill., and Davenport, Iowa, thence to Muscatine, Iowa, &c. Special notice hereafter.

NEW HAMPSHIRE STATE CONFERENCE

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand.

Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 o'clock, A. M., and continue over the Sabbath.

It belongs to our brethren to say where it shall be. Those desiring it to be held with them, will write me as soon as practicable, that I may have time to give reasonable notice of the place.

T. M. PREBLE.

Concord, Sept. 4, 1862.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is of S. BLISS, 46 1-2 Kneeland street, Boston Mass.

My appointment at Loudon Ridge, on Sunday, the 28th of Sept., is withdrawn, as Eld. J. Harvey has an appointment there at that time. I expect to be at Warner on that day. T. M. PREBLE.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

The Post Office address of "Rev. R. Hutchinson, M. D." for the present will be "Care of Mrs. M. Holme, 34 Devon street, Liverpool, England."

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

NOTICE FOR MAINE.

The managers of the Correana Camp Meeting having changed the time of their meeting, so that it comes on the time of the appointment for the State Conference, we change our time, that brethren may be able to attend both. THE MAINE ANNUAL ADVENT CONFERENCE will convene on Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, Portland, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine who can work in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters come as can, in the spirit of Christ, ready to work for the Lord, praying that God may make this conference a blessing to us all and an instrument of good to others. Brethren will come mostly by cars and boats. Those who

come with teams will be provided for, but will have to provide mostly for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Bro. J. S. Brooks, 8 Summer street; Bro. Peter Johnson; Bro. Elden, 16 Tyng street; Elder B. Emery, Congress street; Bro. Charles H. Wyman, 12 Salem street, — who will aid you in finding suitable places to stop.

O. R. FASSETT, Pres't.
I. C. WELCOME, Sec.

Yarmouth, Me. Aug. 23, 1862.

NOTICE.

The Anniversary of the American Millennial Association will be held in concert with the A. E. Advent Conference at Waterbury, Vt., on Wednesday, Oct. 10th, at 7 P. M.; at which time the annual election of officers will take place for the ensuing year.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, ~~and continuing three days, or longer if the Conference deem it expedient.~~

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to.

In the evening the Annual Sermon, by Elder D. Bosworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.

2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.

4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fassett.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Oster.

JOHN PEARSON, jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

I have made arrangements with the Vt. Central and Rutland and Burlington R. R. to pass the friends over this road, to and from our Conference, for fare one way. So that friends coming from the S- or E., will buy their tickets only to Bellows Falls or White River Junction; then pay for local ticket to Waterbury, and when they give it up, ask for check back. Those from the West will do the same from any station on the Rutland and Burlington Rail Road. Those from the North, via Rouse's Point, the same. As we expect a number of our friends from Canada, perhaps Bro. Orrock can get the road from Waterloo to Rouse's Point to do the same.

D. BOSWORTH.

Waterbury, August 26, 1862.

[Will Bro. Orrock look at the above.—ED.]

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00

Stephen Sherwin, Grafton, 1.00

Martin L. Jackson, Milesburg, Pa. 2.00

Mill. Aid Society in Providence, R. I. 16.30

Millenniai Aid Society in Shiremanstown, Pa. 9.00

" " " New Kingstown, Pa. 4.50

S. Blanchard, Barre, Vt. 1.00

Lloyd N. Watkins, Toronto, C. W. 1.00

Church in Newburyport. 9.00

Pardon Ryon, Smith's Landing N. J. 2.00

Josiah Vose, Westford, Mass. ("or more") 2.00

Henry Lunt, Jr., Newburyport, Mass. 2.00

Church in Stanstead, C. E. 4.00

Joel Cowee, Gardner, Mass. 1.00

Joseph Barker, Kincardine, C. W. 5.00

H. B. Eaton, M. D., Rockport, Me. 5.00

Edward Matthews, Middlebury, Vt. 1.00

Mrs. F. Beckwith, " 1.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00

Miss O. W. Allen, Johnson, Vt. 1.25

Mrs. Mary Ann Dowd, New Haven, Vt. 3.00

Alexander Wattles, Troy, Mich. 1.00

James Penman, Milford, Mass. \$1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

Eld. J. Chapman 1075; Eld. I. Blanke 1101; Mrs. S. Keazer 1130, each \$1.

Miss Jeannette Gibbs 1153; H. B. Eaton, M. D., 1184;

Mrs. D. D. Allen 1147; Miss A. Blake 1143; J. Bailey 1153, each \$2.

Capt. G. L. Stanwood 1127, \$3.

Henry Rupp 1241—if all designed for the Herald account; Orange Bartlett 1147, each \$5.

Dr. R. Parmelee 1164, \$2.25; Dr. G. O. Somers 1095, 75 cts.; Rev. S. W. Thurber 1081, 24 cts.

There are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of the noon.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Eld. J. M. Orrock. As you say of Mrs. S. Keazer, "in V. Trusell's," we have changed it from Bro. Hurd's to that bundle.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

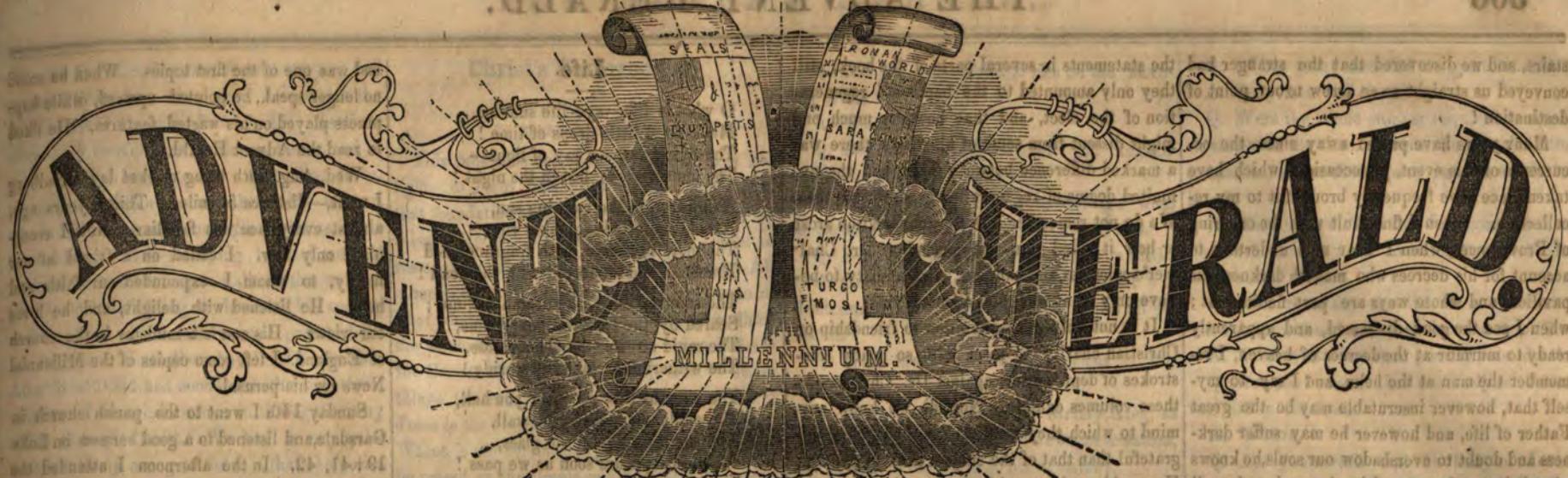
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGEMENTS TO TUESDAY, SEPTEMBER 16, 1862.

H. B. Eaton, M. D., Rockport, Me. \$5.00

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa.	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch,) Vt.	Dr. M. P. Wallace
Cincinnati, O.	



WHOLE NO. 1114.

BOSTON, SATURDAY, SEPTEMBER 27, 1862.

VOLUME XXIII. NO. 39.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

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SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, Jr. Committee
J. V. Himes, on
LEMUEL OSLER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 25 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE BEGGAR'S COURAGE.

Translated from the Persian.

To heaven approached a Sufi saint,
From groping in the darkness late,
And, tapping timidly and faint,
Besought admission at God's gate.

Said God, "Who seeks to enter here?"
" 'Tis I, dear Friend," the saint replied,
And trembled much with hope and fear,
"If it be thou, without abide."

Sadly to earth the poor saint turned,
To bear the scourgings of life's rod;
But aye his heart within him yearned
To mix and lose its love in God's.

He roamed alone through weary years,
By cruel men still scorned and mocked,
Until from faith's pure fires and tears,
Again he rose, and modest knocked."

Asked God, "Who now is at the door?"
"Is it thyself, beloved Lord?"
Answered the saint, in doubt no more,
But clasped and rapt in his reward.

The True Minister of Jesus Christ.

The true man of the pulpit is indeed a noble character. His worth to the world is beyond all reckoning. Called of God to the work of the ministry, and in deep, earnest, heart sympathy with the spiritual welfare and happiness of his fellowmen, the pulpit he fills is indeed a throne of power and a blessing to the world. Of such a one, Cowper may truly say

"There stands the messenger of truth; there stands

The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace."

The genuine minister of Christ is in the very nature of the case a man of deep and unaffected piety. To suppose that God would call any other than men of this class, is at once contrary to all the ideas we have either of his character or of the nature of the Gospel ministry. Indeed he says to Israel in Jeremiah's day, "I will give you pastors according to my own heart, which shall feed you with knowledge and understanding." Before the disciples were started out on their world-redeeming mission, they were required to "tarry at Jerusalem until they were endued with power from on high." It was not until the Spirit's plenary baptism came down upon

them that they were fully qualified for their work. The true minister of the Lord Jesus preaches a Gospel to the people, the personal blessedness and preciousness of which he knows and feels in his own heart. His own happy experience of its transforming, saving power, enables him to offer and recommend it to his fellowmen. With such an experimental knowledge of the transcendent importance and value of religion to the world, in connexion with the terrible consequences attendant on its rejection, such a man must preach from the heart to the heart of his hearers. No gift of genius or eloquence, no array of learning, can compensate for the absence of deep, heart-felt piety in the personal representative of Jesus Christ in the pulpit. Unless the preacher have near and close fellowship with the Master, in vain may he hope to do anything in his vineyard. About him must be a moral power, a coincidence of doctrine and life, precept and example, that tells on the hearts of those attendant on his ministration of the word. Dryden described the real ambassador of Christ, when he said,

"His preaching much, but more his practice wrought,
A living sermon of the truths he taught."

The true minister of the sanctuary is an earnest man—one who feels that he has immortal interests to look after, and that he must do it with an urgency and zeal befitting such vast interests. His work absorbs every faculty and power; all the resources of his intellectual and spiritual being are brought out and expanded in it. With such awful dependencies on his ministry—the destinies of eternity hanging fearfully on the issue—it becomes him indeed to be an earnest live man. He dare not forget, while standing in the holy place, that he is there to "beseech men in Christ's stead to be reconciled to God." "Knowing the terror of the Lord"—Heaven's unalterable purpose to punish the wicked by dooming them to eternal death—he persuades men.

Strangely out of place is that man who carries into the pulpit no earnest sense of the responsibility attaching to his utterances and appeals there—who feels not tremulously over the tremendous fates that are to be fashioned and carved out by his preaching. The sooner such a man quits the walls of Zion, the better for his own safety and that of his fellows. The earnest Baxter—and what a model of a preacher he was!—said on this subject:

"I preached as never sure to preach again
And as a dying man to dying men."

The real minister of Jesus Christ is a man of directness and sharp points in his preaching.—He has no truces to make with sin or compromises with sinners. He deals largely with sharp-edged tools. The disease of the heart must be probed to the quick, or there is no cure for it. "Thou art the man!" he feels it to be his stern, solemn duty to say with Nathan-like directness to the offender against divine law.—"Cry aloud and spare not," is the order of the Master and the rule of his ministry. Compared to him, how ignoble and unworthy is the man who, with dying men and undying interests before him, preaches to please the ear, gratify the carnal hearts, and win the empty, hollow applause of men? And yet there are such men in the pulpit—men whose highest object would seem to be attained in the

mere intellectual or oratorical entertainment of their hearers. Even men of fancy and jest claim to speak in the character of ministers in our day. Sad indeed is the thought that mortal man, standing up professedly in the name of Jesus Christ in the sacred desk, with guilty, eternity-bound souls before him, can indulge in tricks and fancies to please men who are only "inch-high above the grave." To such well has it been said,

"Tis pitiful

To court a grin, when you should win a soul;

To break a jest, when pity would inspire

Pathetic exhortation; and to address

The skittish fancy with facetious tales,

When sent with God's commission to the heart."

We recollect once to have heard a faithful minister of Christ, a man, too, of marked ability, say, "I never feel satisfied with a sermon unless I know I have hit somebody." Was he not right reader? The true preacher can never speak for his Master without hitting somebody. Far better had he do this than to win the plaudit of a "splendid sermon," or a "magnificent performance" from men. Be close-pointed, heart-searching, O man of God in thy preaching.

We had intended noticing other characteristics of the genuine preacher of the Gospel; but we are admonished by the length of this article that we have written enough. We would simply say in conclusion.

"Ye to whom a prophet-voice is given,
Stirring men, as by a trumpet's call,
Utter forth the oracles of Heaven!
Earth gives back the echoes as they fall;
Rouse the world's great heart, while yet the day

Breaks life's slumber with its blessed ray,
For the night cometh."

The Unknown Pilot.

"Shall not the Judge of all the earth do right?"

I recollect that, when a lad, I was crossing the East River, from New York to Brooklyn on a very foggy day, in a ferry boat. My father, and several other individuals belonging to the same company with myself, were desirous of going to Flushing, on Long Island, to attend a meeting. It was necessary, therefore, to cross the river early, and when we arrived at the foot of Fulton street, we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we made a party, with the passengers on the wharf, sufficient to tempt the ferrymen to put off in a small boat, and convey us across the river. The ferrymen hesitated for some time, but at length the offer of a sufficient reward induced them to set out. The reason of their objection to starting was, that the thick fog rendered the passage uncertain. They could scarcely see from one end of the boat to the other; and much they feared that they would lose their way, and row about the river for several hours to no purpose.

At length we set out, the ferrymen magnifying the difficulties of the passage as much as possible, in order to enhance the value of their services. When we first left the wharf, a stranger stepped toward the stern of the boat, and took the helm. Every eye was fixed on him who had assumed this responsible station, from which every passenger had shrunk. But now that one of their number had seen fit to take the command of the boat, on whose skill and knowledge solely depended the success of our little voyage, every

one was disposed to criticise him. There could be no doubt that if he failed to bring us safely to the landing place on the opposite side of the river, he would be obliged to endure the reproaches of every one who had embarked. Indeed, it was soon perceived that some were unwilling to wait for his failure, before they gave vent to their feelings. Thinking it a matter of certainty that he could not find the way to the ferry stairs during a fog as impenetrable as midnight darkness, they began to murmur in anticipation. The ferrymen were first to evince their uneasiness, by casting glances at each other, which were noticed by the passengers, and regarded as prognostic of ill success.

One of the passengers then asked the stranger at the helm if he did not think he was going too far up the river. The stranger at the helm bowed, and made answer that if any other gentleman present wished to take the helm, he would resign it to his charge; from which it was readily inferred that so long as he held his place, he intended to be guided solely by his own judgment. This answer silenced complaint for a time, as no other individual felt disposed to relieve him of his responsibility. But the uneasiness of the passengers increased as we proceeded; and when we became entirely surrounded by a fog, and no object in sight by which our course could be directed, the murmurs and conjectures of the little company were audibly expressed.

"Why don't he put the helm up?" said one, nestling in his seat.

"We shall come out somewhere near the navy yard," said another.

"He had better let go and trust to the ferrymen," said a lady present.

"Why don't he keep the tiller to him?" said an elderly black woman, anxiously.

As the stranger paid no attention to these remarks, his silence was set down for obstinacy; and I am afraid that a few observations were added which somewhat exceeded the bounds of civility. The stranger evidently heard these injurious observations, for he made answer again, that if any gentleman wished to take the helm, he would resign it to his hand. Just about this time, a dark object appeared on the water, and as it became more visible through the fog, it was recognized as a vessel which lay at anchor between the landing places on each side of the river. This convinced every one that, so far, the pilot had gone as correctly as if the bright sun had shone unclouded upon the river; and silence was at once restored. All murmurs were hushed; satisfaction appeared upon every countenance. But the vessel soon faded again in the mist, and again nothing but fog and water surrounded us. Dissatisfaction once more prevailed, and the steersman received a great many instructions in his duty, to which he paid no heed, and only returned the answer as before, that he was willing to resign his station to any one who would accept it.

After a great deal of fretting and needless discomposure, the travellers perceived land dimly emerging through the dense fog of the morning. Shapeless and unusual as everything appeared, it is no wonder that some imagined they had reached the navy yard, about a mile above the landing place. But all our doubts were at an end when the prow of the boat struck the ferry

stairs, and we discovered that the stranger had conveyed us straight as an arrow to our point of destination !

Many years have passed away since the occurrence of this event, yet occasions which have taken place have frequently brought it to my recollection. When I find fault with the ordering of Providence ; when I hear men undertake to account for his decrees who maketh darkness his pavilion, and whose ways are past finding out ; when I see the good distressed, and apparently ready to murmur at the decrees of heaven, I remember the man at the helm, and I say to myself that, however inscrutable may be the great Father of life, and however he may suffer darkness and doubt to overshadow our souls, he knows what is better for us, and in the end makes all things work together for good to those who love and trust him. We have a Pilot at the helm of the universe who can see through the mists that will envelop us, and will bring his ransomed people safe to the haven of eternal rest.—*The British Workman.*

From the London Quarterly Journal of Prophecy.

Edward Irving.

Of Irving's Glasgow career we have not heard much. It was brief and uneventful. Nor did he give there the large promise of coming greatness which his biographer suggests. It is easy to predict past events, and to show our superior discernment of latent genius, by taking up a successful man, and professing to read in his early life all the undeveloped features of his after greatness. But they whose discernment is most acute after the development are often the dullest before it. Nor do we blame them. We are satisfied that in many cases, no signs had been exhibited containing materials for hazarding a prediction. Irving's early life, when read alone, would not inevitably suggest greatness and success ; but when read in the magnifying atmosphere of his London celebrity, it begins, at least to the enthusiast, to assume proportions which we are satisfied are, in some measure, borrowed, or at least conjectural. His London greatness is not what the calm spectator of his Glasgow career would have ventured to predict. His present biographer thinks otherwise. We dissent from her strong statements, and specially from her unkind reflections on Dr. Chalmers, than whom there did not exist a more unselfish and unenvious friend of Irving. That he did not lavishly eulogise his assistant, or sanguinely predict for him the great career which soon opened out, was merely because like other unforeseeing mortals of this earth, he could not read signs of approaching success which at the time did not exist, or if they did exist, were unreadable to the vulgar eye.

We have heard Dr. Chalmers in after years speak with no stinted warmth of his old assistant ; and that his praise had its limitations and corrections was due, not to his want of love, not to defect in generosity, but to that shrewd sagacity that discerned evil as well as good ; that sterling honesty which would not let the fervour of affection exceed lawful bounds, even in its estimate of a "brother beloved." "He's a monstrous genius, Irving," he used to say, and to say it without a particle of jealousy. We have heard him defend him from attacks ; and we have seen him welcome the timely remark thrown in by a third party coming to his aid in reference to some point on which he himself did not feel that he had much to say.

Once, at Dr. Chalmers' supper-table, we remember that the conversation turned on Irving's views of baptism as developed in his Homilies, then just published. One was dilating on the unsoundness of the views there promulgated, and specially affirming that baptismal regeneration was the very doctrine and substance of the book. Dr. Chalmers had not read the work, and said little while the conversation went on. At last one of the company, who had read the book, put the question to the chief objector, as to whether he was aware that the greater part of the last Homily was occupied with refuting the High Church theory of baptismal regeneration ? The Doctor listened with manifest satisfaction, while the speaker went on to show that, strong as were

the statements in several parts of the book, still they only amounted to the baptismal regeneration of the elect, and that however much one might dissent from some of his views, there was a marked difference between these and the unlimited dogma of regeneration in and by baptism. We do not remember how the conversation arose or how it ended ; but we remember Dr. Chalmers' calmness and candour, and anxiety to believe only what was good about Irving. It is not quite pleasant either to friendship or Christian charity to meet with so many side-strokes of depreciation against Dr. Chalmers as these volumes exhibit. Nor do we know any mind to which they would have been more ungrateful than that of the subject of his biography. He would not have enjoyed any eulogy on himself at the expense of his honoured friend. Nor will any reader feel that the stature of Edward Irving is at all magnified by the attempt to diminish the height of Thomas Chalmers. But it is Mrs. Oliphant's misfortune not only to believe in Edward Irving, but not to believe in any one who does not believe in him. Yet even common minds understand that doing justice to one man need not involve the doing of injustice to others.

We are not inclined to acquiesce in all the judgments pronounced in this work on Irving and his writings, though the unmeasured strain of eulogy is almost excusable when one considers what slender justice he has hitherto received at the hands of critics. Having, as we believe, obtained considerably less than justice hitherto, he has at length obtained, by way of compensation, considerably more.

The praise bestowed on his farewell sermon at Glasgow, as well as on his orations, seems to us somewhat exaggerated. In the former of these there is really nothing beyond average ; while the blemishes and defects in the latter take off somewhat from their excellence as a whole. Yet these orations are full of the noblest eloquence ; tender and grand alike. But there is less of genuine thought and less of Christ's gospel in them than in his subsequent writings, in which successively we see the development of a mighty mind, till the collapse came, and, wronged by error and excitement, the greatness withered up into littleness, and one could hardly recognize in the handwriting of later years any traces of the manly and majestic pen that wrote the preface to Ben. Ezra.

That when Irving first came to London, he was not the out-and-out minister of the gospel of Christ which he afterwards became, is attested by many who loved him with a true love in after years, and who do not speak out of envy or misapprehension of the man. One week evening, some friends of ours went to hear Dr. Waugh in London. Seated not far from them were Irving and a Congregational minister, personally unknown to each other. After service, the minister joined our friends outside, and began to talk over the discourse, which was well spoken of by all as a true exhibition of the message of the reconciliation. The minister then asked, "Who is that singular-looking man next whom I was sitting ?" "That," said one of our friends, "is the new Scotch minister of the Caledonian Church." "Is it ?" said he ; "then I have said a very awkward thing." "How so ?" "We spoke together of the excellence of the sermon, and of the gospel which it contained ; and then I remarked that I was sorry to hear that the new Scotch minister of the Caledonian Church did not preach the gospel." "And what did he say in reply ?" asked our friend. "He replied, 'Does he not ? Then he shall do it hereafter.'

At this time the exuberance of his spirits sometimes made him appear unclerical. At an evening party, where some grave English clergymen were invited to meet the young Scotch minister, he so broke through all trammels, calling for a Scotch reel and himself starting to the floor to commence it, that his worthy host was quite scandalised, and apologized to the graver guests for these unruly proceedings. The scene was like and yet unlike Edward Irving ; and they who witnessed it now recall it, after nearly forty years, partly in love and partly with misgivings ; love of the man and his boundless generosity, misgivings as to his balance and orderliness of demeanor.

Life.

O what is life—aye life sublime,
Made up of little drops of time !
The flying dart—a ray of light—
The meteors flash, lost in the night !

A dewdrop in the morning sun,
A race contested—quickly run,
The morning flower, with fragrance fled
Ere noon, and numbered with the dead !

The summer's leaf, in autumn's clime ;
Seared by the frosts of hoary time,
The rapid stream, the ebbing tide,
The withering garlands of a bride !

The wreaths that decorate your hall,
The giddy shadows on its wall,
And one reflection in the glass,
Which disappears soon as we pass !

The moths brief flutter in the sun ;
Whose being ends when near begun !
A moment's time, an hour's bloom,
A stormy journey to the tomb,

Is life, is mortal life ?

But there's another Life, sublime,
Opening in the "End of Time,"

Immortal Life !

The tomb then yields her sullen trust ;
To millions shouting from the dust

Immortal Life !

The good alone, shall then inherit,
All through Christ's reward of merit,

Immortal Life !

Unmeasured by the whirling spheres,
Or saddened by the flow of tears,

Immortal Life !

Infinitude of years, untold,
Of cycles vast, how manifold,

Eternal Life !

Everlasting ! O how unknown,
The import of that word alone,

Eternal Life.

"Ancient of Days"—Thy kingdom come !"

O gather thine elect ones home

"Only Potentate," "King !" thy name,

"From Everlasting," Thou art that same

Life !—Eternal Life !

W. S. P.

Cortland, DeKalb Co. Ill.

Foreign Correspondence.

FROM BRO. R. HUTCHINSON.

Dear Bro. Bliss. My last closed with my arrival in Liverpool. I stayed there with my sister and family thirteen days ; and my health sensibly improved.

Sunday Aug. 10, I listened twice to Dr. Taylor incumbent of St. Silas. He is an out-spoken man on the second advent, and has published several minor works on the subject. I infer from one of them which I read that he expects the times of the Gentiles to end within the next ten or twelve years. He uses no notes in the pulpit ; and this I learn is the case of all the leading clergy of Liverpool. He signified to a friend of mine that he would be pleased to see me, and I have promised to call upon him when I return to that place. Dr. Mc. Neille was not at home. Being Canon of Chester he has to be absent from his own congregation three months in the year. Sunday, 17th, I heard Dr. Faloon, Incumbent of St. Bride's. He is a most faithful and searching preacher. In the evening I preached for Bro. Joseph Curry, to a crowded congregation. Bro. C. conducted the devotional exercises, and I endeavored to tell the entire story of grace, and presented the second advent as the culmination of all our hopes and joys. Bro. Curry, and brethren associated with him have labored on year after year ; and Christ will not forget such trial in the day of his blessed coming.

As these dear brethren get their living by secular employment, they cannot of course build up a cause like those who give their entire time to the work ; but they do what they can. I left them under a promise to return. Monday, Aug. 18th I left Liverpool, in company with a niece, to visit my mother in Garsdale, nearly a hundred miles. Two of my sisters came a few miles to meet us. What a meeting ! And after about an hour's ride we arrived at the homestead ; and the meeting with mother, brothers, sisters, nephews, and nieces, may be conceived by the reader easier than it can be described by the writer. But there was no father to greet me. His chair was vacant. He died about two years since, aged 82. His joyous

end was one of the first topics. When he could no longer speak, he pointed upward, while happiness played on his wasted features. He liked to read the Advent Herald.

Wed. Aug. 20th being market day in Sedberg I went—distance 5 miles. Thirty years ago, almost every face was familiar. Now I recognized only few. I called on a friend of our family, to whom I expounded our faith and hope. He listened with delight, and he loves our views. His son is a minister in the church of England. I left some copies of the Millennial News for his perusal.

Sunday 14th I went to the parish church in Garsdale, and listened to a good sermon on Luke 19 : 41, 42. In the afternoon I attended the Primitive Methodist Chapel, and heard a useful discourse on the words, "One thing is needful." As to my preaching in the place, I determined to wait the openings of Providence. The evening I spent in the family of one of my sisters, and discoursed on the promised restitution. We had a refreshing season in prayer.

Monday morning, I left, in company with a niece and two nephews, for Mallerstang, the place of my birth, distance 12 miles. As the remains of my numerous kindred in that place, I found three cousins and their children. My first business was to visit the graveyard, where my father laid ; also my grandfathers and grandmothers and other kindred. I seldom weep, but I had to weep when I came there. Yes I reclined on my father's grave, and mingled my thoughts with weeping. But my tears were mingled with a joyous hope of the great rising day ; and I was enabled to proclaim to those who were standing by, "Jesus and the resurrection." On the tombstone of my paternal grandfather and grandmother, the true hope is thus recognized :

Mourn not for us, our glass is run,
It was the Lord, his will be done :—
When Christ appears, we hope to have
A joyful rising from the grave."

The church which stands in the graveyard was built and endowed by Lady Pembroke in 1663. Here I received my first religious instruction ; and in the school connected with the church, I received the rudiments of education. I was 9 years old when my parents left Mallerstang. May God bless that place with a pure gospel and a holy ministry.

After getting some refreshments, we went to Kirkby Stephen—distance 5 miles—where my sister Mary died about 7 years since. Her husband and children went with me to her grave, near which is an elegant stone to her memory, with the following lines which she uttered in her last hours :

"No condemnation now I dread,
Jesus and all in him is mine,
Alive in him my living head,
And clothed with righteousness divine ;
Bold I approach the eternal throne,
And claim the crown thro' Christ my own."

A promising son of hers was laid by her side 2 years ago, aged 17 years. We wept : we rejoiced also, while I spoke for a short time on 1 Thess. 4. 16, 18. The day of our arrival at Kirkby Stephen being marketday, I walked through the town to see how many I could recognize. I only saw one person whose face was familiar, viz. an elderly woman who deals in sweet meats. I must have seen her when I was 7 or 8 years old. I asked her how long she had been at the stand. She replied, 40 years. After visiting several cousins in the town and its environs, also my only living uncle, and some aged Christian persons, who were helps to me in my early Christian life, and in my first attempts to preach the word, I returned to Garsdale. Thursday 28th, I found myself very tired, for I had preached nearly all the time, beside giving papers and books.

Sunday Aug. 31, I preached in the morning at the homestead, in a large room which my brother had seated for the purpose. The place was crowded. My brother in law, L. Dodd, who is a local preacher, and a believer in our doctrine, opened the meeting with a hymn beginning.

"Saviour of sinful men,
Thy goodness we proclaim,
Which brings us near to meet again
And triumph in thy name."

After he had offered a most fervent prayer, and a second hymn had been sung, I spoke on the tearless world to come. Rev. 7, 17. As there were many tearful eyes in the audience, and as some of us had lost those who were dear to us, the subject I felt was seasonable. My mother, who is feeble, sat near me. She rejoices in the blessed hope. It is gratifying to find most of my kindred endeavoring to walk in the ways of Christ, and delighting to hear of his coming and kingdom. In the afternoon I preached in the Primitive Methodist chapel. It was full. After Bro. Dodd had conducted the devotional exercises, I occupied an hour in telling the story of life through Christ. We had a very quiet time, but likely owing to the fact that the police stood at the door during the service. I hope to speak again to this people before I leave England. May God bless them with the true light, and with a revival of pure and undefiled religion.

Monday morning, Sept. 1st. at an early hour we left Garsdale. My niece, Mrs. Duckitt, for Liverpool; and I for Ingleton, about 20 miles, to see my sister Sarah and family. Our meeting of course was like those before mentioned. Mr. Wildman, my sister's husband, has an inquiring mind, and he likes to read our publications. May my dear sister and her family labor to enter into the promised rest. I trust that my stay was useful. Tuesday morning, 5th inst., I left for Leeds, distance 50 miles.

Of course I cannot send you any general news but as you gather from other sources. You will have read accounts of the Bicentenary movement in this country. Two hundred years ago, Aug. 14th 2,000 ministers were ejected from the Church of England because they would not conform to the Act of Uniformity. The event has been commemorated in most Dissenting chapels; and large sums have been raised for the extension of the cause of Nonconformity. Many clergy of the establishment dwelt on the same subject on the same day, taking of course, a very different view of the matter to that urged by Dissenters. They contended that the seceding clergy had no right to the benefices of which they held possession at the Restoration, that their own conduct provoked hard measures, and that with "the Two Thousand" of 1662 the Dissenters of the present day could have no legitimate sympathy.

I see no signs of the millennium here, only in the sense we are expecting it. Iniquity abounds. Murders and executions seem to be common occurrences. I notice that a woman in London is just committed for trial on charge of causing the death by poison of Mrs. Atkinson, of Kirkby Lonsdale. Mrs. A. was a cousin of my mother. She was a dressmaker, and occasionally went to London to make purchases. The last time but one she was there she lost £50, but did not suspect the lady with whom she stayed. The last time she went, which was about two years ago, she was returned a corpse within a week after leaving home. She took with her £150 only £20 of which could be accounted for. But she was buried without suspicion resting on any one. The woman in London has since been charged with systematic poisoning. This led to the disintering of Mrs. A. and in the use of the proper chemical test it was ascertained that she had been poisoned. It seems that the evidence produced in the Lambeth police court, London, was sufficient to commit the woman for trial.

Bro. Bliss, please overlook the imperfection of the above; for "tired nature" refuses to rewrite it. Though I shall be far away at the time of your Annual Conference in October, yet I shall be with you in spirit, in sympathy, and in prayer.

Your ever, R. HURCHINSON.
Leeds, Eng. Sept. 6th 1862.

God's mercies are like a large chain, every link leads to another; present mercies assure you of future ones.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you get into the spirit of Christ—Romans.

The above is worthy to be stamped on our hearts.

Christ's Resurrection.

BY ELDER P. H. BOLTON.

This subject is one of vast moment. The Religion of Jesus Christ has a foundation. It is that foundation that lies at the bottom of everything. Upon it the entire hope of the Christian rests, and upon it the Church is founded. All other Bible truths center in it, and rest upon it. That fundamental or foundation truth upon which the whole superstructure rests is, "that Jesus is the Christ, the Son of the living God." These things are written that you might believe that Jesus is the Christ, the Son of the living God. Where is the evidence to prove this? It may all be poised on the simple question, Did Jesus rise from the dead? If he did, he is what he claims to be, for God would not have raised an imposter from the dead, and thus aided him in placing an imposition off upon the world. The Apostle rested the whole matter here, in his argument with the Sadducees at Corinth. He says: "If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, our preaching in vain" or false, for we we preached that God raised him up. In that case, argues he, your faith is vain and you are yet in your sins. His argument rests all upon the resurrection of Christ. If he rose from the dead, he is divine, the Son of God and Saviour of men; the gospel is true, and the faith of the Saints is valid. If he did not rise, he is not the Son of God, not divine; the gospel is not true; the preaching of it is false; the belief of it is only the belief of a falsehood, and cannot save any one. Other Scriptures might be cited to prove the great need, and importance of the doctrine under consideration.

We shall now proceed to examine the question of the Resurrection of Christ.

We have but two sources of information to which we can appeal. These two sources are the friends and enemies of Jesus. We shall then see, in the first place, how far the friends and enemies agree in their account of the matter. They all agree in the following particulars:

1. That Pontius Pilate delivered Jesus to be crucified.
2. That he was nailed to the Cross.
3. That he was actually dead.
4. That his body was laid in the tomb of Joseph, of Arimathea.
5. That a great stone was placed at the entrance.
6. That the Governor's seal was placed upon the stone.

7. That those who had charge of the matter were charged to make it secure as they could.

8. That a Roman guard was placed over it, in view of the recollection of the enemies that he said he would rise, and to prevent any imposition growing out of it.

9. That the body remained in the tomb till the morning of the third day.

10. That early on the morning of the third day the body was actually missing from the tomb.

Up to this point all agree, both friends and enemies. Here a difference arises. This difference is in reference to the last item on which they all agree. While all agree that the body of Jesus was actually gone from the tomb on the morning of the third day, they disagree on accounting for its absence. The accounts of the two parties are as follows:

1. The friends say, he rose from the dead and went away from the tomb.

2. The enemies say, his disciples came and stole him away while they were asleep. Here is the issue. The matter we are now to inquire into is the simple question, which one of these parties is in the right. We have no means from which to make up our minds only what information we can gather from the two parties.

We propose, then, to enter into an examination of the testimony of the witnesses.

We shall first question the friends of Jesus. Question. Was the body of Jesus actually missing from the sepulchre on the morning of the third day?

Answer. It was.

Q. How do you account for its absence?

A. He rose from the dead.

Q. Did you expect him to rise on the morning of the third day?

A. We did not.

Q. Did he not previously tell you that he would rise on the third day?

A. He did, but we did not understand what he meant and were not expecting him to rise.

Q. What was your conclusion when he died?

Q. Our conclusion was, that our leader was dead, and that all was lost, and our hopes all defeated.

Q. What were your hopes previous to this time?

A. That Jesus would be an earthly King, as David and Solomon among us Jews, as a nation, and subjugate the world to his monarchy.

Q. Did he not tell you that his kingdom was not of this world?

A. He did, but we never understood him in this, and when he died we thought we had been deceived, and we gave it all up and went back to our former fishing vocation, believing that the whole matter was at an end.

Q. How do you know he rose from the dead?

A. We saw him alive afterward.

Q. Were you sufficiently acquainted with him to be able to identify him?

A. We were intimate, and, indeed, bosom companions of Jesus for three and a half years, and could not be mistaken in identifying him.

Q. Did he do anything for you after he rose from the dead?

A. He did; he endowed us with supernatural power, empowering us to speak with tongues we had never learned, to heal the sick and raise the dead.

Q. Did you see him more than once after he rose? and did you see him in daylight or after night?

A. We saw him many times, received many lessons of instruction from him, in open day, during a space of forty days. We ate with him, saw him, heard him, and handled him, and know we are not mistaken about identifying him.

Q. Did anybody else but you twelve see him?

A. Bro. Paul, who was called by him to go and preach to the Gentiles also saw him, and about five hundred other brethren saw him at one time. God showed him openly not to all the people, but to witnesses chosen before.

Q. Where did he go when he left you?

A. He went up into Heaven.

Q. Where did he ascend from?

A. Mount Olivet, near Jerusalem.

Q. How do you know he ascended to heaven?

A. We stood by when he started and saw him ascend into heaven, and at the same time saw a convoy of angels, who said, "Why stand you gazing into heaven? That same Jesus whom you saw go up into heaven shall so come in like manner as you have seen him go up into heaven."

Q. Did Jesus promise to give you anything in the shape of worldly honor, popularity or gain for preaching his gospel?

A. He did not; but assured us that we would be despised, persecuted and hated, and that men would think they did God's service when they killed us.

Q. Why did you preach then?

A. Because your own and the salvation of the world depended on the preaching of the Gospel.

We shall let this suffice for this side, and shall now proceed to hear the witnesses on the other side.

Q. Did you hear anything said about Jesus saying that he would rise the third day?

A. We did—we heard our rulers say that this deceiver said he would rise.

Q. Did you believe he would rise?

A. We did not—we believed him an imposter, and did not believe that he would rise.

Q. Do you believe that he was actually dead?

A. He certainly was dead—we saw the Roman spear enter his side and the blood run down.

Q. What was the guard placed at the sepulchre for?

A. Our rulers said, we remember that this deceiver while he was alive, said that he would rise from the dead; and the guard was placed there to prevent the disciples from coming and stealing the body, and then raising a report that he had risen.

Q. Of how many men did the guard consist?

A. Sixty men well armed.

Q. Were the whole number required to stand on watch all the time, or were they divided into companies, and each company put on watch in turn?

A. They were divided into four companies, so that each company had to stand on watch six hours out of twenty.

Q. Was there any penalty for a watchman who might be found asleep while on a watch?

A. There was—and that penalty was death.

Q. Are you certain that the body of Jesus was laid in the tomb?

A. We are.

Q. Are you certain that the body of Jesus was missing on the morning of the third day?

A. We are.

Q. Did you see any body remove it?

A. We did not.

Q. How do you account for its absence?

A. The disciples came and stole it away while we slept.

Q. Did you see the disciples steal the body?

A. We did not—for we were asleep.

Q. Did you hear the disciples commit the theft?

A. No—We were asleep.

Q. If you were asleep how do you know the disciples stole the body?

No answer.

Q. If you were asleep, when the body disappeared, how do you know but that somebody else besides the disciples stole the body?

No answer.

Q. Did the rulers call you to account for being asleep, or inflict any punishment upon you?

A. They did not.

Q. Did the rulers make any effort to recover the body from the disciples?

A. They did not.

Q. Did they inflict any punishment upon the disciples for committing the theft?

A. They did not.

We now have a condensed statement of the testimony before us, and are prepared to sum it up and come to a conclusion.—*Church Advocate.*

For the Herald.

Living By Faith.

Bro. Bliss:—Since my last communication, I have had much to confirmme in what I than said of the importance of studying the word of God not only seeking to understand, but taking it in all its beautiful simplicity, as our guide in all matters pertaining to this life and the life to come. Among the Christians with whom I have mingled in various places, since I last wrote you, I have found those decidedly the most spiritual, and consequently the most useful, whose daily course is according to the directions, "In all thy ways acknowledge him and he shall direct thy paths" "casting all your care on him etc." I am persuaded 'tis no easy thing to convince even Christians of this day, that God means what he says; or that 'tis their precious privilege as well as duty, to look for direction in temporal as well as spiritual things; and it really appears to me the two are not as distinct from each other as is usually supposed. I fear there are few who are willing to walk right out on the promises; and yet, who has ever done so without finding the securities even far beyond their expectations? While I am writing, the thought occurs to me that a corner of your paper might be profitably filled every week, with a testimony from some of your readers on this point. Would it not be a way of helping one another, well pleasing to God? We live in an age when even Christians have so far separated their business from religion, they can engage in occupations, which, were our Saviour or earth, he would very likely, treat as he did the tables of the money-changers. Speak to them on the subject, and they will say, they could not otherwise support their families. So here again we see how much we are living by sight. The Lord has said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Brother—sister—do you like the security? Take it then, and prove in your own experience that "they that

trust in the Lord shall never be confounded." No never. Bless the Lord. "The promises are not yea and nay," "but yea and amen in Christ Jesus." We are not to trust after the fashion of the old lady whose horse ran away with her; who said she trusted in the Lord till the reins broke then she would trust him no longer; but this is the direction, "Trust in the Lord and not be afraid," "Trust in the Lord with all thy heart," and the word is, "there is no lack to them that trust in him."

Said a young woman to me, not long since, "I am almost discouraged, I get very little work, and know not what I shall do." I remarked, "perhaps you have not looked in the right direction." "Oh," said she, "I have looked everywhere, and know not what to do." "Have you looked up," I added. It was to her a new thought, and though having professed Christianity several years, I am persuaded, received then the first idea that the Lord had anything to do with her temporal affairs. After some farther conversation, I asked if I should promise her constant employment, would she go home with me it being far distant. "I would go immediately" said she. I replied "I am very sorry you have not so much confidence in your Heavenly Father as in me who am almost a stranger to you." I think she saw where she stood, and after some few more words on the matter of trust, I bade her adieu, exhorting her to look up. After the absence of a week I was providentially in the city, for a few hours, and was told she found employment unsought, and I felt comforted with the thought that one more was learning to look in the right direction. All can see that claiming the promise under all circumstances presupposes an entire consecration, for only then are we on promised ground. It will not take us long to get there, and then, all things are ours. Of all

Christians on-earth, we who look for the return of our Lord, should be thus living. Beloved friends let us prove him, and know for ourselves, that "no good thing will he withhold from them that walk uprightly." I might occupy many columns of your valuable paper Bro. Bliss, on this theme, but will say no more now. Once more in my earthly home, I recall with gratitude the blessings of the past few weeks; among which has been the privilege of hearing much of the glorious gospel of the Son of God, with the accumulating evidence of his near coming: and previous converse with the children of God, many of whom I had never before seen; and sweet tokens of the success of past endeavors in the service of my Lord. Oh 'tis blessed to live for the Lord! yes live. To have the "cloud" going before us, as to Israel of old, and hear the gentle, loving voice, "I am with you." I have of late been much impressed with the importance of preaching the gospel to every creature. I think the occasion of its being brought to my mind in this way, was this. In the boat, on my return, I was called to sow the divine seed in what seemed to me very unpropitious soil. A richly dressed lady seemed intent on making my acquaintance, and though at first surprised, that she should have selected one so plain from the many around us, some circumstances led me to believe it of the Lord, and accordingly, in detached portions, sowed the seed, in faith and hope. How blessed the assurance, "I will instruct thee, and teach thee in the way thou shouldst go. I will guide thee with mine eye."

X.

Mr. Romaine was once addressed by a lady, who expressed the great pleasure she had enjoyed in his preaching; and added, that she could comply with his requirements with one exception.

"And what is that, madam?" asked Mr. Romaine.

"Cards, sir."

"You think you cannot be happy without them?"

"No, sir, I know I could not."

"Then, madam, they are your god, and they must save you."

This pointed admonition led to serious reflection, and, finally, to the abandonment of such unworthy pleasures.



ADVENT HERALD.

BOSTON, SEPTEMBER 27, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

The Meeting at Waterbury Vt.

We would call the attention of our readers to the notice on our last page of the twenty second annual meeting, Oct. 7th, at Waterbury, Vt., of those who believe in the near return and everlasting reign of the King of kings on the renewed earth. It is desirable to have a full attendance, not merely for the spiritual and social enjoyment of those attending, but for the influence which such a gathering may be expected to exert on the community, and on spectators who may be present. It was the general testimony that our last annual meeting at Springfield Vt. was one of our best. It was harmonious and spiritual, without the presence of any opposing element. There is no reason why the coming meeting should not be even more profitable than the last. Our friends in Waterbury will desire to see a large number present, and will take pleasure in providing ample accommodations. Let there be a full attendance, and let all go there actuated by a desire to see God glorified and His truth advanced, in all that may be said or done. The greater portion of the time, it is expected, will be occupied by lectures and addresses, and not by the adoption of fruitless resolutions, or unprofitable discussion.

Exposition of Daniel's Prophecy.

CHAPTER XI.

THE CLEANSING OF THE SANCTUARY.

Continued.

IV. What is signified by the adjunct "then," in the connection, "Then shall the Sanctuary be cleansed?" Does it imply that at the end of the specified period there shall be some incipient step, so that the process of cleansing shall then commence? or does the time predicted measure the entire interval to the full recovery of the place of the desolated Sanctuary? The last is most clearly the meaning; for it is the answer given to the question, How long shall the sanctuary and host be trodden under foot? The declaration of Dan. 9: 27, that the predicted desolations should continue "until the consummation, and that determined shall be poured upon the desolator," also decides the question that the consummation will alone show the full end of this period. And therefore it extends to the coming of Christ, to the resurrection of the just, and the restitution of all things, and must end synchronously with the 1335 days in the 12th of Daniel.

Could we then find the probable commencement of either period, we should be furnished a clue to the probable epoch of their termination. But, aside from the light which may be furnished by the taking away of the daily abomination and setting up of that which makes desolate in Judea and which must mark the beginning of the 1290 and 1335 days, there is no date in the past that looks so probable for the commencement of the 2300, in the light of present evidence, as that which began the seventy

weeks of the 9th of Daniel, which has been disproved by the result. And as there is no other epoch surrounded with evidence so probable, it will be the part of true wisdom to note the developments of Providence, mark carefully the occurrence of events, take heed how we hear and read; permit no man to deceive us by any means, and be ever ready to embrace any evidence that shall be logical and conclusive in respect to its commencement. For the Lord may yet so endow some servant of his with such clearness of perception and logical discernment, that he may be able to see the date of its actual commencement, and to make the same apparent to others who look for redemption at Christ's appearing.

Whatever light may be thrown on the commencement of the 2300 years by their synchronous termination with the 1335 and the events that may be seen to mark their beginning, it would be premature to enter upon until we come to the predictions in the 11th and 12th chapters of Daniel.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man," v. 15.

The symbolic animals had passed in vision before the prophet: he had seen the desolation wrought by the usurping power, and had heard the enquiry made and answered, how long the desolation thus symbolized should continue; and yet the whole was an enigma, the meaning of which he did not comprehend. What more natural, then, than that he should seek for its interpretation?

How he sought, Daniel does not say; but as we find him elsewhere seeking "mercies of the God of heaven concerning this secret," of Nebuchadnezzar's dream, Dan. 2: 18, and betaking himself "unto the Lord God to seek by prayer and supplications," &c. 9: 3, it is entirely probable that he now had recourse to prayer to the God of heaven, and that the appearance as of a man before him, was in direct answer to that prayer. And this shows the proper course for those now in darkness in respect to this inspired symbolization. For those who now, like Daniel, look to God to enlighten them, will not be sent away in darkness; but, however imperfect their perceptions, they will find themselves making rapid progress in the unfoldment of the vision.

"As the appearance of a man." This is a simile illustrative of the resemblance of angels to men, without any affirmation that they are men. And by a metaphor, also, because of such resemblance, they are sometimes denominated men; as were the celestial messengers who visited Abraham, Gen. 18: 2, and who "went toward Sodom," v. 22, but are called angels when they reached there, 19: 1. Daniel elsewhere denominates this angel "the man Gabriel," 9: 21. But, being thus spoken of because of their resemblance to our race, it does not identify them as belonging to it; for the redeemed, even in the resurrection body, are only "equal unto" (Luke 20: 36,) and are nowhere said to become "angels."

"And I heard a man's voice between the banks of the Uria, which called and said, Gabriel, make this man to understand the vision," v. 16.

It is not necessary to suppose any marked interval between "the appearance" as of a man standing before Daniel, and the utterance of the command to him to unfold to Daniel the vision.

The "man's voice," may no more be understood as the voice of a man, than does the "appearance of a man" indicate a man's presence. The whole context shows that the voice was that of One superior to angels, the Lord of both angels and men, the one denominated "Michael," in Dan. 10: 21. This voice came from "between the banks of the Uria," by the side of which river Daniel saw the vision, (v. 2,) which shows that He was the One "clothed in linen, which was upon the waters of the river," in Dan. 12: 6, the wonderful Numberer of Dan. 8: 13, and of 12: 7,—though here the speaker is evidently invisible. It was, doubtless, the same that spoke in Patmos to John, who, turning to behold the Voice that spake, saw "in the midst of the seven candlesticks, One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle," Rev. 1: 13.

The command to make Daniel understand the vision, shows that it was given to be understood, that it was not displeasing to God for Daniel to seek to know its meaning; and therefore we may know that God would have all, to whom he has given a revelation of his word, diligently endeavor to apprehend its import.

"Gabriel," who is thus addressed is the only angel whose name is given in the Scriptures—"Michael" being here regarded as a name of the Son of God. And this Gabriel appears to be the one generally sent to this world on missions of the highest importance to our race. He appeared to Zacharias to announce Christ's fore-runner, and said "I am Gabriel, that stand in the presence of God; and

am sent to speak unto thee, and to show thee these glad tidings," Luke 1: 19. The same "angel Gabriel was sent from God unto a city of a Galilee, named Nazareth, to a virgin," named Mary, to announce to her that she was to be the mother of our Lord. v. 26. And oft times when not named, probably, Gabriel was the celestial visitor who is simply announced as "the angel."

"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision," v. 17.

Gabriel's first appearance on this occasion to Daniel must have been at some little distance from him, how distant can only be conjectured, or he could not subsequently have come near where Daniel stood.

The effect of the angel's presence or Daniel was not unlike that usually produced by the presence of celestial visitants. On a subsequent occasion the appearance of One clothed in linen and girded with gold, left in Daniel no strength, and his comeliness was turned to corruption" 10: 8. When Ezekiel saw "the appearance of the likeness of the glory of the Lord," he fell prostrate, Ezek. 1: 28. Zacharias "was troubled, and fear fell upon him" when he saw Gabriel, Luke 1: 13. Mary was "troubled" in like manner when she saw him and heard his words, v. 29. The shepherds in the field "were sore afraid" when "the glory of the Lord shone round about them," Luke 2: 9. When Gideon perceived that his visitor was an angel, he said, "Alas, O Lord God! for because I have seen an angel of the Lord face to face," Jud. 6: 22. "Manoah said unto his wife, We shall surely die, because we have seen God," Ib. 13: 22. Cornelius "was afraid" when the angel of God appeared to him, Acts 10: 4. And when John saw our glorified Lord, he "fell at his feet as dead," John 1: 17.

The phrase, "Understand, O son of man," is an invitation to consider diligently the import of the symbolic representation with the endeavor to apprehend its full significancy—as if Gabriel had said, give your attention to the explanation I am about to give of the vision.

"Son of man" is expressive of one of the human race. It is therefore equivalent to calling Daniel a man:

"For at the time of the end shall be the vision." The words in *italics* are here supplied. Whiting renders it: "For to the time of the end shall be the vision." Stuart gives: "The vision is for the time of the end." Willet: "In the limited time shall be the vision." i. e. "in the time appointed." Manierre explains it: "This vision looks to the last time; that is, the time which would immediately precede the coming of the Messiah, which would be a time of calamity in which the guilt of the wicked would be punished, and the virtue of the saints tried, to wit, the time of Antiochus Epiphanes." From this some argue that the vision has respect solely to "the time of the end;" but this cannot be: for Medo-Persia, Grecia and Rome are prominently symbolic. The simple meaning we conceive to be that the vision extends to the time of the end, i. e. as the language here means, to the end itself. In other words, when the 2300 days end, then will end the Holy-land.

The War.

The campaign in Maryland has terminated by the retreat of the rebel army, after severe and continuous fighting, across the Potomac into Virginia.

The great difficulty is in discriminating the actual truth amid many conflicting rumors and opposing statements. The papers have been filled during the week with sensation reports and greatly exaggerated statements, many of which have been subsequently contradicted. Commencing with Sunday Sep. 14, it appears that in the contests for the passes of South Mountain on Sunday, we were completely victorious, inasmuch as we broke our way through into Cumberland Valley, when the enemy meant that we should not. It was winning the inside track and getting the lead at the start, to compare great things with small. It is not probable that the rebel forces stationed in the gaps, though strong in artillery, were very large; but they put there all that they thought were needed, considering the enormous natural advantages of the position. On Monday nothing was done except to bring up the forces on both sides—the rebels unhappily supplying themselves with ammunition and some canon at Harper's Ferry. Tuesday afternoon was distinguished by a heavy artillery fight, the advantage remaining on our side, through a flanking movement executed by Generals Hooker and Porter.

On Wednesday morning the battle was renewed with increased fury, both sides having been heavily reinforced. The forces were probably nearly equal, and the strategy so well balanced, that the fighting qualities of the men were left to decide the day. The result was too much for the rebels. They were steadily driven back at all points, except one, which

they were enabled to hold till darkness came to their relief, only by massing their troops there in an overwhelming superiority of numbers. Had the fight been resumed by the original parties alone, the greater endurance of the Northern troops must have turned the scale. But the rebels were probably aware that by Friday morning Gen. McClellan would be stronger by at least 25,000 fresh troops than he was on Wednesday night—a reinforcement which they could not begin to match. They, therefore, considered discretion the better part of valor, and, to use a term born of this contest, they "skedaddled."

The enemy have thus escaped capture; and we fear they have crossed the Potomac into Virginia, only to give us greater trouble there than they would by remaining in Maryland.

The falling of Harper's Ferry into the hands of the rebels, with 10,000 prisoners and a million dollars' worth of Government stores, was a great blow to the Union force, and prevented that resistance to the enemy's crossing which might otherwise have been successful, and done much to terminate the war.

We close the week, now Sat. Sep. 20 with nearly as much solicitude in respect to the future, as we had on going to press a week since; for we do not now see that we have done much more than to repulse the enemy in their attempted capture of Washington and invasion of Pennsylvania. We shall wait for further developments with much interests.

War Notes. Correspondents estimate the number of men actually engaged in the battle near Sharpsburg to be (both sides) 160,000, not including the reserves. The number of the rebels is estimated at 140,000 men. Our Generals believe we were outnumbered by the enemy. A dispatch to the Philadelphia Press of Saturday says:

"Had Hooker been able to continue in the command McClellan had tendered him, Jackson and his entire army would have been captured, but our misfortune in losing him by a wound, with a number of other Generals, gave the rebels an opportunity of escaping."

The victories gained are substantial, the captures important, but the decisive battle has yet to be fought. The road to Richmond is an open one for us now, and if the people will make one more effort to reinforce our leaders with men and confidence, and Providence gives us a little fair weather, Gen. McClellan will be in Gordonsville in ten days hence, and in Richmond before the first hard frost.

Our losses have been very heavy, but our army is so large that nine thousand 'killed wounded and missing' will not retard our advance any. The loss in the army will be most bitterly felt in northern families.

Our men are eager to advance, and they are continually cheering for our trio of heroes, McClellan, Hooker and Burnside."

The Indian Troubles.

Milwaukee, Sep. 19. The St. Paul Pioneer and Democrat of the 16th inst., contains a letter from Little Crow, chief of the Sioux, to Col. Sibley, in which he says he wants to know in what way he can make peace with his people. He also says that the white prisoners in his possession are as well treated as his own people.

Letters from the Sioux Chiefs, Wabashawa and Taopi, are of a friendly character, and denounce Little Crow as the cause of all the difficulties. It is evident that the Sioux are much divided and quarreling among themselves.

Col. Sibley requests Little Crow to give up his prisoners, and tell Wabashawa and Taopi that he will meet them and their friends in open day, and adds: "I am powerful enough to crush all who attempt to oppose my march, and to punish those who have washed their hands in innocent blood."

The Pioneer of the 17th inst. says that the Chippewa embassy have returned, and that they successfully settled all questions of dispute, and left the Indians in a more cordial and friendly state of mind than has existed in many years. Nearly all the chiefs were present and signed a treaty of perpetual friendship at Crow Wing, on the 15th inst., whereupon the whole band prepared to leave their homes satisfied. Hole-in-the-day promises to disperse his men.

Kossuth's Declaration against Garibaldi.

Kossuth published a protest against the movement inaugurated by Garibaldi, in which he said:

"His (Garibaldi's) war-cry is 'Rome or Death!' It is with this that he defies the authority of the patriot King of Italy, throws his country into confusion, checks its organization, (which, alas! had already been too much retarded;) complicates its finances, compromises its future, risks the horrors of a civil war—and all this for what? To bring about a collision with the Emperor of the French—a collision which would inevitably entail the ruin of Italy.

No one must be astonished if the good sense of Hungary prefers to wait until a moment when Austria shall be engaged, or in danger of being engaged, upon some point, or, at least, until European conjectures present to Hungary the possibility of arming itself and ranging itself in battle. Every Italian patriot should rejoice at this determination. Better than any one I know how truly Hungary has resolved to profit by the first occasion which shall present itself for getting free from the Austrian domination.

Foreign Intelligence.

Cape Race, Sept. 19. The steamship Borussia, from Southampton on the 10th, arrived off this point at noon to-day, and was boarded by the news yacht of the Associated Press.

From the uncertainty prevailing about the safety of the Great Eastern, the underwriters' premiums have gone up to 20 guineas at Liverpool.

The Prince of Wales and his brother Alfred have arrived at Brussels.

The Paris Pays says that Spain has offered to send a contingent to Mexico, but France would not accept the offer. France will send 30,000 men.

La Frana says that the unity of Italy is impossible, but, if realized, it would introduce serious perturbation in European order, and all the national power of France would be compelled to demand compensation from Italy, and change the established territorial limits, in order to guarantee herself against several powerful neighbors.

The Montenegrins refused to accept the conditions offered by the Turks, and taking advantage of the present armistice have instructed their representatives at Constantinople to demand more favorable terms. During the conference the Montenegrins have been foraging Cetigne and transporting all valuables to Cetaro.

Omar Pasha has recommenced hostilities. The Turks set fire to the Servian portion of Belgrade. The Prefect's palace was in flames. The Turks fired on the inhabitants.

A late telegram says the Montenegrins accepted all the conditions offered by Omar Pasha.

On account of the state of siege at Naples the Garibaldian anniversary of his entrance into Naples will not be celebrated.

The Lombardy press is unanimous in favor of an amnesty being granted to Garibaldi and his followers.

Garibaldi has requested to be allowed to embark on board an English vessel.

Neither documents nor money were found at Asper Monoue.

Nothing has been decided in regard to Garibaldi. His wounds are very serious.

CHINA.

Shanghai is quiet. The ship Phantom with her treasure was lost on Euphrates Shoals.

JAPAN.

Another attempt has been made to assassinate the British Minister at Jedd. The attempt was instigated by the leading Damios.

Japan is unsettled and little business doing.

AUSTRALIA.

Ten thousand pounds have been remitted for the Lancashire sufferers.

A commission has been appointed to report on the prospects of gold mining.

A Look at the Remains of Webster.

The Plymouth Rock, in giving an account of the funeral of Fletcher, the last of the sons of Daniel Webster, at Marshfield Sept. 10—the father and son having now become tenants of the same tomb—gives the following account of the appearance of the remains of America's most distinguished and ablest orator:

"By request of Peter Harvey, Esq., and others, the oaken box containing the great statesman's coffin was opened, and the metallic cover of the glass removed. How were the feelings of those personal friends stirred within them to find those lineaments and features, which no man ever looked upon to forget, retaining the same color and impress—natural as when ten years ago they gave him up to the grave."

"The eyes were more sunken, but the heavy shadows beneath the brows were always there in life. Even in death, and for a decade the captive of the grave, that kingly presence inspired the same deep reverence and speechless awe as when in the living temple of his matchless mind. Said one who looked upon his face again, 'I forgot all else, and cannot tell you anything of the tomb or surrounding objects.' The velvet pall with its rich embroidery was in perfect preservation, though deprived of its primitive gloss."

"In silence the lid was dropped and the box re-closed. Farewell thou great departed! Earth's communion with thee is o'er. No more shall human eye behold that face over which thought and feeling once flashed the light and shade of that imperial

mind! Rest, noble statesman, with thy patriot sons. Thy memory 'still lives' enshrined in a nation's admiration and gratitude."

One would suppose, from the silence usually maintained in respect to a future resurrection, that the resurrection of the body, as a scriptural truth, is fast fading away from the earth. But this forgetfulness of the great resurrection will not suffice to keep closed forever the portals of the tomb. That look of the deceased is not, therefore, the last of earth's communion with the great departed, and human eye will again behold that face of clay; for he, like all the dead, shall rise again,—coming forth either at the resurrection of the just or of the unjust. The Lord of all the earth will do right.

GEAR FIRE AT BUFFALO.

Buffalo, Sept. 19. The following are the principal sufferers by the fire this morning: The Evans elevator, owned by Charles W. Evans, valued at \$40,000, insured for \$20,000; the Sterling elevator, owned by D. S. Austin, valued at \$20,000, insured at \$13,500; George C. White, Wm. Williams and George Trescott, 2851 barrels high wines stored in the warehouse of James C. Evans, loss heavy, but pretty well covered by insurance; the warehouse of James C. Evans, loss \$7000, insured for \$4500; the foundry of David Bell, building and machinery, \$30,000, no insurance; the Cleveland block, owned by C. M. Reed of Erie, Penn., and about 15 or 20 wooden tenement buildings, loss not ascertained. The buildings were old and of but little value.

A large number of poor families have been rendered houseless by the conflagration. The total loss is estimated at \$300,000. The insurance, as far as ascertained is \$130,400. The names of the insurance companies have not been ascertained at yet.

"A Subscriber," and perhaps well-wishing friend, writes us to inquire "why we advertise patent medicines." We will here and now answer him that we do not. Our readers are aware that we have for years excluded everything of the sort, and the only seeming exception that we know of is the advertisement of Dr. J. C. Ayer & Co.'s remedies, which now stands in our columns. If our friend does not know we will inform him that these are not "patent" or even secret medicines. Their composition has been made as publicly known as any other scientific fact, and has moreover had the approval of the highest medical authority in the land. But what affords us perhaps still greater confidence in their worth is our personal knowledge of the man who makes them and the results that have followed from their use; results as familiar to our readers and to the whole community as they are to ourselves.

It has been our privilege to know Dr. Ayer ever since he graduated from the Penn. University in the same class with one of our personal friends, nor have we ever ceased to watch with interest his singular success in and untiring devotion to the noble profession he has chosen. If anybody will tell us what we can advertise of more interest to our patrons than remedies that will cure them when they are sick, we shall cheerfully give it the benefit of our circulation. *Tamarora [Ill.] Baptist.*

Letter from the American Bible Union.

American Bible Union Rooms, 350 Broome street. New York September 17, 1862.

Mr. Editor:—Permit us through your columns to make the following personal appeal to every friend of pure versions who reads your paper.

Dear Friend:—The Anniversary exercises of the American Bible Union will be held on the last Wednesday and Thursday of October (the 29th and 30th), in the meeting-house of the First Baptist Church, New York. The occasion is anticipated as one of the deepest interest; probably the most important in the history of the Bible Union.

The Gospels, revised by the Final Committee, printed and bound in a neat New Testament edition and ready for the widest possible circulation, will be laid before the Union.

Rev. Drs. Jeffery of Philadelphia, Sheldon of Troy, Pa., Robinson of Ohio, Western, Brewer, and Armitage of New York, have been engaged as speakers for the occasion. Delegates to the meetings will be provided for as usual. We hope to see you and many others present.

We are now receiving orders for the Revised Gospels, and will send copies as soon as they are bound.

Price for one copy, \$0 20 cts.
" six copies, 1 00
" Thirteen copies, 2 00
" Twenty copies, 3 00
" Thirty-five copies, 5 00
" Sixty-five copies, 10 00

At these rates except for one copy, which will be sent by mail free of postage, the expense by mail or express must be paid by the purchaser.

The great war in our land has restricted our receipts. The generosity of our friends has been taxed

to sustain the Government. Millions have been needed and freely given. But all that the Bible Union needs before the Anniversary is only \$3000.

This will sustain the revisers, pay the printers, provide for the issue of the first edition of the Revised Gospels, for the deficiencies of the past year and all other unavoidable expenses. Our reliance is upon voluntary contributions. It is a long time since we made a direct appeal to you. We now do it under deeply interesting and very encouraging circumstances. If at the close of such a year as the present we had asked for \$10,000 to make up the deficiency of receipts, you would have had no occasion for surprise. But now we only need \$3000 to complete the year. We feel perfectly assured that you will cheerfully assist to make up that amount.

We ask you to spare \$10, or \$5, or \$3, or at least one dollar, to help us through! The Lord will reward you for a generous effort on behalf of His pure word. And beside your contribution, which we need immediately, could you not collect five or ten dollars and send to us with an order for copies of the Gospels to be distributed in your Sunday school, church, or neighborhood? Do you not wish a copy of these words of the Lord Jesus for some relative or friend (perhaps in the army)? For each contribution of not less than one dollar before the Anniversary, we will, if requested to do so, send a copy by mail and prepay the postage. Give us the address and it will be forwarded the moment it is bound.

Yours very truly,
Wm. H. WYCKOFF Corresponding Secretary.
C. A. BUCKEE, Recording Secretary.

A Request.

Will subscribers who notice any inaccuracy in their printed name or address, give us early notice of the same?—that it may be corrected. Will they also give us their first name in full, with any affix to which they are entitled? for we can give each name in full when it can be expressed by eighteen letters—counting each space between names as one letter. If the prefix "Miss," or "Mrs," is wrongly appended in any instance, please notify. We have prefixed "Eld." to the names of ministers, instead of "Rev." only when we think they prefer it. We think the last the more appropriate, but shall be governed by the wishes of each.

LOUISVILLE THREATENED.

Louisville Ky., is in an extraordinary state of excitement, in consequence of the reported near approach of Bragg's rebel army. The women and children have been ordered to leave the town, and every exertion is being made for the immediate defence of the city. The excitement appears to be well founded. It is now manifest that the recent demonstrations against Cincinnati were only feint to turn attention away from Louisville, the real object of the general rebel advance in Tennessee and Kentucky. While, therefore, Kirby Smith was creating the sensation at Cincinnati, Bragg was outstripping Gen. Buell in a race for Louisville. His first important demonstration was at Munfordsville, a week ago last Wednesday, where he overpowered and captured our forces, and furnished himself with valuable supplies and ammunition.

Proclamation of the President.

The President has issued a proclamation declaring forever free the slaves of all states or parts of states that shall be found in rebellion on the 1st of January 1863. And all states not represented in Congress at that time will be considered as disloyal. This is the great important measure of the war, and is an omen of good.

"Do Nothing Rashly."

"Seeing then that these things can not be spoken against; ye ought to be quiet, and to do nothing rashly," Acts 19: 26.

This was the wise advice given by the "town clerk" of Ephesus, to the excited Ephesians, who thought their "craft"—that is their manufacture of "silver shrines for Diana" which "brought no small gain unto the craftsmen,"—in great danger to be set at nought" by the Gospel truths set forth by Paul, and by his companions in travel, Gaius and Aristarchus. It was not only good advice for that, but for many like occasions. Dr. Mather used to remark: "There was a gentleman in Ephesus mentioned in the 19th chapter of the Acts of the Apostles, to whom I am more indebted than to any other one in the world." And when any important proposal was submitted to him, it was usual for him to say: "Let us first consult with the town clerk of Ephesus."

How much wiser it might be for us all, if we would more frequently take counsel of the town clerk of Ephesus, and so endeavor "to do nothing rashly." All praise to the sagacious advice of the town clerk of Ephesus.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TO REV. EDWARD BRIGHT,
EDITOR OF "THE EXAMINER," NEW YORK.

Dear Sir:—My attention has been called to your paper of Aug. 21, 1862, in which you give the following notice relating to myself.

"The inevitable J. V. Himes, who has so many times fixed upon the year in which this present world is to come to an end, is starting out on a new mission to give himself 'entirely to the work of preaching these things,'—the Coming of the Lord in 1867—1868. Himes has proved himself to be a poor prophet, and not particularly skilled in reading the prophetic numbers. But he is shrewd enough to know how to make the pulpit serve his pocket, for he intends, as he frankly acknowledges, to 'solicit new subscriptions for the *Advent Herald*, collect old dues, and further the interests of the office,' as he goes about preaching his Gospel of the kingdom. Himes does not explain just how he means to carry on his two-fold mission, but from what we have heard of the way in which the thing is sometimes done, we presume he proposes to preach on Sunday wherever he can, and then to get some Advent brother to take him around in his carriage on Monday, to see how many new subscribers he can pick up, and how many 'old dues' he can collect. Thus he will make his Sunday sermon a sort of business card wherewith to further the interests of his printing-office. But how a man can bring himself to do it, who believes himself to be within five or six years of the Judgment Day, is quite beyond our comprehension."

REMARKS.

1. I have no pecuniary interest in the "Herald," except to aid it, as I do with liberal donations, and give my services in its support free.

2. I never fixed upon any other times, save 1843 and 1844, and 1867 and 1868, though I have looked with interest for the coming kingdom in the intermediate times from 1843. Besides, I never fixed on the time myself, but have followed more able and learned students of the prophetic word.

3. The fact that I believe the world to be within a few years of the end, is perfectly consistent with an ardent advocacy of the time, and the preparation for it, both by voice and press. And if you cannot see how I can bring myself to do it, I think you have some false views of the case that blind you. Can you not conceive of the possibility of honesty on the part of men who in view of the signs of this time, and the fulfilment of the Prophetic word, believe that we are only "five or six years from the Judgment Day." And without a knowledge of their motives and conduct, must you judge them as selfish and mercenary?

I do not stand alone in this matter. Remember, that distinguished men, and pious men, such as Doctors Elliott and Cumming, of England, Doctor Tyng, and Mr. Shimeall, and a host of others in this and other lands, sincerely and intelligently hold the same views. It is to be hoped that these men are honest. And if from "what you (we) have heard of the way in which the thing is sometimes done, &c.," has impressed you with false views of my honor and integrity, and has led you to publish a public slander against an innocent man, I can assure you of one thing, that whatever views you may hold of me, in relation to my honesty and good faith in the cause of Christ, I will prove to you that I am quite beneath any mean act, or of any unbrotherly strictures on others founded upon public rumors.

I am, respectfully, your Christian brother,
JOSHUA V. HIMES.

Rev. Edward Bright.

Boston, Sept. 2, 1862.

PRIORITY OF GOD'S LOVE.—The Scriptures are very explicit in regard to the priority of God's love for humanity. Says an apostle, we love him because he first loved us. His love existed prior to man's. It was not procured by anything man had done. It was the nature of God to love. Love

prompted him to create man—God is love. This is the voice of creation, the teachings of nature, the anthem of the universe. God loves us more tenderly than a parent loves the child. He loves us notwithstanding our imperfections, and commended his love towards us in that while we were yet sinners Christ died for us.

[No. 1 of the following has not been received, and as we gave notice of it a week since, without any response, we begin with this.]

ED.

Review of Editorial Remarks on my Review of "Parable of Ten Virgins." No. 2.

There is no substantial difference in my quotation of Luke 12, 46 and that of the Editor.

The part of the text to which I wish to call attention is the fact that that class of servants will have their portion appointed with unbelievers. We cannot cite the whole of the text in the limited space allotted, unless it should be necessary to illustrate our subject. It would be well, therefore, not to distract from the main question, to remark upon quotations, unless they were used in a manner that would really affect the sense of the text. When we are engaged in an earnest search after truth, let us not turn aside to criticize, but pursue it in a fraternal spirit until the object is attained. Shall it be thus? Of whatever nature the portion that these servants share with unbelievers; it is not the final adjudication of their case, as shown by many parallel scriptures in reference to the same class of characters. In 1st Cor. 3, 15, it is positively said "Himself shall be saved." But this is by no means calculated to foster impurity, when we take the condition into consideration; for he is to suffer loss, and be saved so as by fire." Certainly no believer would understandingly indulge a disposition to sloth in view of these conditions. It will be so whether we explain it to them or not. Should they not know it then, that they may consider the consequences, and count the cost," it stands thus. Will you deny yourself, take up your cross and work in the vineyard of your Lord now; or will you by selfishness and inaction incur the suffering which, in severity is compared to "fire." And this not all, for the suffering of loss," is mentioned separately from the saving "so as by fire." The nature of the fire chastisement can only be ascertained by implication. There are a great variety of sufferings defined, which the delinquent portion of the church must pass through (during the great tribulation, or the tribulation of the great one as some translate it). We suppose the troubles through which we are now passing, are preliminary and designed as a separating process, for even the wise Virgins are too much attached to present things and do not sufficiently recognize their unworldly and pilgrim state. But we think it can be plainly demonstrated from scripture, that the great tribulation proper does not commence until after the removal of "the wise virgins," or first translation,—and that the unwise virgins will be left to go through the tribulation, and be included in the second translation.

There is certainly a portion of the church removed prior to this time of trouble; and for the very purpose of being preserved until the indignation be overpast; as proved by Isaiah 26: 19—20., and many other parallel passages. The two translations can be demonstrated to an absolute certainty. We will take up this subject after the articles on the probation state are concluded. The first translation as we have said is represented by the wise virgins,—the second by the unwise, and all that class of characters are included in the great multitude which no man could number,—which came up out of great tribulation. Rev. 7, 9—14. The sufferings of this "time of trouble, such as never was, and never will be, again," may well be compared to fire, and we may readily see how it must necessarily be a time of "weeping and gnashing of teeth," to the unprofitable servant "whose work is burned," in that day when every man's work shall be made manifest," and tried by fire." The cutting asunder of the delaying, slothful servant, may allude to the severing of those ties which unite him too closely to this present world," in the general breaking up of the foundations of society and all material prosperity at that time Luke 12: 45—47. Thus far he may have his portion appointed with unbelievers.

But we find nothing, in the texts, in common with the final sentence of the unconverted. It is never said of them, "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me;" or "Depart from me ye cursed into everlasting fire." (Luke 19 and Matt. 25: 41.)

But this destroying fire is different from the purifying fire through which we must pass, if we do not "trim our lamps as Christians, and make a thorough examination of our condition." See "Parable of Ten Virgins" Page 53. A. P. J.

Corals, agates and crystals are found on many a stormy shore; thus the soul finds God's most precious gifts in the rugged path of sorrow.

A Spring Evening.

BY DEXTER HOYT WILLEY.

'Tis a spring eve; all nature's hushed in quietude. The sun had kissed the forests' tops, When gently rose the western hills, And like a curtain drawn, shut out Each lingering ray, that tinged the passing clouds. Then twilight a moment trembling on the sky, Withdrawn it's faded light, and left Old Earth enshrouded in its sable pall.

The traveller saw the approaching change, And welcomed it; for his limbs had weary grown. His staff fell from his trembling hand, And now in sleep, sweet sleep embraced, He waits the coming morn.

The farmer knew,— His plow-team hurried on,—and sowed; And night came, he said, "tis well;" For this shall sprinkle o'er the mead Refreshing dews; and wake to morn—

And send along the vale—a quickening breeze. He sleeps now, and dreams of harvest time,— A hundred told his recompense,

And the cherubic youth,—his idle sports forgot— He too inhales the breath of sweet repose, And sleeps, forgetful of those fearful spectres,

That in darkness rise before his untaught eyes; His sleep is soft, for angels stand beside, And sweetest innocence breathe within his quiet soul

The feathered warblers, which at early morn Broke forth in gladdening notes, Now rest their Prattling tongues, and wait To sing a requiem for departing night,—

A welcome to approaching day, When voices innumerable shall join their songs, Thrice happier all, for thee, O night! But there were those, who will not hear their early

songs; Those who sleep a strange mysterious sleep!

They 'woke last morn,—walked forth in strength and pride;

But like bubbles in 'mid air tossed, That seem with life awhile imbued, Then fall to earth, and breaking, Are no more, they too have fallen.

The loss of husbands, wives, parents, children, Friends, all on the obituary of the recent day Now stand recorded.

To us they'll rise no more, 'till Like flower-seeds at evening sown, That wait the rising sun, then break the crusted earth—

Spring forth, and live, we too Shall have slept that same, last, silent sleep—

The sleep of death! and waking at the Resurrection morn, shall join the innumerable Multitude, that from their narrow beds Have wandered forth to realms of an eternal day, Where night shall never come.

New Lyme, O., 1862.

From Bro. Wm. Trowbridge.

DEAR BRO. BLISS, I find myself failing, being 72 years of age. I have been looking for the Coming One. It seems that there are about as many views of the prophetic numbers, as writers. I had supposed that the 1260, 1290, 1335 days commenced at the same time. I think there can be no doubt as to the commencement of the 1260, and of their termination. When did the other periods commence? I have read with pleasure your views of Daniel. Please hasten on, or I shall not be here to hear them.

Yours waiting for the coming one.

W.M. TROWBRIDGE.

Sheboygan Falls Aug. 1862.

Could we say when the 1335 days begin, we could say when they end. They may have begun in 533 and so end in 1868; in 538, to end in 1873; or at some earlier or later time. We have seen no new light communicated by any one on that subject,—unless repeating the old views given in volumes that have been in our library during all that period may be called new—since the passing of the time when we were once confident they would terminate.

Whenever anything new shall be presented we shall promptly give it. We shall look with interest to all epochs when they may be supposed to terminate; but we cannot indulge in any positive declarations about which all know comparatively little.

ED.

Psa. 33: 14, 16. Saturday morning met again for social worship, after which preaching by Bro. Meader from Rev. 21, part of the 5th verse, "Behold I make all things new." Afternoon sermon by Bro. Rhodes from John 6: 56. Evening preaching by Bro. Wight from 1st Pet. 4: 7. Sunday morning prayer meeting. Interest good. Preaching at the usual hour by Bro. S. H. Partridge, text, Matt. 13: 34, at the close of which Bros. Rhodes, Meader, and Carr were set apart for the work of the ministry by the laying on of hands. Prayer by Bro. Wight, right hand of fellowship by Bro. Sevey, charge by Bro. Partridge, Sermon in the afternoon by Bro. Hanscom from Matt. 24: 46. Evening exhortation and prayer. Before the commencement of afternoon services our Lord's death was commemorated by partaking of the emblems of his body and spilled blood. The meeting was well attended. Large numbers of Brethren and sisters from abroad. The meeting is considered a profitable one both to the people of the place and to others.

H. B. SEVER, Chairman.

H. G. Smiley Secretary.

North Sidney, Sept. 17th 1862.

From Bro. George Heron.

Bro. Bliss:—I enclose &c for the continuation of the Herald, as a weekly messenger bearing the glad tidings of the kingdom at hand. I am alone here—there being no one near here having faith in the speedy consummation of earthly things. I embraced the advent faith in 1842. It has been a source of great consolation to me ever since. How rich the thought that the coming of the Lord draweth nigh, and that He soon will call his faithful ones from labor to reward. I went around to some of the Methodists and Presbyterians a few days ago, to try to get some subscribers to the Herald; but got none. The excuse was they had more papers than they could read. Earthly treasures seem of more value to professors than heavenly. May they, through the Holy Spirit, be awakened to their eternal interests.

I remain your brother in Christ, waiting for that blessed hope.

GEORGE HERON.

New Hambury, Aug. 8 1862.

From G. L. Stanwood.

Dear Sir:—I have taken the Herald for more than twenty years, or since it was started, and have always found it "a welcome messenger." May God give you grace and wisdom to continue faithful to the end, and may your efforts still be crowned with success in making the Herald one of the best, if not the very best religious paper ever published. Above all may you and I have the privilege of entering into "that rest that remains for the people of God."

Truly yours,

GIDEON L. STANWOOD.

Portland Sept. 15, 1862.

From Sister Clarissa Hodges.

Dear Bro. Bliss:—I send you one dollar for the continuance of the Herald, which comes to me weekly. Time and again has my soul been quickened by its stirring language. I trust it will be sustained till Jesus comes. But who may abide the day of his coming? He that has clean hands, and a pure heart. O precious Saviour thy blood, can wash out all the stains of sins. Praise to God! O may we as professors of this holy religion have on the white raiment this moment; and not wait till we hear the knell of death, or the trump of God. Present salvation is what we need; and present salvation we can have. To God be the glory.

May the Lord bless thee my brother in thy labor of love. May stars bedeck thy crown in the great day. Much love to all the advent brothers and sisters.

Your sister in Christ. CLARISSA HODGES.

Waupun, Wis. Sept. 1 1862.

From Bro. Geo. W. Burnham.

DEAR BRO. BLISS—I wish to inform my friends abroad, that my health for 3 months past has not permitted, nor does it now permit me to make such efforts in travelling and preaching as formerly. Yet I am ready to supply calls from any quarter and labor by the grace of God, to the extent of my ability, if not called to go a warfare at my own charge, and have my family subjected to want.

Brethren among whom I have labored, feebly to be sure—thus long, shall I hear from you in a way that will indicate more clearly whether my work is still the gospel ministry, or some other honest employment in which I may continue to prove that I have not "forsaken the faith and become worse than an infidel."

G. W. BURNHAM.

Newburyport, Sep. 15, 1862.

We should round every day of stirring action with an evening of thought. We learn nothing from experience unless we muse upon it.

OBITUARY.

Died at Fowlersville, N. Y. Bro. CHARLES Dow aged 50 years, on Tuesday, August 19th, 1862. We have good evidence that he died in the triumph of living Truth. I conversed with him often in the course of his protracted sickness, which was the consumption. For several months before his death he manifested great composure of mind, with confidence and faith in the Lord Jesus Christ. He leaves a wife, three daughters, and numerous relatives to mourn his loss. Six years ago he emigrated from Strafford Vt. and united with the Congregational Church of this place and has since maintained a consistent Christian life. He was a subscriber to the Advent Herald. He made a public profession of religion at the age of 22, and united with the Free Will Baptists of South Stafford. He presented a letter of commendation from the Stafford church to the church in this place.

Respectfully Yours, ASAHEL DOW.

Bro. Dow had paid for the Herald to the end of this year.

Sister HANNAH ALDRICH, of Lake Village, N. H. died Aug. 4, 1862 of dropsy at Manchester, N. H. in the 70th year of her age. Sister Aldrich was the widow of Deacon John Aldrich deceased some years ago.

Sister Aldrich was a devoted follower of Christ, and since the death of her husband has endeavored to fill her place in the church with renewed energy, notwithstanding her advanced age and infirmities of body.

She rests peacefully in the grave beside her much lamented husband until the master calls and then they will have a sure reward.

I. H. SHIPMAN.

THE LILLIES. A traveller in Palestine says: "Not far from the probable site where the Sermon on the Mount was delivered, our guide plucked two flowers, supposed to be that species to which our Lord alluded when He said: 'Consider the lilies of the field.' The calyx of this giant lily resembled crimson velvet; and the gorgeous flower was of white and lilac, and truly an earthly monarch could have been 'arrayed' more gloriously than 'one of these.' Such is the testimony of nature to the words spoken by our Lord."

ADVANCE IN THE CHRISTIAN LIFE.—It is the happiness of a Christian, until he attains perfection, to be advancing towards it; to be daily refining from sin, and growing richer and stronger in the graces that make up a Christian, a new creature; to reach a higher degree of patience and meekness, and humility; to have the heart more weaned from earth, and fixed on heaven.—Leighton.

A FABLE TO SHOW THE FOLLY OF BOASTING.

A gourd had wound itself around a lofty palm, and in a few weeks climed to its very top.

"How old mayst thou be?" asked the new comer.

"About a hundred years."

"About a hundred years, and no taller!" Only look: I have grown as tall as you in fewer days than you count years!"

"I know that well," replied the palm; "every summer of my life a gourd has climed up around me, as proud as thou art, and as short lived as thou wilt be!"

THE CHURCH.—The church is a machine of aggression. It has its power from within, and not from without. Christ used the Jewish Church, its scriptures, its forms and ceremonies, to carry forward his work. Luther received his education in a German convent, and used the weapons formed there to carry forward the great reformation. Wesley was a member of the church of England till his death, and used its hymns, dress and liturgy. And so in all cases God has raised up agencies from the church to carry forward his work.

FROM HOUSE TO HOUSE—Would that more was known of this apostolic teaching. Teaching publicly is important. We have reason for gratitude that we hear the Gospel from the sanctuary. But the Apostle was not satisfied till he had pressed the truth upon every man's conscience, from house to house. Public teaching reaches but a small part of the community. Teaching from house to house reaches all. In public teaching the man draws the bow at a venture. In preaching from house to house he learns those peculiar wants that enable him to speak a word in season to every individual.

That joy which makes us slight prayer, will in the end fill us with sadness.

That alone is worth looking after, which will make one lovely in the eyes of God.

BEARING THE CROSS.

Mr. Simeon, of Cambridge, was at one time an object of much contempt for Christ's sake and the Gospel's. And though usually he bore up bravely, it was very trying to know that nobody liked to be seen in his company; and one day as he walked along with his little Testament in his hand, he prayed that God would send him some cordial in His word. Opening the book, his eye alighted on the text:

"They found a man of Cyrene, Simon (or Simeon) by name; him they compelled to bear Jesus' cross."

"And when I read that," he tells us, "I exclaimed, 'Lord, lay it on me; lay it on me; I will gladly bear the cross for Thy sake.' And henceforth I bound persecution as a wreath of glory round my brow."

If the way to heaven is narrow, it is not long; and if the gate be straight, it opens into endless life.—Bishop Beveridge.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths.

Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.
"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald, and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end: during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church and of all denominations of Christians, expressing faith in the personal advent of Christ, his reign on the renewed earth, or the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"It is a publication curious, interesting, and testing the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

"As a collection of authorities, it is a curious and interesting book."—New Bedford Standard.

"It will be found an interesting and instructive work."—Boston Chris. Witness and Advocate.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"A compendious collection of Second Advent essays."—N. Y. Evangelist.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrinal points so ably advocated in the Advent Herald."—American Baptist.

"A great abundance of materials for the prosecution of the study of prophecy."—Port. Chris. Mirror.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plumb, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer,

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Merrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to those who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and a country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62

For sale at this office.

DANIEL CAMPBELL, GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland-st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00 .15
Bliss' Sacred Chronology	40 .08
The Time of the End	75 .20
Memoir of William Miller	75 .19
Hill's Saints' Inheritance	75 .16
Daniels on Spiritualism	50 .16
Kingdom not to be Destroyed (Oswald)	1.00 .17
Exposition of Zechariah	2.00 .28
Litch's Messiah's Throne	50 .12
Grocock's Army of the Great King	25 .07
Preble's Two Hundred Stories	40

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 27, 1862.

The Little Missionaries.

Alice and Laura were on their way to Sunday school. As they drew near the little stream that ran by the village, they saw a boy seated on the bank, fishing.

"Why, that is Jack Brown!" exclaimed Alice.

"Yes," said Laura; "mother would say we ought to get him into some Sunday school."

"I am afraid to speak to him," said Alice; "you know he threw a stone at Mary Clark when she told him to stop swearing."

"Yes, but she first made him angry by calling him a 'wicked boy,' and threatening to tell his father."

"Oh, I don't see how she could do that, when she knows how cruelly he is treated at home."

By this time they were quite close to the boy, and Laura looking pleasantly at him, said,

"Jack, will you come with us to Sunday-school to-day? I know you would like it."

"I would much rather fish," he answered sullenly, getting up and holding the rod before him.

"Oh Jack," said Laura, earnestly, taking his hand as if to lead him away, "do come! It is wrong to fish to-day. This is God's day, and we want you to come and hear what our teacher tells us."

"I'll let you have my testament if you will come, Jack," said Alice. "I know you learned to read at school. Just see what nice, large print this is; and here is a picture of Jesus blessing the children. You shall have it for your own."

Jack looked down uneasily, and slowly said,

"I am so dirty; and I have n't any shoes."

"Oh, never mind the shoes," cried Laura; "you can wash your face in the brook, and wipe it on my clean handkerchief."

Jack did as she told him, smoothed his hair with his wet hands, and put on his old cap and jacket. The fishing rod was hidden behind the wall, and the children moved slowly, teaching Jack some Bible verses to say in the class. When they reached the door school had commenced, and they were singing that sweet little hymn—

"There is a happy land."

Jack had never been in such a place in his life. He thought the singing delightful, but he could n't help wondering what was meant by that "happy land, far, far away." He was put on a bench by himself, with a teacher whose face was so kind and pleasant that he ventured to ask "if that was true about the happy land." Then she told him the "happy land" meant heaven, where God and the angels are, and how beautiful a place it is, and that no one is ever sick, or sorrowful, or sinful there.

"Could I ever get there?" and then Jack's eyes fell as he said, sorrowfully, "But I should be afraid to have God see me. You say he is good, and I am very bad. I often swear, and tell lies, and—"

Here he stopped, and the teacher went on to tell him how Jesus, the Son of God, left that beautiful heaven and came down to this world to die for us, that he might be our Saviour from sin and hell. She told him that Jesus could see him and hear him all the time; He had often heard him swear.

"Now," she said, "let Him hear you pray." Then she taught him a prayer and gave him a small hymn to learn about Jesus.

All that week Jack thought of what he had heard at Sunday school, and looked anxiously for the next Sabbath. He wanted to hear more about Jesus. When the day came he was in his place, and again the teacher talked to him of the Saviour, telling how loving he was, how he cured sick people, fed the hungry, and raised the dead to life. Jack began to love his kind Saviour, and to like to pray to him, and to think of the time when he might be with him. After a while, as he learned more about him, and grew up to be a man, he thought, "How many people there are who don't care, or who never heard about Jesus! Now, I might go and tell them how good he is, and that he will make them happy, and take them to heaven if they will only love him, and trust in him. I know that is what he would have me to do." So Jack Brown became a missionary, and many a poor sinner was taught by him the way to heaven.

ANON.

NOTE.—A very good story; but "the happy land," children, which we understand the Bible promises to those who believe in Jesus, and which we sometimes call "heaven," is this earth, renovated from the curse and made a perfect paradise.

ED.

APPOINTMENTS.

NOTICES OF J. V. HIMES.

Lectures on the Advent in Craftsbury, Vt., Oct. 2 to 6th. This being a new field, it will be pleasant to have brethren come in and help. Call on Alfred Collins.

Waterbury, Vt., to attend the Conference Oct. 7th, &c.

The friends in Pennsylvania, Iowa, and Wisconsin will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish (where it may be practicable) on my route.

I shall go by Chicago, Ill., and Davenport, Iowa, thence to Muscatine, Iowa, &c. Special notice hereafter.

NEW HAMPSHIRE STATE CONFERENCE.

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand.

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 o'clock, A. M., and continue over the Sabbath.

It belongs to our brethren to say where it shall be. Those desiring it to be held with them, will write me as soon as practicable, that I may have time to give reasonable notice of the place.

T. M. PREBLE.

Concord, Sept. 4, 1862.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

My appointment at Loudon Ridge, on Sunday, the 23rd of Sept., is withdrawn, as Eld. J. Harvey has an appointment there at that time. I expect to be at Warner on that day. T. M. PREBLE.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

The Post Office address of "Rev. R. Hutchinson, M. D." for the present will be "Care of Mrs. M. Holme, 34 Devon street, Liverpool, England."

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

My Post Office address for the future will be Wellington Square, C. W.

BENJAMIN S. REYNOLDS.

Supposing Moores, N. Y., to be your former address, we have changed the Herald sent to B. S. R., at that place, to the above. If there is any error please inform.

ED.

NOTICE.

The Anniversary of the American Millennial Association will be held in concert with the A. E. Advent Conference at Waterbury, Vt., on Wednesday, Oct. 10th, at 7 P. M.; at which time the annual election of officers will take place for the ensuing year.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Bosworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of Its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.

2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. I. Robinson.

4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fassett.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Osler.

JOHN PEARSON, jr.,
LEMUEL OSLER,
ANTHONY PEARCE,
Committee.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. H. Atwood. 70 ets. will pay to the end of the year.

C. A. Dodge. It pays to this No.

J. Roberts. 75 ets. Sent the 21st.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 55th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

Agents of the Advent Herald.

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FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of — dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, SEPTEMBER 23.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county, while some fail to give even their town. Sometimes they live in one town and their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Miss Ruth Hopkins 1134; Mrs. D. B. Lum 1127; R. H. Bird 1127; John Seabury 1127; James Wiseman 1157; Thomas Baker 1127; S. B. Raymond 1127; Wm. Rees 1140; Abel Ware 1113; Mrs. Sarah Winchester, 1101, each \$1.25.

S. B. Page 1052; Mrs. Mary Corliss 1144, each \$2.

Mrs. M. T. Lyford 1113, \$1.50; Dr. M. P. Wallace 1179, \$2.50.

TO CORRESPONDENTS.

E. S. Andrews. Shall give your article in our next, and hope it may be followed by others. It made no difference, as you supposed, the writing being legible.